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VIEWS FROM THE TOWER

Praise from thankful hearts, to the great Giver of all good, should be the uppermost sentiment with all the children of the great King at the dawn of the New Year 1896. Our praise should be for mercies past, and no less for the exceeding great and precious promises which stretch out before all who in deed and in truth are under the protection of the precious blood and consecrated fully to the will of God.

"Give me a thankful heart,
Like, Lord, to thine!"

As a miser counts over repeatedly the gold he loves, and thus comes to value it more highly, so the children of God should count and recount the Lord's favors, and study their benefits, that they may appreciate them the more. The fully consecrated will, in the light of God's Word, find cause for thankfulness in the very things which once they would have reckoned as adversities; for they have learned that all things work together for good to them that love God [supremely], to those called according to his purpose. He who has freely given us Christ, shall he not with and through him freely give us all things? (Rom. 8:32) Therefore, those who have rightly accepted God's "unspeakable gift" find in him abundant cause for thankfulness and rejoicing. Having in him the promise, not only of the life that is to come, but also of the present life (1 Tim. 4:8), they sing:—

"Christ for sickness, Christ for health:
Christ for poverty or wealth:
Christ for joy, and Christ for sorrow;
Christ today and Christ tomorrow:
Christ my Savior, Christ my Friend:
Christ my Treasure without end."

After considering our personal blessings and privileges and rendering praise therefor, let us, as members of his Church, render thanks for divine favor upon his people and his work, and upon our united, though feeble, efforts in connection with it shown in the annual report in our last issue: also for the privilege of being co-workers together with God in the great plan of the ages;—for the privilege of sharing now the reproaches of them that reproached him, and thus filling up that which is behind of the afflictions of Christ (Col. 1:24); and for the glorious prospect that those who suffer with him for righteousness' sake shall reign with him, if faithful unto the end. Let us be thankful, too, that as the darkness settles down upon the world, "ye brethren are not in darkness;" and that, being enlightened, the very things which cause the hearts of the world to fail with fear, and for looking forward to those things coming upon the earth, are to us evidences that our deliverance draweth nigh; causing us to lift up our heads with hope, and our hearts with rejoicing.

The year, as it opens upon the nominal church, finds it flourishing as to numbers, influence and outward prosperity. "Rich, increased in goods, and having need of nothing," is its sentiment, as foretold by our Lord. (Rev. 3:14-19) Never was there so much wealth invested in church buildings, equipments, choirs and minister's salaries. Never were the numbers of members so great, and never did they represent so much wealth. In addition, there is a general tendency toward union, federation, "confederacy," which is popularly considered an evidence of growth in grace. Never were there so many "young people" active in Christian work; and never so many "Boys' Brigades" learning the use of carnal weapons.

But inwardly what do we see?—We see (1) a few in every congregation who are perplexed,—who know not whether to think that the outward prosperity is genuine or artificial, who know not whether to condemn the majority for having lost the spirit and power of full consecration, or whether they should accept the verdict of the majority that they are "old fogy," and the old sermons, old hymns, and old reverence for God and his Word and consecration of heart and life merely old-time nonsense. They hunger and thirst after righteousness sometimes, and try to satisfy their longings by listening to sermons which know nothing of either the cross or the crown, being prepared for the unregenerate "tares" who have no appreciation of those things.

Amongst her learned men in seminaries and pulpits the doctrine of Evolution has supplanted the Bible doctrine of the fall, the ransom and coming restitution. And her great men, with very few exceptions, vie with each other in destroying the faith which once they preached,—in discrediting the inspiration and truthfulness of the Bible, under the name of "higher criticism." This flood of infidelity has not yet reached the masses: when it does Psalm 91:7 will have its fulfilment;—thousands will fall from the faith now held by them credulously, but not understood. into mere social moralism, denying the fall and consequently the redemption from its condemnation, and all necessity for an imputed righteousness of Christ. This is the position of the leaders now, and both reason and Scripture indicate that "many will follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." The few years ahead are important ones, and demand the energy of all who are awake to the truth, to extend the helping hand before the falling away becomes general.

The outlook amongst the nations is unrest—"fear of those things coming upon the earth." Never were they so well prepared for strife, yet never did they so much dread it, and with good cause.

The Far Eastern question, in which all the great nations of the world are interested, as well as China, Japan and Russia, is still unsettled; it is merely eclipsed for the time by the Turkish or Eastern-European question. Turkey has long been known as "the sick man" amongst the nations; and the Great Powers of Europe, all anxious to get hold of his possessions, fear each other. Constantinople has one of the choicest harbors of the world, and, in the hands of progressive people, would be of inestimable importance. It is coveted by Russia, which is practically an inland country, her Baltic and Arctic sea ports being ice-locked for a considerable portion of the year.

The nations of Europe fear any increase of Russian power or influence, as likely to overshadow their own; and hence have aided Turkey to resist her powerful and acquisitive neighbor, Russia. It was for this reason that the Crimean war was fought, and, for Russia's limitation, one of the terms of that peace stipulates that no foreign warships may pass through the Dardanelles without permission from the Turkish

government, Russia's ships being the only foreign warships that would probably desire to pass. Hence Turkey is called "the buffer kingdom." The "sick-man's" government, always execrable, has since become still worse, and Russian intrigue has fostered rebellions. But these seceding provinces were not allowed to fall into Russia's hands, nor into Austria's. The great powers met and decided to organize a line of petty princedoms between Turkey on the one side and Austria and Russia on the other. These are Roumania, Bulgaria, Servia and Montenegro.

The recent massacres of tens of thousands of Armenian Christians (Catholics, slightly different from the Roman and Greek Catholics) in the Sultan's dominions is probably due either to the breaking down of the thoroughly corrupt government, or else to conspirators in power, who hope to secure the overthrow of the present government by "the powers," and thus to gain some personal advantages. The Sultan, once very tractable to the wishes of Great Britain, believing her a friend, is now distrustful, and fears that, as she has taken and held Egypt, she may intend now to grasp Syria and Palestine.

The English people clamor for interference for the protection of life and order, and do not in general realize the importance of Turkey as a "buffer;" and their rulers fear to mention it lest it should stir up Russian pride and precipitate an undesirable conflict. Russia stands waiting, as for a rich morsel, but preferring to get it at a cheaper price than war. The situation is greatly strained every way. If it results in war, the Turks will make a stern resistance, and after their fall, Russia, with her army already on the spot, will be unwilling to let go, especially as she now has the French navy for an ally on the sea. This would be likely to involve all Europe, and perhaps Japan, in a war such as was not since there was a nation.

But while the outlook is threatening, and many consider it sure that such a general European war will break out during this year, we do not share their fear. Turkey may be still further dismembered, or even entirely cut up, but the *general* European war will certainly not come for several years yet; not for ten years, we feel quite confident. If it be asked upon what evidence we reckon, we answer, (1) Upon the divine prediction of Rev. 7:1-3, that the "Four angels" (agents) must hold back that great storm *until* the truth shall first prepare or "*seal* the servants of God in their foreheads [intellectually]." (2) Upon the fact that the Scriptures clearly teach that first the union or federation of Protestants shall take place, and enable them to act conjointly with Papacy in support of "the kings of the earth and their armies," before the great overthrow of all government will take place. Whenever the *general* European war occurs, we may feel tolerably sure that its outcome will be world-wide anarchy, accompanied eventually by all the horrors of the French Revolution—worse by far than those perpetrated recently in Turkey. Of that time the prophet declares every man's hand shall be against his neighbor; and our Lord says that unless those days should be shortened (by the setting up of the elect in the kingdom) there would be no flesh saved.—Zech. 8:10; Matt. 24:22.

We have gone into this matter at some length, because "Adventists" are industriously teaching that when Turkey falls the Lord's second advent and the burning up of the world will immediately follow. This has long been their mistaken theory, often disappointed. They fail to see that our Lord is a spirit being, whose second advent, glory and power, will be spiritual, not fleshly; that his Millennial *parousia*—presence—will be invisible to men; and that his kingdom will be the invisible power that shall use the nations to overthrow one another, and thus prepare men for the reign of the Prince of Peace.—See MILLENNIAL DAWN, VOL. II., page 103.

Much more dangerous looking, to our view, is the threatened rupture between Great Britain and the United States. Related by ties of blood and history and language and religious sentiment a war between these countries would be a specially sad picture. Yet the consanguinity of the two nations in some respects increases the danger; for both are courageous, both boastful and proud, both full of resources, and both confident of ability to teach the other "a needed lesson;" and neither is willing to give an inch, nor to acknowledge an error. Yes, we must admit, there is great danger of a war, which would be a disgrace to the two nations which, more than any others, should be able to settle disputes justly and amicably. Nevertheless, we do not expect war. We have great confidence that the British government will find a way to arbitrate its dispute with little Venezuela. Such a course would be very much to their credit every way. Yet thoughtless public opinion, with "brag and bluster," may force Lord Salisbury to say and do things very contrary to his own judgment. It is safe to assume that the United States Government dare not, and will not, retreat from the essentials of its present position.

* * *

Matters get wonderfully mixed up sometimes. For instance, it was the peaceable, order-loving Christian people who insisted that British diplomats and, if necessary, gun-boats should exact of China reparation for the murder of Christian missionaries, and who secured the execution of seventeen Chinese rioters. It is the same class of peace-loving people who are now urging Lord Salisbury to begin a war at once upon Turkey—in defense of the poor Armenians. Even the most ardent peace advocates must admit that, in Turkey's case, everything possible seems to have been done to avoid war; and that it is merely a question of time until the Turks will utterly exterminate the Armenians, if "the powers that be" do not interfere with physical force. The perplexing questions are: Would it be more righteous and honorable to go to war or to permit such atrocities?

What should be the attitude of God's fully consecrated saints upon this subject? Should we favor war and bloodshed in a good cause, or a peace that would leave fellow creatures exposed to such atrocities? What would our Lord do or say on this question?

We believe that he would repeat his former words,—"They that take to the sword shall perish by the sword." "Do good to them that hate you and persecute you." "If ye suffer for well doing, happy are ye; for the spirit of glory and of God resteth on you." "My kingdom is not of this world, else would my servants fight." These instructions, however, are not for the world individually or nationally, but for the saints who would walk in their Lord's footsteps. Of these our Lord said, "Ye are not of this world; for I have chosen you out of the world and ordained you, that you should go and bring forth fruit."

The governments of the earth, although largely dominated by Satan, "the prince of this world," and although in no sense kingdoms of God, nevertheless have a lease of power from the Almighty, which carries with it a certain responsibility;* they are to be "ministers of justice" fully authorized to "bear the sword" and use it, as the Apostle Paul points out. (Rom. 13:1-4.) So, then, let the nations do their part, and let God's consecrated "little flock" remember their Master's words, "Ye are not of this world, even as I am not of this world," and abstain from the use of carnal weapons, and from counseling others to use them, and instead be "fervent in spirit serving the Lord," and using the sword of the spirit, the Word of God. The "saints" thus appear to the world unpatriotic; but this is unavoidable. We have become *aliens* so far as all present earthly governments are concerned; we are citizens of the heavenly kingdom, and hence "strangers and pilgrims" here. Filled with the spirit of the Captain of our salvation, we cannot be otherwise than opposed to the destruction of human lives, our desire on the contrary being to save them. If *compelled* by the government to enter the army, we should "go" (Matt. 5:41), but probably could get into the hospital service.

The fact not generally recognized is ,that the Scriptures lay down a particular rule for the saints—the law of Love to God and man—while the world is left to its own expediency. The church alone is on trial: the world is merely gaining an experience, whose failures will prepare the worthy to appreciate the Millennial reign of righteousness, under the law of Love.

* See MILLENNIAL DAWN, VOL. I, p. 259; VOL. II, p. 73.

LEAD THOU ME!

Lead thou me ever! Lead thou me!
Dark is the way; by faith alone I tread.
Thus in each age thy saints have walked with thee,
Content to "bear the cross," as thou hast said.
Dead to the world! Alive, dear Lord, to thee!
Oh! well we know, dear Saviour, thou art near.
And though the way be dark, love knows no fear.

Lead thou me ever! Lead thou me!
And as by night the pillared fire did shine,
O'er Israel's path to the dividing sea,
So now thy light serene illumines mine.
And armed with peace divine, thy saints can stand the strain,
E'en though they wealth and honor must resign;
For we endure with thee, with thee to reign.

FROST JOHNSON.

THE EARTH SAW AND TREMBLED

[See revision of this article published in issue of November 15, 1916.]

"His lightnings enlightened the world: the earth saw, and trembled." "Beware lest you should reject him who now speaks; for if those did not escape who rejected him who admonished them on earth [Moses—Heb. 10:28], much less shall we escape if we turn away from him that speaketh from heaven; whose voice then shook the earth [Exod. 19:16-18]; but now it has been announced, saying, 'Yet once for all I will shake not only the earth, but the heaven also.' Now this word, 'Yet once for all' denotes the removal of the things shaken, as of things made, so that those things which cannot be shaken may remain."—Psa. 97:4; Heb. 12:25-27.

The Psalmist prophetically taking a standpoint of observation future from his day declared, "The Lord reigneth, let the earth rejoice; let the multitude of isles be glad thereof." As has been shown,* this began to be true in 1878, when our returned Lord Jesus took unto himself his great power. Yet not until 1915, when his kingdom will be fully set up and established in the earth, will his glorious reign be fully manifested and recognized. But that the prophet is referring specially to the present time, since 1878 and down to 1915, is clear from his succeeding statement—"Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies." How true it is that the storm clouds are all about this day of his kingly presence! and the darkness of gloom and perplexity and trouble deepens on every side. If we inquire, Why is this day of his presence such a time of trouble and perplexity and distress of nations? the answer is, Because righteousness and judgment are the habitation of his throne, and he is judging the nations and weighing them in the balance. Judgment is being laid to the line and righteousness to the plummet, to the intent that ere long the equitable principles of his government may be established in all the earth. And not only will all unrighteousness be made manifest, but "a fire goeth before him and burneth up his enemies." All the opposers of his righteous course will be the sufferers: they shall be cut off, destroyed.—Zeph. 3:8.

This work of judgment and consequent time of trouble being a necessary preparation for the glorious reign of righteousness that shall immediately succeed it, and all being wisely directed by the high and holy One who is too wise to err and too good to be unkind, the Prophet bids us discern in it all the abundant cause for rejoicing and gladness. Indeed, there is cause for rejoicing, not only among the saints, but in the whole earth; and it is the privilege of the saints to tell them so if they will hear. But whether they will hear or whether they forbear, let us tell it out, and by and by when the great afflictions of this judgment hour begin to seal its instruction upon the hearts of men, then the blessed testimony will be as healing balm, and they will see that he that smote them in his wrath, and scourged them in his hot displeasure, is also merciful and gracious, and unwilling that they should perish, but anxious rather that they should turn unto him and live.

It is in the midst of the clouds and darkness of this day of trouble incident to the setting up of Messiah's kingdom, that the statement of the prophet is verified—"His lightnings enlightened the world: the earth saw, and trembled." How apt is the figure! Truly like lightning flashes in the midst of the gloom and perplexity of this cloudy day come to men the remarkable glimpses of the great principles of truth and righteousness in contrast with which the world's present disorder is so manifest. A flash of lightning from the obscured throne discloses here one error and there another and another; and by and by the whole world will be aroused. Already it is largely so, and the whole world trembles for fear, not knowing what the outcome will be.

It is remarkable, too, that the lightning flashes are continually calling attention to the Word of God—to the golden rule, to the equal rights and privileges of human brotherhood, to the faultless character and self-sacrificing disposition of Jesus Christ, to the law of love in contrast with the law of selfishness. It is leading men to reason of righteousness (if not to practice it and of coming judgments when they hope and believe that in some way present wrongs will be righted. By the sudden and now increasingly frequent flashes of light which issue from the very storm clouds that surround the invisible, spiritual presence of our glorious King, these principles of the Word of God are ever and anon being illuminated and brought to the front for the consideration of all men. They are discussed in the daily press, in our popular periodicals, in labor and trades unions, on the streets, in stores and factories and counting rooms, in the market places, at public gatherings; even the heathen nations are discussing them and contrasting the daily life of professed Christians and Christian nations with the character and teachings of the great founder of Christianity, extolling the latter and ridiculing the former.

Thus his lightnings are enlightening the world, and as a result there is great commotion everywhere manifest: there is dissatisfaction, unrest, and the whole current of popular thought is set in a revolutionary direction. The lightning flashes are revealing the corruption that is in the world, and showing men that they are living far below the dignity of manhood; but how to right things they are not able to see; and the conflicting ideas and voices and theories and threats reveal the facts the prophets foretold—"The nations are angry"; and the whole earth trembles from the din of a wordy conflict which they realize must sooner or later come to blows.

But while the whole earth trembles for fear and for looking after those things that are coming on the earth, what is the attitude and condition of the Lord's consecrated and faithful people? Are they, too in fear? and when the judgments of the Lord fall heavily upon the wayward and disobedient, so that the whole earth reels to and fro and staggers like a drunken man (Isa. 24:20), are they in dismay and distress? Ah, no; for it is written—"Zion heard and was glad; and the daughters of Judah rejoiced, because of thy judgments, O Lord;" and Psalms 91 and 46 show why they rejoice while others weep. It is because they dwell in the secret place of the Most High (represented by the holy place in the typical tabernacle), and abide under the shadow of the Almighty (as the typical tabernacle was covered by the cloud, which symbolized the Lord's presence and protection). "The secret counsel of the Lord is for them that fear him, and his covenant [is] to make it known to them."—Psa. 25:14.

These dwellers in the secret place of the Most High are therefore provided in these perilous times with a clear knowledge of the divine plan, which enables them to see both the necessity for the present method of divine discipline upon the world and also the peaceable fruits of righteousness which shall result therefrom. In the midst of the storm and battle of this day of the Lord they hear the commanding voice of the Lord of armies, and their hearts rejoice because they have full confidence in his ability to bring order out of all the confusion. They realize that in the judgments of this day it is the Lord that speaketh from heaven—from the high place of authority and control; and therefore they rejoice and give thanks at the remembrance of his holiness—of his justice, wisdom and love, which insure his doing all things well.

But the Psalmist intimates that while the world at large would be in ignorance of the import of present events, and therefore in fear and dread; and while the saints, with clear knowledge, will be rejoicing because of the Lord's judgments and their foreseen outcome; some, all heedless of both the world's distress and of the voice which speaketh from heaven, will still boast themselves of idols. He says, "Confounded be all they that serve graven images; that boast themselves of idols."—Psa. 97:7.

These words call to mind the warning of the Apostle Paul, above quoted—"See that ye refuse not him that [now] speaketh," etc. The Apostle addresses these words to those who know the Lord's voice and recognize it, warning them against at any time refusing longer to heed it, when it speaks in wrath and judgment. But, alas! there are some who heed not the warning, and who, although they recognize the voice of the Lord, do refuse longer to obey it and be led by it; and they turn away from him that speaketh from heaven, to the idols which their wayward hearts have set up in his stead. These "graven images" are indeed the work of their own hands—they are the human philosophies and science, falsely so called, of this evil day; and those who reject the testimony of him that speaketh from heaven, having once heard it, invariably fall into some one of the many forms of idolatrous worship now so prevalent; or else they drift restlessly from one to another of them.

All such shall surely be confounded; they shall be put to shame and confusion; their idols shall be destroyed; and the wilful sinner, once enlightened and blessed with the hallowed influences of the holy spirit and the truth, and who then turns away from all these, the Apostle declares shall not escape the reward of his deeds. "For," he says, "if they escaped not who refused him that spake on earth, much more shall not we escape if we *turn away from* [after once recognizing] him that speaketh from heaven."

The former reference, as shown by the preceding verses (Heb. 12:18-21), was to the ceremonies which accompanied the establishment of the law covenant, with Israel, in the

* See MILLENNIAL DAWN, VOL. III, Chap. ix.

hands of Moses, the mediator of that covenant. (Exod. 19) So solemn and impressive was the occasion that even "Moses said, I exceedingly fear and quake." First, through Moses, the people entered into a sacred covenant to obey the Lord, saying, "All that the Lord hath spoken we will do." And the Lord covenanted with them, saying, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; . . . . And ye shall be a kingdom of priests and a holy nation."—Exod. 19:5-8.

Then followed the giving of the law and the accompanying solemnities which established the covenant in the hands of Moses as the divinely appointed mediator—"And the Lord said unto Moses. Lo, I come unto thee in a thick cloud, *that the people may hear when I speak with thee and believe thee forever.*" (Verse 9.) Then followed the demonstrations of the divine presence in the cloud-covered mountain, from which proceeded thunders and lightnings and the sound of a trumpet —"And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. . . . And the Lord called Moses up to the top of the mount, and Moses went up" (Verses 18-20) And the people were charged not even to touch the mount on penalty of instant death.—Verses 12, 13, 21-25.

These solemn ceremonies prefigured the still more impressive circumstances which accompany the establishment of the "new covenant" in the hands of the mediator greater than Moses—our Lord Jesus Christ. The mountain (kingdom) of the Lord's house is now being established above the tops of all the mountains (kingdoms) of the earth, and exalted above the hills. (Isa. 2:2) Clouds and darkness (trouble and perplexity and distress of nations) are round about it (Psa. 97:2); and the thunderings and lightnings are making all the earth to tremble as did Israel at Sinai. And now (since 1878) "God hath set his King upon his holy hill of Zion." (Psa. 2:6) Wherefore, says the Apostle, "See that ye refuse not him that speaketh." For if those who refused to obey Moses, and presumptuously disgraced the ceremonies of the occasion at Sinai, met with instant death, how can we escape if we disregard the voice of the Mediator greater than Moses, who now bids all beware of the presumptuous sin of disregarding the remarkable circumstances which now accompany the establishment of the new covenant through Christ Jesus?

We see the gathering, darkening clouds of trouble; we hear the thunder tones of judgment that "call the earth from the rising of the sun unto the going down thereof"—from the east to the west (Psa. 50:1); we see the lightning flashes of truth and righteousness, and how the whole earth trembles with fear and for looking after those things that are coming; and the foretold events of this harvest time speak in trumpet tones. How shall we regard these things? Shall it be with thoughtful and reverent fear, lest, the promise being left us of entering into the rest and glory of his kingdom, any of us should seem to come short of it (Heb. 4:1), and with great carefulness to make our calling and election sure? or shall it be with that presumptuous irreverence which disregards all these manifestations of divine power and glory, and, turning away from him that thus speaketh from heaven, sets up some idol of a wayward heart? Let us beware of any condition of heart that would lead to such a course.

As in the type, so here, the establishment of the new covenant is accompanied with the shaking of the earth (society) and the mountains (kingdoms); and not only so, but Paul says the heavens also (the ecclesiastical powers) shall be shaken.

What is the object of all this shaking? It is the removal of the things shaken, and the establishment of a kingdom which cannot be moved. In this eventful period everything that can be shaken will be shaken; for only the unshakable principles of truth and righteousness can endure and be worthy of a place in the kingdom of God. And every one called to share in that kingdom must be a lover of and follower after righteousness and truth. All others will be shaken out of the company called to share the honors of the kingdom. The many snares and delusions of this evil day are accomplishing this very work: they are shaking out all the unstable as well as the false and faithless ones; and in the end only the true will remain.

Seeing then that all these present things shall so shortly be dissolved, what manner of persons ought we to be in all holy conversation and godliness? "Be diligent that ye may be found of him in peace."—2 Pet. 3:11, 14.

STILL LET OUR HALLOWED ALTARS BURN

The following lines were prepared by Dr. Oliver Wendell Holmes (now deceased) and read at the twenty-fifth anniversary of the organization of the Young Men's Christian Union, in the city of Boston. They voice well our sentiments for the New Year 1896 for all of God's children awakening from the errors of the "dark ages." As errors are discovered and discarded, may the truths, old as well as new, become all the more precious to us all.

"Our Father, while our hearts unlearn
The creeds that wrong thy name,
Still let our hallowed altars burn
With faith's undying flame.

"Not by the lightning gleams of wrath
Our souls thy face shall see,
The star of love must light the path
That leads to heaven and thee.

"Help us to read our Master's will
Through every darkening stain
That clouds his sacred image still,
And see him once again,—

"The brother man, the pitying friend,
Who weeps for human woes,
Whose pleading words for pardon blend
With cries of raging foes.

"If 'mid the gathering storms of doubt
Our hearts grow faint and cold,
The strength we cannot live without
Thy love will not withhold.

"Our prayers accept; our sins forgive;
Our youthful zeal renew;
Shape for us holier lives to live,
And nobler work to do."

THE ONE THING DESIRABLE

"The Lord is my light and my salvation: whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? . . . . One thing have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in his temple."—Psa. 27:1, 4.

The inspired Psalmist in loftiest strains of devotion and fervor puts into the hearts and minds of God's consecrated people sentiments of faith and trust and love and adoration to God, who is worthy of all praise. While many of these sentiments were based upon his own checkered experience, they were uttered under divine inspiration for the instruction and edification specially of the true spiritual Israel of God.

Thus the Lord himself would indicate to us the sentiments of fervent devotion to him that should fill our hearts; and in this view of the matter we see how closely he would draw us to himself in love and faith and childlike confidence. While reason and common sense have their rightful place and are indispensable to a religious life, the soul that never mounts upon the wings of holy and fervent emotion, that is never stirred to its depths by a sense of the divine goodness and beneficence, has never yet experienced the blessedness of the relation of sonship. A true son of a beloved and approving father naturally experiences the fervor of tender emotion. Especially is this so of a true son of God who recognizes in his heavenly Father the perfection of every grace, the crowning glory of all excellence, and who lives in close communion and fellowship with him and has the constant witness in himself of his love and approval.

Ah, those were no empty words of our blessed Lord Jesus when he said,—"The Father himself loveth you." "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." (John 16:27; 14:23) It is under such conditions that all those holy emotions of love, tenderness, faith, gratitude and praise fill to the brim our cup of joy; and with holy ecstasy we sing, "My cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

How full of the melody of fervent emotion, of grateful praise, and of loving confidence are the inspired psalms! They bid our hearts rejoice and our tongues be glad, and

they show us how, by meditating on his word and obeying his precepts, to "Rejoice in the Lord always, and in everything give thanks."

It was in view of the Lord's providences and of his many deliverances from the power of his enemies, and of the uniform kindness and mercy of God as he meditated upon them, that David exclaimed, "The Lord is my light and my salvation: whom shall I fear? The Lord is the strength of my life: of whom shall I be afraid?" This consolation, variously expressed throughout the Scriptures, comes with all its blessed potency in our times of greatest need: the more desperate and determined the foes we encounter and the more fierce the conflict with the powers of darkness, the more glorious is the deliverance and the clearer are the manifestations of divine grace. And, as a consequence, faith takes deeper root, and, with renewed confidence and assurance, lays hold upon all the precious promises of God; and love and gratitude well up from hearts refreshed with an increased sense of the divine favor and blessing.

So it was with David; and so it is with God's *faithful* people who lead a life of prayer and faith and close fellowship with God. Such fellowship with God in adversity and in prosperity naturally tends more and more to center the heart's affections and desires in God, until the one thing supremely desired and sought after is that expressed by the Psalmist—to continually dwell in the house of the Lord, to behold the beauty of the Lord and to inquire in his temple.

To dwell continually in the house of the Lord signifies to be continually counted worthy and to be recognized of God as a member of his church, "whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end." (Heb. 3:6) These, who hold fast their faith, and by faith overcome the allurements and temptations of the world, dying daily unto its spirit, hopes and ambitions, and living more and more unto God—these shall indeed dwell in the house of the Lord, in his holy, spiritual temple, his church, forever. Now they dwell in the holy place of consecration and adoption; and the Lord says, "I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels;" and by and by he will present them to himself "a glorious church, without spot or wrinkle or any such thing, and worthy, as kings and priests unto God, to pass beyond the vail into the Most Holy—into the glorious spiritual condition and into the immediate presence of God.

"To behold the beauty of the Lord" is to behold the beauty of holiness, to have this image of his glory ever before the mind's eye as our inspiration, our light, our guide, our pattern and our chief joy. Here indeed is the Christian's secret of a happy life—happy in the midst of whatever may come to him of affliction or pain or loss or perplexity or whatever experiences come through the checkered scenes of this present life. To behold the beauty of the Lord really is only possible to those who dwell in his house; for only to such does he reveal himself "the fairest among ten thousand and the one altogether lovely." Such only know how to appreciate the beauty of his holiness; such only can delight themselves in the Lord and in the continual meditation of his law, and in conforming their lives to it.

"To inquire in his temple" signifies that those who are truly of the Lord's house are inquirers, students of his holy law and testimony, and that their delight is in so doing. The language of their hearts is, "Oh, how love I thy law; it is my meditation all the day." "I have meat to eat that ye [who are of the world] know not of;" for "It is my delight to do thy will, O God."

This one desire is the sum and substance of the Christian's ambition as more and more he becomes dead to the world and alive toward God. Let us more and more seek after it and conform to it; for in so doing Christian courage, boldness, fortitude and zeal will be greatly multiplied. These all are not only born of faith, but they increase and grow strong by a living faith developed and strengthened by the lessons of experience.

Courage, born of faith and strengthened by endurance, cries with humble boldness in the midst of the deepest darkness of the most perplexing difficulties, and in the midst of the wildest storms and most threatening dangers, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"

The Apostle Paul surely caught this blessed inspiration when he said, "Rejoice in the Lord alway; and again I say rejoice. . . . Be careful for nothing; but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God." Mark how all through the Word of God we are taught, not only to be sober, vigilant, diligent, thoughtful, prayerful, and always abounding in the work of the Lord through whatsoever it may bring of toil or care or reproach or persecution, but in the midst of any or all of these experiences we are taught to be happy and to be filled with the inspiration of a holy joy. And not only are we counselled to be joyous, but the manner of life which naturally produces this joy is pointed out to us. When we come into the Lord's family we enter a new and holy atmosphere which those only can realize and appreciate who have the one desire above referred to paramount to every other, viz.,—to be counted worthy to abide continually in the house of the Lord.

"Do not count, when day is o'er, daily loss from life's rich store;
But the gains, however small, count them daily one and all:
Every tender glance and tone, every kindly deed you've known:
Let all evil things go by; still with brave endeavor, try simple joys to multiply.
Thus you'll learn, how large a sum will with faithful reckoning come."

THE FORERUNNER OF CHRIST

JAN. 5.—Luke 1:5-17.

Golden Text—"And thou, child, shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways."—Luke 1:76.

In considering this familiar narrative we are reminded of the Lord's great care in preparing his chosen instruments for the various parts of his great work. Abraham's life was a long discipline of faith and patience; for he was to be the father of the faithful, a type of the fatherhood of God, and a worthy example to all his children, both those under the Law and those under the new covenant of grace.—Rom. 4:11-17.

Moses was specially prepared to be a leader, lawgiver and judge to Israel. Born under the humiliating conditions of bondage and the imperial sentence of death, he was providentially protected, preserved and adopted into the royal family, where he received a measure of that education necessary for his future service; and after that he had forty years more in the retirement of domestic life, which, under the operations of divine grace, hardened his virtues and mellowed the ardor of his temperament. Thus God gave to Israel a trained and experienced character as a leader. Similarly, suitable preparation for the positions they were to occupy or the work they were to do is very noticeable in other cases, both of Bible record and of subsequent history. Mark the case of Samuel, a child of prayer, devoted to the Lord from his infancy, and trained in the services of the Lord under the care of Eli; and of Paul, called from his infancy, instructed in the law, and zealous toward God even while ignorantly persecuting the saints, verily thinking he did God service.

John the Baptist was another illustration. The preparations in this, as in most of these cases, began before he was born, in the hearts of his parents,—"They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless" (Verse 6) Consider also subsequent reformers known to all through the pages of history, and mark the providential leadings in their preparation for their work long before they could have any knowledge of the work that was before them. Consider also how the Lord has been preparing the Gospel church for its Millennial work; and how he prepared the ancient worthies for their Millennial work in the earthly phase of the coming kingdom; and so on through all the lists of his "chosen vessels." The "*chosen vessel*" is always a *prepared vessel* for the service intended; and that the preparation is of God, and not of himself, is manifest from the fact that in every case it began long before the chosen one knew of the ends to be accomplished or the significance of the providential circumstances or the measures of discipline.

The principal preparation which God requires for every part of his honorable service is holiness of heart—devotedness to God and to his righteousness and truth, and abhorrence of all that is unholy, unclean. "Be ye *clean* that bear the vessels of the Lord." There are, however, some parts of the Lord's service which reflect no honor upon those engaged in it, though they do reflect honor upon the wisdom and power of God who is able to make even the wrath of his enemies to praise him, by his power to outgeneral and overrule their evil for good to his cause. For instance, Satan, and every other evil worker, whose evil devices are, by divine power, overruled for good of God, unwittingly serve some of the purposes of

God—sometimes for the discipline of the children of God and sometimes for the revolutionizing of affairs in the world.

The prenatal influences upon John the Baptist were such that, from his birth, his heart was inclined toward God and holiness (verse 15); and the training and discipline of his life were such that at maturity he was ready for the work of introducing to Israel the long-promised Messiah. Of him it was foretold, "He shall be great in the sight of the Lord." Yes, he was a great man, a great preacher and a great prophet. Jesus said he was the greatest of all the prophets. (Matt. 11:11) But he was not great in the eyes of men. He was never a guest at the palace of Herod, but he was a prisoner in his prisons. He was not an esteemed orator in the Jewish synagogues, but he was "a voice crying in the wilderness." He was not arrayed in purple and fine linen, nor did he fare sumptuously every day, but his raiment was of camel's hair and a leathern girdle, and his meat was locusts and wild honey. And though, for a time, the multitudes were attracted by his preaching, he was soon abandoned by the people, imprisoned by the king, and finally beheaded in prison.

And yet John was truly a great man; for he was "great in the sight of the Lord." He was great in the sense that he that ruleth his own spirit according to the principles and precepts of the divine Word is greater than he that taketh a city. (Prov. 16:32.) All the natural aspirations and human ambitions were made subservient to his one mission of introducing his cousin, Jesus of Nazareth, a man of humble birth and circumstances, as the Messiah, to whom he knew the gathering of the people would be after he had accomplished his mission of introducing him. (Gen. 49:10) But John was pleased to have it so, and declared that in performing this service for his cousin according to the flesh, and thus accomplishing his part in the divine purpose and prophecy, his joy was fulfilled. (John 3:29) And, by the eye of faith discerning in the humble Nazarene the Son of God, he said to the people, "One mightier than I cometh, the latchet of whose shoe I am not worthy to unloose." "Behold the Lamb of God, which taketh away the sin of the world!" "He must increase, but I must decrease."—Luke 3:16; John 1:29; 3:30.

It was this meekness, this complete self-abnegation and singleness of purpose to accomplish the righteous will of God, that constituted the moral greatness of John. And because he was in that attitude of heart where the Lord could use him he was privileged to be the greatest, the mostly highly honored, of all the prophets, in that he was chosen to introduce, to Israel and the world, the Anointed Son of God, the Redeemer and future King of the whole earth. Thus he became a great man, a great preacher of righteousness and truth, the greatest of all the prophets, and one of the heirs of the earthly phase of the kingdom of God.

What a profitable lesson is in this for all who would seek true greatness—to be "great in the sight of the Lord." It calls to mind that wise admonition of the Apostle, "Humble yourselves under the mighty hand of God that he may exalt you in due time." (1 Pet. 5:6.) The way of the cross, the way of humiliation and self-abasement, is the way to the crown, to that true honor that cometh from God only. Where now is the honor of the great ones of earth who have passed away—the Cæsars, the Herods, the Alexanders and Napoleons; the Jewish scribes and Pharisees and doctors of the law and Rabbis? and where all the reverend Popes and Cardinals and Bishops and Priests of the great Apostasy who proudly flourished in their day? They have all come to naught, and in the Millennial judgment they will come forth to shame and confusion of face, stripped of all their honors. But those truly great ones—"great in the sight of the Lord"—are reserved unto honor and glory and power at the appearing and kingdom of Jesus Christ.

Let the lesson come home to each of our hearts,—"He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." Patiently submit to the humbling now, and hopefully and joyfully *wait* for the glory to be revealed by and by in all the faithful. This is not the time nor place for rewards, but for discipline and service, for the development of character, for making ready for the future exaltation, that we may appear without spot or wrinkle or any such thing, as the King's daughter, the bride of Christ, joint heirs of our Redeemer.

For an exposition of verses 16 and 17 see MILLENNIAL DAWN VOL. II., chapter viii.

THE BOY JESUS

——JAN. 12.—LUKE 2:40-52.——

Golden Text—"Jesus increased in wisdom and stature, and in favor with God and man."—Luke 2:52.

This brief narrative gives us a single glimpse at the youth of our Lord; but it reveals all that is important for us to know concerning him before he arrived at maturity. It shows us the wonderful prodigy of wisdom and grace, so developed at twelve years of age as to be able to cope with the reasoning powers and the learning of men far advanced in years, in so much that he astonished them with his understanding and answers.

We observe also that his superior ability did not puff him up nor cause him to forget the respect and deference due to the advanced years and position of the Doctors and teachers. He was meek and lowly of heart, both as a boy and as a man. He was anxious also to learn of them from the law and the prophets. He did not miraculously know all that was in them; but he *"grew in wisdom."* He acquired knowledge, but with that ease, rapidity and retentiveness with which only a perfect mind can grasp and hold it.

His tarrying in the temple to receive the instructions of his Father's Word evidently was not in wilful disregard for his parents; but rather, was an evidence of his zeal to do his Father's will, which motive, in his childish simplicity, he seemed to think his mother and Joseph would fully realize and approve. This is apparent from his question,—"Why did you seek me? Did you not know that I must be in the courts of my Father?" No, they did not know. They could not understand the wonderful child. Bearing in mind subsequent expressions of more mature years which showed that his memory extended back to his previous existence with the Father before the world was, we have no reason to doubt that at the age of twelve his memory was active, and that he then knew what in after years he affirmed, saying,—"Before Abraham was, I am." "What and if ye shall see me ascend up where I was before?" "Father, glorify me with thine own self, with the glory which I had with thee before the world was," etc.—John 8:58; 6:62; 17:5.

But his mother and Joseph understood him not. How could they? Mary silently pondered these things in her heart; but how could she understand this mystery of God? Jesus, seeing that he was not understood and remembering his duty of submission to his parents, was subject to their wishes, and returned with them to Nazareth. "And Jesus increased in wisdom and stature and in favor with God and man." In the retirement of his early life of preparation for his public ministry and great sacrifice, his virtues commanded the admiration of all who knew him. Praise God for this testimony of the human perfection of his dear Son!

THE MINISTRY OF JOHN THE BAPTIST

JAN. 19.—Luke 3:15-22.

Golden Text—"Behold the Lamb of God, which taketh away the sin of the world."—John 1:29.

Several points in this familiar narrative are worthy of special notice.—(1) The deep and wide influence of John's preaching. The prepared instruments of the Lord are powerful in his hand. The whole nation was aroused, the multitudes were baptized with the baptism of repentance (Mark 1:4, 5), and the expectation of the immediate advent of the Messiah was everywhere manifest.

(2) The humility and sincerity of John, which was not changed in the least by the popular favor, is seen in his denial of the suggestion that he might be the Messiah. Had he made the claim, how readily would the people have accepted it! But this prepared vessel of the Lord was so established in righteousness as to be superior to any such temptation.

(3) In disclaiming this honor for himself John compared his own work and the work of the coming Messiah and showed them the difference. Referring to himself he claimed great inferiority. And his own work he described as only a preparatory work,—"I indeed baptize you with water, but . . . . he shall baptize you with the holy spirit and with fire." It is very manifest that all of the multitudes who were baptized with water were not baptized with the holy spirit. The baptism of the holy spirit came at Pentecost after the Lord was glorified, but only upon a small minority of the Jewish nation. The baptism of fire came later—in the end of the Jewish harvest (A. D. 70) when Jerusalem was destroyed and their national existence terminated in the midst of a great time of trouble. Verse 17 is in reference to the great

separating work of the Jewish harvest and the gathering of the worthy remnant into the garner of the Gospel age, and the fiery judgments upon the unworthy chaff.

(4) In the baptism of Jesus we see that the ordinance received a new significance. His baptism was not unto repentance; for he had no sins to repent of. "He was holy, harmless, undefiled, separate from sinners." (Heb. 7:26.) With the accustomed view of baptism, John declined to baptize Jesus in whom there was no sin, nevertheless, though he could not understand why he should desire it, John complied with his request—"Suffer it to be so now; for thus it becometh us to fulfil all righteousness."—Matt. 3:15.

The righteousness of God's law which could by no means clear the guilty (Exod. 34:7) without a satisfaction of the claims of justice by the sacrifice of a life for a life (Exod. 21:23; Lev. 24:17-21; Deut. 19:21), he was about to fulfil by the sacrifice of himself. He was about to give his flesh for the life of the world—giving his life for the life of Adam, in whom we were all condemned, that as all posterity were included in the condemnation, so they might likewise have a share in the redemption. And all who desire to follow in the footsteps of Christ must likewise present their bodies living sacrifices, holy and acceptable through Christ. Thus it becometh us [the Christ, Head and body], to fulfil all righteousness.

With the baptism of Christ, then, the ordinance received the new signification of entire consecration to God as living sacrifices, even unto death. And in this new view of the matter some of the Jewish converts were baptized again. See the baptism of John and the baptism of Christ and his body, the church, contrasted in Acts 19:3-5. See also TOWER for June 15, '93.

THE EARLY MINISTRY OF JESUS

JAN. 26.—Luke 4:14-22.

Golden Text—"And they were astonished at his doctrine; for his word was with power."—Luke 4:32.

We have before us in this lesson the greatest teacher that ever lived; and if we inquire wherein his power consisted, the answer is, It was the power of the holy spirit, which he had without measure. (John 3:34.) This is the secret of all power in the work of the Lord. Learning and worldly wisdom, or natural talents of fluency of speech, or oratory, are no substitutes for this indispensable requirement for the divine service. No preaching, no teaching is of value, except it be in the power of the holy spirit.

In this power our Lord Jesus came up from the wilderness into Galilee. How did he obtain this power? He obtained it in the same way his followers may obtain it; viz., by entire consecration to God, faithfulness to that consecration, and by communion with him in prayer and meditation upon his Word. The complete consecration our Lord had made and symbolized at Jordan; and while carefully studying the law and the prophets in order to an exact knowledge of the will of God, he had just endured a most subtle and severe conflict with the powers of darkness for forty days alone in the wilderness.* Through implicit faith in the wisdom, love and power of the Father, he came off that battlefield victorious, and filled with the power of that holy spirit which had given him the victory Thus he was equipped with power from on high for the great work upon which he immediately entered. It was no wonder, indeed, that the people "were astonished at his doctrine; for his word was with power." "He taught them as one having authority [as one who knew the truth by an implicit faith in God which admitted of no doubt, and by the practical demonstration of its power upon his own heart], and not as the scribes who had no such insight into the holy things of God.

It is thus, and only thus, that the followers of Christ may also gain this power which will mightily convince men of the truth, and which will compel respect for it, even in those who are not prepared to receive it into good and honest hearts. The preacher or teacher acceptable to God must, therefore, like the Lord, be first sincerely and fully consecrated to God. Then, when tried and tempted, he must *prove* his faithfulness to that consecration. Then let him go forward in the work of the Lord with a resolute purpose, to do his will at all hazards of human approval or disapproval, or of human praise or persecution. Most likely, like the Lord himself, he will have some of both—at first some of the praise, but afterward the bitterness of persecution.

At first Jesus "taught in the synagogues, being glorified of all," "and all bore him witness and wondered at the gracious words which proceeded out of his mouth;" but very soon his faithfulness to the truth, which rebuked their unrighteousness, turned the praise of the people into wrath and persecution. This is the reward that faithfulness to the truth is sure to bring in the present life; and those who find it so should rejoice in this fellowship in the sufferings of Christ. Every new trial of faith, patience and perseverance, and every new victory in such trial, brings to the soldier of the cross added power of the holy spirit—a courage born of endurance, a confidence in God born of experience, and a zeal born of a human appreciation of the power and intrinsic worth of divine truth, and a fuller appreciation of the righteousness of God and of all his ways. In this light the Christian should view every trial that comes to him, and, by drawing near to God in it, seek that measure of his holy spirit which will enable him to overcome, and in the conflict to gain new strength.

The text of our Lord's discourse on this occasion was chosen from Isaiah 61:1-3, which declared his commission from God to preach the Gospel—"The spirit of the Lord God is upon me, because he hath anointed me to preach," etc. This was the object of his anointing with the holy spirit. And this anointing needed no supplement of human authority. No Jewish ecclesiastics or councils had anything to do with giving him this authority. It came, as he showed, from God alone, through his inspired prophet.

In this connection we are also reminded that, through him, this same anointing has come upon every true member of the body of Christ, which is the church—"The anointing which ye have received of him abideth in you." (1 John 2:27.) This anointing began at Pentecost, and has continued upon all who are truly the Lord's, even to the present day.

And not only so, but every member of the body, however humble or obscure, being "anointed to preach," is failing in his mission if he does not preach. Indeed, if he be filled with the spirit he must preach, being impelled to that service by a burning zeal, like him who said, "The zeal of thy house hath eaten me up;" "It is my meat and drink to do thy will, O God." But preaching is not always public declaration. Every influence that we can send out from within the radius of our talents, be they one or many, or be they humble or brilliant, is preaching the gospel. Let us all, therefore, diligently apply ourselves to it, and let it be "in the power of the spirit."

It is very significant that our Lord is quoting this commission, quoted only so much of it as was to be fulfilled by himself, the last phrase being, "to proclaim the acceptable year of the Lord,"—the Gospel age, the time wherein the presenting of our bodies as living sacrifices would be acceptable to God. With this he closed the book and sat down, and said, "This day is this scripture fulfilled in your ears." Had he read the remainder of it he could not have claimed its fulfilment that day; for it was not yet time to preach the day of vengeance, nor yet to begin the great Millennial work foreshown in verse 3. The proclaiming of the day of vengeance belongs specially to this end of the age, and the whole commission applies to the church entire. The message concerning the day of vengeance is now due, and consequently is now being proclaimed by the "feet" members of the Christ.

* See our issue of August 1, 1894.

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VIEWS FROM THE TOWER

"Over sixty churches in New York have already joined a federation which hopes to band together the churches for all sorts of practical ends—charitable, humanitarian, social and reformatory." (*The Golden Rule.*) Similar federations are in progress in various cities.

"In Mobile, Alabama, a Methodist and a Jewish congregation united in a Thanksgiving-day service in the Jewish synagogue. Both ministers addressed the assemblage, and all united in singing." Of course, Christ was not preached nor his name mentioned in the thanksgiving, for fear of offence to the Jews. Are such thanks acceptable to God who specifies the name of Jesus as the only one by which he can be approached? Could such a service help the Jews to recognize Christ, the crucified? Are unions or federations which ignore the principles and doctrines of God's Word at all desirable? We would rather stand alone with God upon his terms than

unite with millions upon any other. Individual freedom and mutual co-operation upon the lines laid down in the Scriptures is God's way, and hence our way.

Chicago, anxious to please all classes, has arranged to have the Bible read in her public schools, and a committee made up of Protestants, Catholics and Hebrews is appointed whose duty it will be to select "non-sectarian passages" of Scripture for this use. That committee will have a difficult task. It is possible that the framers of that law intended to prove to the people the impossibility of suiting the ideas of all. Hebrews would probably object to the New Testament as a whole, and Catholics, Hebrews and Protestants would dispute about which version or translation of the Old Testament they should use.

Evidently, the religious instruction of children should be in the care of their parents and their chosen religious guides, and not mixed with secular studies which should be compulsory and under the supervision of the state. Attempts to unite the two must prove disadvantageous until God's absolute and infallible kingdom shall have obtained control.

* * *

The Czar of Russia has through the Procurator-General of the Holy Synod brought to an end the persecution of Stundists and others in his Baltic provinces. The procurator excuses the change of his policy, thus: "The Orthodox [Greek] church is showing gratifying growth in those parts," and "extraordinary measures need no longer be taken by the authorities to help forward the work." Thank God! it will not be long until the power to persecute will be taken from the Mohammedans and Greek Catholics, as it has already in civilized lands been taken from the church of Rome.

* * *

The Emperor of Germany seems bent upon crushing Socialism regardless of consequences. Even moderate objections to his government are prosecuted as treasonable disrespect. In addition, the Chief of Police of Berlin gave notice of the summary closing of eleven Social-Democratic clubs of that city six Reichstag clubs, the Socialist Press Committee, the Agitation Committee, the Local Socialist Committee, the Club of Party Delegates and the Central Committee of the Social-Democratic Party of Germany. The effect will be to unify and strengthen the Socialists, who are already a powerful third in the Reichstag.

The Emperor's heart and the hearts of his counsellors are evidently failing, for fear and for looking forward to those things which are coming upon the earth. He is putting the whole weight of the government upon the safety valve, to stop the noise of the people clamoring for liberty. We agree with him that the liberty desired would bring fallen men to license and anarchy; but we can read, as he probably can not, the sentence of present governments, as recorded in God's Word,—*Mene, Mene, Tekel, Upharsin*,—Babylon, thou art tried in the balances, and found wanting. Thank God! the fall means but a brief though awful chaos, and then the establishment of God's kingdom in the hands of Christ.

"The tide of Socialism is rising in France. M. Bourgeois has carried his graduation succession duties by a majority of 404 to 125. They are probably the most extreme in the civilized world, and for a precedent you must go to Oriental countries. There the ruler takes what he likes, or what he can get. In France the new ruler begins by exempting all estates under two thousand dollars—a premium on poverty to start with, and a bid for the votes of the peasantry and the workingmen. From exemption he passes by easy stages to confiscation, ending by taking one-fifth of the entire property devised to strangers."—*N. Y. Herald.*

This seems to us a more equitable and a wiser taxation than the Income Tax. Society has a claim upon a share of the money accumulated under its protection, when the accumulator is done with it. This method would induce some of the wealthy to dispense their means more liberally while alive to see to its use. Apparently few of the *saints* are wealthy; but such as have wealth should regard this as a part of their stewardship, one of their talents, for which they will be required to give an account. "Ye are not your own," applies to all that we have, money, influence, time, all. If the measure of our self-denial in the interest of the Lord and the truth is the measure of our love, we can neither afford to neglect the cultivation of this love nor to neglect opportunities for manifesting it to the Lord and to ourselves, however we may modestly seek to hide it from our fellow men.

* * *

We learn that Joseph Rabinowitz, the converted Jew, purposes shortly to remove from Kischenev to Palestine, expecting that the latter will prove to be a better center from which to carry on his missionary work among his kinsmen according to the flesh. This we believe will be a good move. We urged him to make it when we visited him in 1891, and again when he visited us in 1893. Although he will be leaving a city containing nearly as many Jews as are in all Palestine, we believe that those who have returned to the "land of promise" would prove the more receptive—if not now, very shortly, when "the time of Jacob's trouble" shall be upon them there. They need instruction, whether they hear or forbear, to prepare them by and by to acknowledge the earthly phase of the kingdom when it shall be established among them.

* * *

It does not seem to be generally known that Jews (not converts to Christ or Islam) have not been allowed to settle in Palestine since August 1891, and only a few are permitted to enter as visitors with fifteen to thirty day permits. This edict of the Sultan of Turkey went into effect just before we reached there. No Jews have been permitted to settle there since. Items published in newspapers telling about thousands of Jews going to Palestine, etc., are either fabrications or else five-year-old items republished. We expect, however, that by the time European persecutions shall again become hot against the Jews the door to Palestine will somehow be unbarred.

* * *

The London *Review of Reviews* says:—

"In Austria, the form taken by social discontent is that of a violent agitation against the Jews. Dr. Lueger's re-election as Mayor of Vienna, with the consequent dissolution of the City Council, led to a debate in the Reichsrath, which was interesting as revealing the savagery with which the Jews are hated in Vienna. One of the speakers was not ashamed to assert that at Jewish festivals the food is sprinkled with a dark dust which is made from Christian blood! There is reason to believe that if the masses had their way in Central Europe, the Jews would lose their eye teeth, if indeed they were permitted to escape with their lives. It really seems as if it will be necessary before long to reconstitute the kingdom of Jerusalem, if only to give the Jews a center from which diplomatic intervention would be possible on behalf of the scattered and peeled remnant of the children of Israel."

* * *

"The Bishop of Jerusalem declares that a great change of front toward Christianity is taking place among Jews all over the world. There is an avowal of disapproval of the crucifixion of Christ; there is admission of his claim to be a Prophet; to be the Messiah, at least of the Gentiles; to be the holiest of the sons of men. The assertion of the Yemenite Jew, 'Our fathers never returned from the captivity until now; we are not chargeable with the black deed of the rulers against Jesus;' is but the expression of a widespread desire to reverse the imprecation of eighteen centuries past; it seems like a prayer, 'May his blood be forgiven to us and to our children!'"

It is reported that a Russian Jew, recently converted to Christ, in a hospital in Smyrna, has begun preaching the newly found Messiah among the Russian Jews there with great success. A Jewish Christian Society has been started, and already is reported to have nearly two hundred adherents, who are being persecuted by kinsmen after the flesh.

It is the time to expect such movements. The time for the beginning of a return of divine favor was 1878, and beginning there it has been steadily progressing since.

* * *

Dr. Ahlwardt, the German Jew-hater, who came to this country to arouse hatred toward the Jews—but without success—in answer to the question, By what means do you propose to put an end to Jewish influence in Germany? said,—

"It can be done only by educating the masses, and getting the right sort of representatives into the Reichstag. For one thing, legislation should be enacted against ownership of land by Jews. Forty-seven per cent. of the agricultural land in Germany is owned by Jews, and they hold mortgages upon most of the remainder. Of course, we have not been able yet to pass any of the laws we advocate, as we have only seventeen representatives in the Reichstag. Anti-Semitism has spread fast recently, and the people are coming to see the corrupting influences of Judaism. Our support comes chiefly from the middle and poorer classes, who have suffered from the greed and unscrupulousness of the Jews. The lower clergy, both Catholic and Protestant, are nearly all with us."

No doubt there is considerable truth in this charge, and, taken together with the fact that Jews seldom so violate the laws as to get into prison, suggests the thought that their experiences under the Law of Moses have not been valueless to them. They are law-abiding so far as the letter of the law is concerned, but use all the ingenuity of their active minds in avoiding and circumventing the spirit of it. Outwardly

they are very obedient to the law; but they do not recognize that *love* to God and the neighbor is the essence of the Law.

Nevertheless, under the new Millennial laws they will be found amongst the most pliable and consequently will be amongst the first to be blest by the new order of things; and by and by no doubt many of them will learn that the whole Law is comprehended in the one word, Love: and, learning this, many doubtless will obey it from the heart, and become "sheep" of the Millennial fold. (John 10:16.) God foreseeing this made them certain promises which cannot fail (Rom. 11:25-32), and their trouble, now brewing in Germany, will only serve to drive them out and to prepare them for the fulfilment of the divine covenants.

* * *

The Turkish question seems to be subsiding. It is settling itself. The German Emperor is averse to meddling with any ruler's control of his *own* subjects,—evidently fearing that at some time it might be a precedent for interference with his control of the Social-Democrats. Russia believes that she will get cheaper and more satisfactory possession by and by, when some other war is on foot involving other powers, and is not anxious now. France does what Russia does, and England, the only hope of the Armenians, is impelled by caution (in view of Venezuelan and South African difficulties) to let Turkey alone.

The matter is rapidly settling itself by the Armenians becoming Mohammedans, as the only escape from death. Thus quickly can threatening wars be averted, and the winds of strife held back, that the sealing of the servants of God may be first accomplished, as suggested in our last issue.

* * *

While the general tendency among prominent Protestants is toward skepticism and open *infidelity* of the Dr. Briggs type (We do not mean atheism, the denial of a personal God, for few are so blind and foolish—Psa. 14:1—but Infidelity in the sense of *disbelief* in the Bible and the record of the fall, redemption and restitution as therein set forth), still there is another movement progressing vigorously—a return to formalism and ceremonialism, as represented in Roman Catholicism. The more ignorant gravitate to the Romanists, and the more cultured and wealthy to the Episcopal church. St. Ignatius church of New York City is one of the favorites with the latter, and is known as a high-church. Another, recently finished at a cost of half a million dollars, is known as The Church of St. Mary the Virgin. At both of these churches the Romish ceremonials are in vogue, and Masses are celebrated, as by Roman Catholics. (For the significance of the Mass see MILLENNIAL DAWN, VOL. II., page 324, and VOL. III., pages 98-104.) The next few years will witness alarming progress in both of these opposite directions, as well as toward mere moralism. Thousands will thus *fall*, from the only standing (in Christ) which has divine favor and recognition, on every side of those who abide under the shadow of the Almighty, rooted and grounded in the promises of God's Word and firmly fixed upon the *ransom*, the rock of salvation.

But, thank God, their fall is not an everlasting fall, but only a part of the present sifting and shaking in which only his "elect," his "saints," shall be able to stand—the falling of the false that the true may be made manifest. (1 Cor. 11:19.) When the Millennial Sun of Righteousness shall have arisen and scattered the mists of error, many now stumbling blindly will, we trust, be recovered. Those, however, who have been granted the light of present truth, and who are cast out as unworthy of it, seem to be in a more serious condition—apparently in danger of the hopeless "second death."

CHART DISCOURSES

The Chart of the Ages is made a frontispiece to the first volume of MILLENNIAL DAWN, and is described by a chapter of said volume; but when, later, it was published separately, as a map mounted upon a spring roller (2 feet 6 in. x 5 feet), requests came in from every quarter for such amplified explanations as would enable friends of the truth to give comprehensive parlor talks from their wall charts. And it is to fill this requirement, and to enable many to tell the good tidings of great joy connectedly and systematically, that a little pamphlet has been published, giving three suggestive discourses upon the chart.

Many other discourses can profitably follow, and suggestions for some of them will be found in Chapters X., XI. and XII. of MILLENNIAL DAWN, VOL. I., and Chapter V. of VOL. II.

After interesting your friends or neighbors by the discourses on the chart, either loan or sell to them the volumes of MILLENNIAL DAWN and get them to reading, and follow this up with assistance upon points which may seem to them obscure. Next we advise a weekly gathering of such, as a "Dawn Circle for Bible Study." A method for conducting these very profitable meetings is suggested in ZION'S WATCH TOWER, Sept. 15, '95, and Dec. 1, '95.

The price of the above described pamphlet is ten cents, postage prepaid.

These will be ready for mailing about Feb. 1. Orders will be filled in rotation as received.

BOAST IN THE LORD

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exerciseth loving kindness, judgment and righteousness in the earth; for in these things I delight, saith the Lord."

"Where is the wise? where is the scribe? where is the disputer of this world?" "He that glorieth, let him glory in the Lord." Jer. 9:23, 24; 1 Cor. 1:20, 31.

Things highly esteemed among men are wisdom, power and riches. But it is not the wisdom that cometh down from above, nor the power of godliness, nor the true heavenly riches that moth cannot destroy nor rust corrupt that is sought after by the world. Men of the world have not learned the value of these, and therefore they "spend their strength for naught, and their labor for that which satisfieth not." "The reverence of the Lord is the beginning of wisdom;" the faith that lays hold upon the might of the Lord is the beginning of power; and the poverty that freely surrenders all things to the will and service of God is the beginning of true riches. Worldly wisdom, which has not its foundation in the reverence of the Lord, tends to self-exaltation and pride; power in the hands of the ungodly tends to haughtiness and overbearing selfishness: and riches, among those who have not learned from God the responsibilities of stewardship, tend only to dwarf the soul, rendering it impervious to the noble sentiments of love and brotherly kindness.

The man who, by dint of labor and strife, succeeds in a measure in gaining one or all of these earthly prizes generally considers himself a wise man; for he does not realize how transient are the treasures, how unsatisfactory they will prove in the end, what snares are in them, nor how great is the value of the heavenly treasure which he has missed while grasping after fleeting earthly things.

To the worldly who have never known the treasures of divine grace these earthly things are of paramount importance; but to the child of God, if possessed, they only increase the responsibilities of his stewardship; for they are not his, but the Lord's, all being included in his consecration. Whatever he has of human learning—education—must be held in subservience to the wisdom of God. No human theories or philosophies that conflict with the Word of God may be entertained. A "Thus saith the Lord" must be the end of all controversy when human reasonings come in conflict with divine wisdom; for the wisdom of this world that arrays itself in opposition to the heavenly wisdom is "foolishness with God," and will by and by be brought to most ignominious humiliation. So also the human might that lifts its puny arm in defiance of Jehovah's power shall suddenly be destroyed, and that without remedy, and the hoarded riches shall be scattered to the winds.

What folly is it then—especially for any one who has been enlightened by the truth, and made a child and heir of God—to forget the importance and value of the unseen heavenly treasure and turn to minding earthly things. For any to glory in such a course is to glory in their shame and folly. But let it not be so with us: "He that glorieth, let him glory in the Lord." "Let him glory in this," saith the Lord, "that he understandeth and knoweth me." "And this is life eternal," said Jesus, "that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—John 17:3.

This is the knowledge that does not puff up, the wisdom that cometh down from above. The beginning of this wisdom is indeed the reverence of the Lord. Nor can we grow in this wisdom except by continued growth in the reverence of the Lord. If to any degree we cease to reverence supremely the Lord's words, or if we cease to cultivate his acquaintance through our privilege of communion and fellowship with him in prayer, in the study of his Word, meditation upon his

glorious character and teachings, and in obedience to his will, to the extent of our neglect we fail to realize the blessings of that wisdom that cometh down from above.

But if, in the use of these privileges, we open our hearts to receive all that divine grace has in store for us, then, indeed, we may glory in the Lord. Let such a one "glory in this, that he understandeth and knoweth me." To thus know the Lord is not merely to know of him, to know something of his works and ways, but it is to know him by that intimate fellowship and communion which, by a living faith, seals the testimonies of his Word upon our hearts and makes us to realize that they are ours personally, that the Lord himself is our personal friend and helper and counselor and guide. We thus become acquainted with his spirit, his principles and methods of action,—we understand him,—we know how to interpret his providences, to mark his leadings, to observe his attitude toward us and thus daily to walk with him. Thus also we are led to a fuller appreciation of the Lord's righteousness and of his loving kindness, which will in due time establish justice in all the earth. Well, indeed, may we glory in the Lord and in the fact of his great condescension to us personally, when thus we come to understand and know him.

In this blessed sense of the divine love and care, we may say in the words of the Psalmist, "My soul shall *make her boast in the Lord.* I will bless the Lord at all times: his praise shall continually be in my mouth. O magnify the Lord with me, and let us exalt his name together. I sought the Lord and he heard me, and delivered me from all my fears. This poor man cried, and the Lord heard him, and saved him out of all his troubles. O taste and see that the Lord is good: blessed is the man that trusteth in him. O fear the Lord, ye his saints; for there is no want to them that fear him."—Psa. 34:1-9.

How precious is this experience of the child of God! but it can never be the experience of a proud heart; "for God resisteth the proud, and giveth grace [his favor] to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." (1 Pet. 5:5, 6.) It is hard for those who are rich in the wisdom or power or wealth of this world to do this. (Matt. 19:24-26.) It was hard for the scribes and Pharisees who were rich in titles and honors and praise of men; it was hard for the whole Jewish nation who were proud of being the seed of Abraham to whom pertained the promises of God; it was hard for the Greeks who were proud of their worldly wisdom and intellectual attainments; it was hard for the Romans who were proud of their power and prestige among the nations. And it is hard today for all those who have pride in any thing. It is hard for all religionists whose pride in the sectarian religious systems of Christendom blinds their eyes to the truth now due. It is hard also for those who boast in human philosophies and science, falsely so called; who are proud of being inventors of something new and strange, and who desire to be thought great and to lead men after them; it is hard for all those who reverence the opinions of men more than the words of the Lord. All those who either are rich or desire to be rich in the things of this present life, and specially those who are "rich" in a good opinion of themselves, or in self-will, find it hard to humble themselves under the mighty hand of God. Indeed, the Apostle intimates that the greatest battle of each one coming to a knowledge of the truth is along this line, for it is after pointing to the severe humiliation of our Lord Jesus that he says, "Wherefore, my beloved, work out your own salvation [in like manner] with fear and trembling; for it is God that worketh in you [by this severe discipline, this humbling process] both to will and to do of his good pleasure."—Phil 2:12, 13.

Those who have endeavored in all sincerity to do so have always found the grace of God sufficient for them; but very few are ever disposed to make the attempt. To all the worldly-wise the preaching of the cross is foolishness, and they have no disposition to take up their cross daily and follow Christ.

It is for this reason that "not many wise men after the flesh, not many mighty, not many noble, are called" to share with the Lord in the glory of his kingdom. They are generally so engrossed with the things of the present life—its pursuits, its cares, its pleasures, etc.—that they have no ear for the Lord's call. They are not humble enough even to hear the call, much less are they humble enough to obey it and to walk the narrow way of self-sacrifice in which the Lord leads.

"But God hath chosen the foolish things of the world [those who are not noted for worldly wisdom or influence or wealth] to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world [the humble poor], and things which are despised, hath God chosen; yea, and things which are not, to bring to naught things that are." (1 Cor. 1:26-29) How truly the wise are being confounded today by the power of the truth in the hands of the humblest of God's consecrated children! Systems of error, which are the growth of centuries, are put to confusion and are tottering before it, and the sages of all the sects are troubled by it; for it is becoming more and more apparent to all men that "the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."—Isa. 29:14.

Why has God chosen these weak, inferior instruments for his great work? Why does he not employ the eloquent tongues, the pens of ready writers, and the prestige of great names? Paul tells us why. It is in order "that *no flesh should glory in his presence.*" The great work of vanquishing sin and establishing righteousness in the earth is the Lord's work: no human power is adequate to the emergencies of the case. Yet God is pleased to allow his power to operate through any human instrument that is meet for his use, *i. e.*, that can be used without injury to itself. If God were to work his wonders through those whose hearts are inclined to pride, that pride would grow, and would arrogate to self the glory that belongs to God, instead of appreciating the honor of being a servant of God, an instrument in his mighty hand—"for the Master's use made meet."

The Lord's use of even the weakest instruments, of those having even a very small measure of talent for his service, sometimes proves an exaltation too great, and that which was a blessing becomes a curse through pride and vain glory. Such is the perversity of human nature, and such the subtlety of the adversary in gaining the advantage, that the very texts above cited sometimes become a stumbling block to many who are not only poor financially, but who are deficient in intellect and education, and who even lack instruction in the divine Word. They forget that the Lord said: "Blessed are *ye* poor [*i. e.*, those who were poor (or became so) as his disciples]" (Luke 6:20); or, as Matthew (5:3) records it, "Blessed are the poor *in spirit.*" And they forget that the ignorant as well as the learned, the poor as well as the rich, can become "puffed up in their fleshly mind." It is sad to see "a man think himself to be something, when he is nothing" (Gal. 6:3), thus deceiving himself, but specially so, when even the rudiments of education and Christ-likeness are lacking. We believe that modesty and simplicity are traits to be cultivated by rich and poor alike, who are blessed with a knowledge of the truth, and that any "confounding of the mighty" should be done kindly and in meekness (Eph. 4:2; 2 Tim. 2:25), and not in a combative spirit or with a show of gratification over their defeat.

Above almost everything else, therefore, beloved, let us guard well our humility. It is only when we are little in our own eyes that God can use us with safety to ourselves. And yet he does not shield us from every test of fidelity. If therefore the Lord gives you a little exaltation today, a little encouragement of success in his service, receive it humbly, meekly remembering your own unworthiness and insufficiency except as God is pleased to work through you; and be just as ready to receive the humiliations of tomorrow as necessary for your discipline and the proper balancing of your character. If the success of yesterday makes you fret under the humiliation of today, then beware: you are not as roundly developed spiritually as you should be. Whatever may be the triumphs of the truth through us, let us always remember that we are among "the things *that are not.*" Let us endeavor therefore to make the Apostle Paul's experience our own, who said: "I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: everywhere, and in all things, I am instructed, both to be full, and to be hungry, and to abound and to suffer need. I can do all [these] things through Christ which strengtheneth me."—Phil. 4:11-13.

In God's dealings with his people at all times we can see his care in guarding them against pride and self-sufficiency. If he would choose Israel to be his peculiar people, he permits them first to be enslaved for four hundred years, and then with a mighty hand and a stretched-out arm he gathers them to the promised land. Moses, too, the chosen deliverer, was of humble birth. He was slow of speech, and needed Aaron to supplement this weakness. And Paul had his "thorn in the flesh," from which the Lord was not pleased to deliver him, though thrice he besought the Lord to remove it; and the Lord said unto him: "My grace is sufficient for thee, for my strength is made perfect in weakness [*i. e.*, my strength, operating through this imperfect earthen vessel, will be more manifest to men than if the vessel were a perfect and polished one. In that case men might ascribe the greatness of the

work to the talent of Paul, and by and by conclude that since Paul is only a man, it is only presumption for him to assume to teach other men, etc. But if the power is seen to be of God, and merely working through Paul as a ready instrument—meek, willing and energetic—then the testimony of the grace of God will be weighty with them; and so it was]."

To this explanation and assurance from the Lord, Paul meekly replied, "Most gladly therefore will I rather *glory in my infirmities*, that the power of Christ may rest upon me." —2 Cor. 12:8, 9.

The Lord with unerring wisdom has always chosen the meek for every great work. Moses was the meekest man in all the earth. (Num. 12:3) Meekness was a marked characteristic of all the prophets and ancient worthies. The Lord Jesus was meek and lowly of heart (Matt. 11:29), who, though he was rich, yet for our sakes became poor. He was of humble birth, born in a manger and reared in the despised town of Nazareth, that he might be called a Nazarene. The twelve apostles were all plain men, mostly fishermen; and so also the whole Gospel church—not the church nominal, but the true ones written in heaven—have generally been the poor of this world, who were willing to be humbled yet more and more, that the power of Christ might be manifested through them. —1 Cor. 1:26-29.

Let every one therefore humble himself under the mighty hand of God. This is not the time for exaltation, but for humiliation and trial. The exaltation will come in due time to the faithful. Let our present glory be in that we understand and know the Lord, and in that he condescends to make use of these poor earthen vessels in his service, that it may be manifest to all men that the excellency of the power is of God, and not of men.—2 Cor. 4:7.

THE POWER OF JESUS

FEB. 2.—Luke 5:17-26.

Golden Text—"The Son of Man hath power upon earth to forgive sins."—Luke 5:24.

The statement of verse 17 shows the rapidly growing influence of our Lord even at this early stage of his ministry. From the wilderness scene of temptation and victory he had gone into Galilee filled with the power of the holy Spirit, and his fame had gone out through all that region. He had taught in their synagogues and been glorified of all. He had come down to Capernaum, and the people were astonished at his doctrine, for his word was with power. He had healed the sick and the lepers, and had cast out devils, and the multitudes thronged about him continually. And so great was the attention which his teaching and his works attracted that Pharisees and doctors of the law came out of every town of Galilee and Judea, and Jerusalem, to hear and to see.—Luke 4:14-16, 22.

We next notice the great faith that so perseveringly brought the palsied patient to the attention of the Great Physician. Being unable to reach Jesus through the crowds that continually thronged about him, so great was their faith in his healing power that they removed a portion of the tiling from the roof, and, with his couch, let him down over the heads of the people. This persevering, trusting faith in Christ speedily received its reward—the forgiveness of sins and healing.

We notice that the forgiveness of sins was the first blessing; "and when Jesus saw their faith [the faith of the sick man and those interested in him], he said unto him, "Man, thy sins are forgiven thee." This evidently was an unlooked for answer. The previous miracles of healing doubtless led all to expect a similar manifestation of healing power; but as yet it was not manifest. There lay the sufferer before them all while the people pondered this claim of the man of Nazareth to have power on earth to forgive sins, probably while the Lord was proceeding with his discourse, not allowing this incident to interrupt it entirely.

But there were some whisperings among the scribes and Pharisees present, who said, This is blasphemy. Who can forgive sins but God alone? Though their murmuring words did not reach the ear of the Lord, he perceived their thoughts. Their cynical faces doubtless told the tale of their scorn and unbelief; and their influence upon the people who looked to them as leaders and teachers was also manifest. Has this man indeed power to forgive sins? has he authority from God to this effect? is he indeed the Messiah, the sent of God?—these were the questions revolving in the minds of the people. And it was to awaken these thoughts that the Lord had said it. His words implied the claim of Messiahship. Truly none could forgive sins but God alone, except as his anointed and authorized agent and representative, and in his appointed way. The divinely appointed way for the cancellation of sins was by means of the ransom as the legal settlement of the penalty, and faith in Christ the Redeemer.

The faith of this man and his friends in Christ and his claims had been put to the test and manifested, and though the ransom price had not yet been actually given, the Lamb for sacrifice had already been presented by our Lord at his baptism, and had been accepted of God and was on the altar of sacrifice. And therefore, in view of the complete consuming and acceptableness to God of that sacrifice, Jesus, perceiving their faith, could then say, "Thy sins are forgiven thee."

We observe that the healing did not follow as a result of the forgiveness of sins. The forgiveness of sins was one thing and the healing was another; and Jesus intimates that the same divine authority that was necessary to the forgiveness of sins was also necessary to the healing; and that if the forgiveness of sins was blasphemy, so also was the healing. From what they had seen, they must all admit his power, and consequently also his authority, to heal, and that the authority and power must be of God. And this power and authority they must therefore recognize as the divine testimony of his claims to be the Son of God and the Messiah of Israel. "Whether is easier," said he, "to say, Thy sins be forgiven thee, or to say, Rise up and walk?" for the same authority and power are necessary to both. "But that ye may know that the Son of man hath power on earth to forgive sins (he said to the palsied man), I say unto thee, Arise and take up thy couch, and go into thine house. And immediately he arose up before them, and took up that whereon he lay, and departed to his house, glorifying God. And they were all astonished, and they glorified God, and were filled with fear, saying, We have seen strange things today."

Thus our Lord called attention to his miracles of healing as the divine testimonials of his claims to be the Son of God and the long-looked-for Messiah of Israel, to whom was intrusted the great work of taking away the sin of the world, and subsequently of healing men of all their infirmities, these all being part of the wages of sin. "Behold the Lamb of God that taketh away the sin of the world!" said John; and Jesus endorsed that saying by his subsequent claim to have power on earth to forgive sins. And the Father also endorsed his claims by granting him the power to do many wonderful works in the sight of all the people.

While the forgiveness of sins is an assurance that the healing, or removal of the penalty of sin, will surely follow, as the palsied man doubtless considered it and waited for the healing, it does not signify that the recovery from the penalty will immediately follow. The Gospel church, for instance receives the forgiveness of sins in this Gospel age; but not until the dawning of the Millennium will she be delivered from the bondage of corruption. But in due time the power that accomplishes the one will accomplish the other also; and by and by those miracles of grace which brought health and gladness to so many in Israel, and which attracted the attention and were the astonishment of that whole nation, will be totally eclipsed by the wonder-working power and authority of this same Jesus exalted to power and dominion over the whole earth as the mighty Prince of peace, who, having in the days of his flesh redeemed the world by the sacrifice of himself, comes again to heal all their infirmities and to restore them to the fulness of divine favor in which is eternal life and peace.

Blessed be God; it is as easy to say, Thy sins be forgiven thee, as to say, Rise up and walk, and vice versa; for both the authority and the power are committed unto Jehovah's Anointed, in whom is all our hope and all our trust.

It will be observed that all the healings performed by our Lord were both instantaneous and complete, showing the fulness of his authority and power, and they included the worst forms of disease—leprosy, palsy, blindness from birth, and even awakenings from death. In all these respects they differ from the healings we hear of today, many of which are somewhat remarkable; and when the agents and agencies employed are not in opposition to the Lord and his truth, we are justified in accepting them as slight intimations to men that the times of restitution are at hand, and as a preparation for the great restoring work which may be expected as soon as the world's great tribulation is past.

Other manifestations of healing power through agencies in subtle opposition to the Lord and his Word of truth, such, for instance, as Christian Science, so called, we can only regard as the efforts of Satan to offset the power of God, which is now occasionally and partially manifested as a mere intimation of coming blessings to lead men gradually to expect their fulness.*

* See The Epistle of James, in our issue of May 15, '92.

THE SERMON ON THE MOUNT

FEB. 9.—Luke 6:41-49.

Golden Text—"Why call ye me Lord, Lord, and do not the things which I say?"—Luke 6:46.

This portion of our Lord's sermon suggests several important thoughts:—(1) That it is wrong to encourage in one's self a fault-finding disposition, even though the faults of others, if not our own, must be manifest and often painful to us. True brotherly love remembers that we are all imperfect in various ways, that while our neighbor's faults are unpleasant to us, ours may be equally unpleasant to them; and as we desire to have our neighbors considerate of our lameness from the fall and to have patience with our weaknesses, so, in the same brotherly love, we should exercise a similar forbearance.

(2) The Lord's words imply that a persistent fault-finding disposition, which ignores the faults of self and magnifies those of others, is mere hypocrisy—a vain pretension to a zeal for righteousness which is not sincere. A sincere zeal for righteousness will always begin with self-discipline; and in proceeding to help others will endeavor to do so with skill and carefulness, and as gently as possible remembering the slow and painful process of one's own self-correction and self-culture.

If any man does not submit his own heart to the leading and teaching of the Lord, he has no authority from him to teach others to do so. And for such to presume to do so, as did the Pharisees and doctors of the law, is hypocrisy, as the Lord plainly indicated. (See also Matt. 23:2-7, 13.) "Unto the wicked [those who know what it right and do it not, who refuse to practice what they preach], God saith, What has thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth, seeing thou hatest instruction and casteth my words behind thee?" (Psa. 50:16, 17.) Only those who, being fully consecrated to the Lord, have received the anointing of his holy Spirit, are commissioned of God to preach the Gospel and serve the household of faith. And only such as continually and faithfully submit themselves to the leading of the spirit of God, out of the old paths of sin and uncleanness, into the paths of holiness, are worthy or able to perform the skillful service of teaching and serving the Lord's household.

(3) The Lord points to the common acts and words of our daily life as the index of our hearts, saying, "A good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit; for every tree is known by his own fruit." So also, "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh."

Thus it appears that all of our words and actions in the little as well as in the great things of life testify in judgment, either for or against us, every day. With what carefulness, then, should we guard every act and word of life; and if overtaken in a fault, we should quickly repent and seek forgiveness, remembering that "If any man sin, we have an advocate," etc.—1 John 2:1, 2.

(4) Our attention is called to the necessity of doing, as well as hearing, the words of the Lord. To do as the Lord indicated, signified, not an insincere outward show of righteousness (calling attention to one's own good deeds by contrasting them with the failures of others, and at the same time being blind to deeper and graver personal faults), but it signified radical and thorough reform, a digging down deep through all the rubbish of pride and conceit and laying well the foundations of a sincere and righteous character. Digging deep for a sure foundation upon which to rear such a superstructure, we find nothing solid until we come to Christ the rock. (1 Cor. 10:4; Rom. 9:33; 1 Pet. 2:7, 8.) In ourselves we find no ground of stability upon which to rear our building of character and faith. Nor is there stability in anything which other men can furnish. Human resolutions and human theories are all sandy foundations which cannot insure permanence in the storms of life. But those who are rooted and grounded in Christ and built up in him—in his doctrine, his love, and his character—shall never be moved. When the floods of temptation rise and in a steady stream beat against that house, it shall not be moved; for its strength is in Christ, the solid rock upon which it is founded, and not upon the sand of human tradition.

Those not thus founded in Christ will surely fall: their faith will surely be swept away; and character must necessarily suffer from the decline of faith.

THE GREAT HELPER

FEB. 16—Luke 7:2-16.

Golden Text—"And there came a fear on all; and they glorified God, saying, A great prophet is risen among us, and God hath visited his people."—Luke 7:16.

In this narrative a believing Gentile is brought to our attention whose faith and humility are worthy of imitation. An officer among the Roman soldiers on duty in Palestine, he had come in contact with God's people and law and from these had learned something of the righteousness of God, of his wonderful leading and teaching of his people, and of the promises given to them. Evidently these things had awakened in him feelings of reverence for God and love for righteousness and truth. These sentiments towards the God of Israel found expression in a special kindness toward his people; and, being a man of means, he had built a synagogue for some of them.

Evidently he was naturally a benevolent man, well disposed, and had a heart, which, had he been born an Israelite and entitled to the privileges of that elect nation, would have proved to be good soil in which the good seed of the Kingdom, planted by our Lord, would have brought forth good results and have constituted him one of the "brethren." This is attested not only by his faith, but also by the fact that his servant was "dear unto him," so loved that he went to much trouble to secure his healing. In his humility he felt unworthy of our Lord's favors, realizing, as did the Syrophenician woman, that the Gentiles were as "dogs" who could have only the crumbs from the children's table. Hence he got the elders of his city to request the Master to heal his servant; and they urged his request before our Lord, saying that he was a good man, "He loveth our nation and hath built us a synagogue."

The beauty of the centurion's faith and humility was specially manifest in his afterthought and message of apology to the Lord for having asked him to come to his house to see his servant, for he felt that in so doing he had only put him on a par with other physicians, and besides was taking him away from other and more important work: hence his message, I am unworthy that you should come under my roof: but being myself a man clothed with authority, and accustomed to doing things by my servants' hands, I know that you can do the same on a higher plane with your servants and agents: therefore simply speak the word of command, and it shall be done.

This simple, noble faith and humility were very pleasing to the Lord, who declared, "I have not found so great faith,—no not in Israel," where he had much more reason to expect it. His faith was rewarded by the healing of his servant, and our Lord, who had received his message through the elders at Capernaum (verse 3), and who had already started toward the Centurion's house, discontinued his journey and instantly granted the healing of the servant.

Impressed by the faith and goodness of this Centurion, so unexpected among Roman soldiers, we were considering that it would be "just like the Lord" to send the Gospel to such a noble Gentile soon after the Jewish favor would end, when the doors of divine love and mercy would be opened to Gentiles as well as Israelites. Then the Lord brought to our memory Cornelius, the first Gentile to whom the Gospel message was sent. (Acts 10:1-8) We remembered that he also was a centurion, and of him also it is recorded that he was a "devout man, and one that feared God with all his house which gave much alms to the people; and prayed to God always." It is not probable that among the Roman soldiers of Palestine there were two centurions of such similarly exceptional character. The residence of the Centurion mentioned by Luke is not stated but that of Cornelius is mentioned: it was Cæsarea. Turning to Map No. 10 in a Teachers Bible we found with no little pleasure that the distance from Capernaum to Cæsarea is only about 45 miles, and that Nain is on the way, a little to the East, about 20 miles from Capernaum. We note also the remark of Peter, when preaching Christ and his Gospel to Cornelius (Acts 10:37), to the effect that Cornelius already knew the word which Jesus had preached throughout all Judea. In our judgment the circumstantial evidences are strong that the Centurion of our lesson was Cornelius. This would also explain why the holy Spirit was poured out on Cornelius and his house even *while Peter yet spake*, and before it is even stated that Cornelius accepted Christ; for apparently he had

already done so, as narrated by Luke in today's lesson.

It was just like the Lord, too, to keep in mind this exceptional character among the Gentiles, and when the due time came for the Gospel to be preached to the Gentiles, to send it to him first. "Them that honor me, I will honor," saith the Lord; and so it appears in this case that the Centurion was doubly honored, first in the granting of his request and in the friendship and commendation of the Lord; and subsequently in being the first Gentile to receive the holy Spirit of adoption as a son and heir of God, a mmeber in particular of the body of Christ.

The power manifested by Jesus in reäwakening the young man of Nain was another proof of his Messiahship which none of his enemies could gainsay or resist; and the people drew from this potent argument the only legitimate conclusion. There came a reverential fear on all; for they felt that this was indeed the great prophet sent of God, and that in him God had visited his people to bless them with his love and grace; and they glorified God.

If the people had only followed their convictions, based upon such indubitable testimony, how greatly they would have been blessed! But instead of doing this, they afterward stifled their convictions and weakly leaned upon the judgment of their blind guides; and by and by, with few exceptions, nothwithstanding all the testimony of his wonderful teachings and mighty works, and notwithstanding all that the prophets wrote concerning him, which was plainly fulfilled in him, they stumbled into unbelief and crucified the Lord's Anointed. Let children of God today beware of a similar mistake, and when convinced of the truth, hold it fast in a good and honest heart and promptly acknowledge it, lest blindness come upon them; remembering the Lord's words, —"He that is ashamed of me and my words, of him will I be ashamed."

"OUT OF DARKNESS INTO HIS MARVELOUS LIGHT"

Virginia.

DEAR SIR:—Recently, while waiting on a patient, on looking around for something to read, I came upon the second volume of MILLENNIAL DAWN. I became much interested in it; and upon inquiry, I learned that my patient had all three volumes, which she kindly loaned me. They had been in the house, she told me, several years, but they had evidently never been read. I have read them all, not as carefully as I should have liked, and found in them much food for thought. Your calculation as to the time of the end seems to be very plausible. I am not able to pick any flaw in it, unless I say that I have always had the idea that God never intended that any one should know in advance when the end would come. Of course, this idea of mine may be a very erroneous one, and certainly is worth absolutely nothing if there is any Scriptural proof against it. Your calculations, made in different ways and from different standpoints, do seem very conclusive, the one based upon the Jubilee striking me very forcibly.

I am sincerely anxious to know the truth and to live the truth. I am a Calvinist in faith, profoundly reverent in my attitude toward God, and earnestly desirous to know and to do his will, and his alone. If the views instilled into me from my infancy are in any respect erroneous, I would like to get rid of the error, but I do not wish to commit the mistake of giving up the real truth under the belief that it is not truth.

Your views are intensely fascinating, but some of them are so different from and opposed to what I have always believed to be Scriptural, that you can not wonder that I want more proof. Have you anything more that will throw further light on these grand themes?

Very respectfully yours, W. W. M———.

REPLY:—We are always glad to meet and greet personally or by mail God's consecrated children. We perceive that you have the spirit of Christ, reverence and love for the truth. Your "idea" that God did not intend that anyone should *know in advance* when the end of the present age would come, and the Millennium be ushered in, is, we thing, correct—borne out by facts. But if the Millennium began chronologically in 1874, and we are since then in the lapping time (forty years) in which the one age ends and the other as gradually begins, can it be said that any one knew of it *in advance?* Should we not expect that all who are Christ's "brethren" would be made to know of the changes of dispensation *now* in progress which are causing the world so much perplexity? Remember the Apostle's words on this subject: "The day of the Lord so cometh as a thief in the night [stealthily, unobservedly], and when they [the world] shall say, Peace and safety, then sudden destruction cometh upon them as travail upon a woman with child [with paroxysms of increasing severity]; and *they* shall not escape; but *ye*, brethren, are not in darkness that that day should overtake you [completely] as a thief. Ye are all the children of the light and of the day."—1 Thes. 5:2-6.

We have sent you samples of this Journal, as requested; and recommend a second or third careful reading of the three volumes of MILLENNIAL DAWN.

DEAR BROTHER RUSSELL:—I have read with interest the article in the TOWER for Nov. 15, "Decently and in Order." Do I understand you to advise an organization as nearly as possible like that existing in the days of the Apostles? We have abundant evidence that their arrangement did not preserve the churches in those days from error; in fact, they finally degenerated into Papacy; and it seems as though that would have been nearly impossible if there had been no "bishops," "deacons" and "elders."

Again: If elections are left to the vote of the people, will not the unfaithful soon gain advantage and create another "system" from which we will be glad to "come out?"

If those gathered out of Babylon by present truth are all of the "wheat" class, they surely need no rules or order of any kind. If they are not all "wheat," but if some are "tares," will not the electing of elders make the companies part of Babylon, which is to be destroyed?

Yours, B. R. J———.

[REPLY:—The article "Decently and in Order" will stand careful study, because the subject is much confused in many minds. We expressly state in that article that we do *not* propose an organization, because the true church is already organized, and has been organized for over 1800 years. We proposed no preparation of a creed, because our creed was made for us (by the Lord), and we have no right to change it. We distinctly stated that in our judgment only those have a right to a voice in the church who profess faith in the ransom and full consecration to the Lord, and whose lives are in conformity with that profession.

This simple order, if still in force, would operate as at the beginning. You will find that in any congregation the number of those who even claim such faith and consecration is very small. The difficulty which you apprehend in the following of the course of the inspired Apostles is a misapprehension. The falling away, which culminated in Papacy, was from the opposite reason; namely, because the consecrated did not preserve their liberties by choosing their own leaders according to their understanding of the Lord's mind, but on the contrary permitted the leaders to usurp their places, authority and power, independent of them. Our only safety lies in close adherence to the instruction of the Word of God.

We have never claimed that the acceptance of the present truth proved a person to be of the "wheat" class; on the contrary, we have pointed out, repeatedly, that after receiving the light of present truth the sifting and separating, the threshing and winnowing, progress most earnestly;—that the truth is a savor of life unto life, or of death unto death. The gathering of the wheat "into the garner," from which all "tares" are excluded, is the gathering into the heavenly state as we are "changed," and pass beyond the vail.

To suppose that observing the Apostolic order, and preserving liberty by *electing* "elders" to *serve* the church is joining "Babylon," is to suppose that the Apostles organized "Babylon;"—a great mistake. The Babylonian method is just the reverse: it, so far as it is able, fetters the conscience of the believers with elaborate human formulæ of creed, and makes the ministers (servants) a special and higher order, *above* the congregation, self-appointed or appointed by each other, as the case may be.

England.

DEAR BROTHER RUSSELL:—I received your letter this morning. I am reading DAWN for the third time, and the only part I cannot understand is why others cannot see the truth presented therein. Sometimes, when I am reading, my heart runs over with joy. I feel like a different man from what I was four months ago. I was almost ashamed to speak of Jesus and his love, but now I cannot help speaking of it all the day long. I have purchased sixty-five copies of DAWNS, and have a large card placed in my window as

follows: "Every seeker after the truth should read MILLENNIAL DAWN, to be had within."

Our class is sometimes eighteen, meets on Sunday and Tuesday evenings. We are now making arrangements for a hall to hold two hundred and fifty people, which we trust to open shortly. We shall also have arrangements for baptism. We have already commenced open air meetings.

I have been appointed by the class to be responsible for all tracts and DAWNS. We have received over two thousand tracts and could do with fifty thousand more. We also propose to visit a different town every Saturday afternoon, circulating tracts, each tract stamped with my address. Yours in Christ, W. THIRKETTLE.

DEAR BROTHER:—I heartily approve of the sentiments expressed in TOWER of Nov. 15. The church question is one of great importance, and the term "church" needs to be clearly defined. Satan endeavors to take Christians the full swing of the pendulum; *i. e.*, from the chains of sects to the license of "comeoutism."

One of the worst weapons which the sects have used against us is that we were "comeouters." A sort of stigma attaches to that name, because of the actions of the real "comeouters;" and when it is applied to us it does great damage to the cause of the truth. My influence was hurt in this locality by the report becoming current that I was a "comeouter," and I was under the necessity of publicly disavowing any connection with them.

I am fully convinced that sectarianism is sin, so much so that I would stand alone forever, before I would knowingly join any sect. But I am just as fully convinced that "comeoutism," as it finds expression in many, is the other swing of the pendulum, and that the church is not an incongruous mass of irresponsible nondescripts. The New Testament church is a New Testament reality, and occupies the golden mean betwixt the two extremes.

But I can give a hearty "amen" to all you say in the Nov. 15 issue. It will do a great deal of good, and will help to remove the distrust with which we are viewed. God bless you and guide you! I know, as you say, that the time is short; but *not too short in which to be right.* God expects us to be right, to make plain paths for our feet, lest the lame be turned out of the way, but let it rather be healed.

I thank God that Millennial truths are finding some lodgment in this neighborhood. I thank God daily that he has given wife and myself this "hearing ear." Like the Psalmist, we have set the Lord always before us; and when we go to God, it is always by the way of the cross.

We pray much for you, that he will keep you unchangeably loyal to the truth. The position you occupy demands it for the glory of his name.

Pray for us. R. F. CROOKS.

British Columbia.

DEAR SIR:—I regret my last contribution to ZION'S WATCH TOWER having been so long ago, and also that during the interval my reading of your periodical publications has been interrupted much more than I would have wished. My interest in your writings continues unabated—recognizing, as I do, your acquaintance with the whole Bible, and rare power in explaining in simple language its spirit and meaning. May your labors, and those of all other faithful workers in his vineyard, be abundantly blessed by God.

Will you pardon me if I hint (from the best motives but with great diffidence) my fear that some of your correspondents, whose letters I see in the TOWER, may be in danger of deceiving themselves by assuming, on insufficient grounds, that their salvation is sure. Good works (for example those of colporteurs and others, in commending and circulating the Word of God) are of course meritorious; but this of itself cannot warrant the firm confidence with which not a few of the correspondents appear to me content to rely on efforts of their own.

Can it be possible that your theology—with all its grand views of what Christ has done and suffered to redeem sinners—still has in it *something* relaxing, upon which poor, erring human nature may be deluding itself? I hope you quite understand that my remarks are made in all charity. I have no wish to be, nor to appear as, an *accuser* in any sense.

Yours very truly,

[IN REPLY:—We fully agree, dear Brother, that none have cause for boasting except in and through Christ. But we do believe that those who are true branches in the "true Vine" should *know* of this union with Christ, and should be able to "glory in the Lord," with a "full assurance of faith," "nothing doubting;" realizing that "he who hath begun a good work [in them] is able to complete it." So far as we know the brethren whose letters we publish, they rejoice in the grace of God *in Christ* through the redemption and the remission of sins.

"How firm a foundation, ye saints of the Lord,
Is laid for you faith in his excellent Word!
What more can he say than to you he hath said?
You, who unto Jesus for refuge have fled."

—EDITOR.]

THE PROMISE

"Times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, who before was preached unto you." Acts 3:19-21.

There are verses in my Bible
That bring solace and delight;
On my way-worn spirit shining
Like a day-star in the night;
For my faith now holds the promise
Of a grand and glad reward—
Since refreshing times are coming
From the presence of the Lord.

While I tread life's rugged pathway,
Through the calm and stormy years;
As I hear the wails of anguish,
And behold the gushing tears;
I might fail to see God's goodness,
And surrender to despair,
If I could not read my Bible
And his promise written there.

When I hear the bondman cursing
Cruel hands that forged his chain;
When I scent the smoke of carnage,
And recount the mangled slain;
I might own the prince infernal
As creation's reigning lord,
If I could not read the promise
And believe its cheering word.

While the pliant mind of childhood
Is estranged by errors vile,
And the lips so pure and loving
Are instilled with curse and guile;
While the spotless form of virtue
Is befouled with hands of lust,
I can still look up to heaven
And believe that God is just.

Oh! the better day is dawning
When the Judge shall take his seat,
And this murderous tide of error
Shall ebb out in swift retreat.
Then the resurrected creature
Shall the Lord's salvation see,
Can repent of former follies
And *"in Christ"* henceforth be free.

Would you know what makes me trustful
When the clouds obscure the sun?
Would you know what makes me cheerful
When life's race is almost run?
There's a book mark in my Bible
That will point you to the line
That has filled my saddened spirit
With the rays of hope divine.

For my faith now holds the promise
Of a grand and glad reward:
Since refreshing times are coming
From the presence of the Lord.

See Isa. 25:6-8. G. M. BILLS.

ZION'S GLAD SONGS OF THE MORNING.

The Shining Light.

F. G. BURROUGHS. M. L. MCPHAIL.

1. On the Chris-tian's path a shin - ing light ap-pears, Grow-ing bright and bright - er
2. Though no eye hath seen, nor mor - tal ear hath heard, All the grace and beau - ty
3. There is noth - ing cov - ered but shall be re-vealed When the books are o - pened
with the pass - ing years, 'Tis the light of wis - dom from the realms a - bove, Ev - 'ry
found in God's pure Word; Yet His Ho - ly Spir - it in - to truth will guide All the
and the rolls un-sealed; So we fol - low on, to know as we are known, Tow'rd the
CHORUS.
day in - creas - ing like God's gifts of love.
trust - ing ones who in His love a - bide.
per - fect day when shad-ows will have flown.
We will fol - low its lead - ing, We will
fol - low its lead - ing, We will fol - low its lead - ing all the way: For that
bless-ed shin - ing light Will shine more and still more bright, E - ven un - to the per - fect day.

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(3)

4 Before the Great White Throne.

(*First verse*, Dan. 7: 9-14. Lu 9 12) (*Second verse*, Rev. 3 21. 14: 1-5. 19. 5-9) (*Third verse*, Rev. 19. 11-16. Ps. 72.)
(*Fourth verse*, Isa. 25: 6-8. 45: 22-25. Lu. 3: 46.) (*Fifth verse*, Rev. 21 3-8. Ps. 67)

G. M. BILLS. M. L. MCPHAIL.

1. The hour is fast approaching, when thro' a fi - ery stream Of God's e - ter - nal glo - ry, the
judgment throne shall gleam, When to the Ancient's presence the Son of man they bring, Ten thousand times ten
thousand shall crown Him Lord and King. Oh, that will be a crowning such as earth has nev - er known,
2. And there will be pre-sent - ed the Church, His wor - thy bride, Those fault-less vir - gins cho-sen, His
joint-heirs to a - bide; They share His roy - al hon - ors, His na-ture, and His throne, While written in their
fore-heads His Fa-ther's name is shown Oh, that will be a marriage such as earth has nev - er known,
3. Lo! One with crim-son vest-ure, His name-the Word of God, Shall lead His shin - ing ar - mies and
wield the i - ron rod; His word shall smite the na-tions, His feet the wine-press tread, Un-til the fiends of
er - ror from earth have ev - er fled Oh, that will be a conquest such as earth has nev - er known,
4. The res - ur - rect - ed myr - iads of ev - 'ry land and tongue Will haste to swear al - le-giance to
God's a-noint - ed Son. Drawn to the blood-stained al-tar, the ransomed host shall fall In grate-ful ad - o-
ra - tion, and crown Him Lord of all. Oh, that will be a tri-umph such as earth has nev - er known,
5. How grand the con-sum-ma - tion, with death and hell de-stroyed; No trai - tor left to dark-en the
E - den then en-joyed, With not a note dis-cord - ant, that u - ni - vers - al song Shall thro' e - ter - nal
cy - cles Je - ho - vah's praise pro-long. Oh, that will be an anthem such as earth has nev - er known,
When Christ His kingdom shall re-ceive be-fore the great white throne, Oh, that will be a crowning such as
When the bride and bridegroom are made one be-fore the great white throne, Oh, that will be a marriage such as
When the kings of earth their hon-ors lay be-fore the great white throne, Oh, that will be a conquest such as
When ev - 'ry knee is bow - ing low be-fore the great white throne; Oh, that will be a tri-umph such as
When the Hal - le - lu - jah cho - rus rings be-fore the great white throne; Oh, that will be an anthem such as

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earth has nev - er known, When Christ His king-dom shall re - ceive be - fore the great white throne.
earth has nev - er known, When the bride and bride-groom are made one be - fore the great white throne.
earth has nev - er known, When the kings of earth their hon - ors lay be - fore the great white throne.
earth has nev er known, When ev - 'ry knee is bow - ing low be - fore the great white throne.
earth has nev - er known, When the Hal - le - lu - jah cho - rus rings be - fore the great white throne

Oh, I Am So Happy.

F G BURROUGHS M. L McPHAIL

1 Oh, I am so hap - py all the day, My bur - dens have all rolled a - way, I
2 Oh, I am so hap - py all the time, Hope's bells of joy so sweet - ly chime; And
3 Oh, I am so hap - py in the Lord, He is my shield and my re - ward, No
cast all my care on Christ, my Lord, And I'm trust - ing in His pre - cious word.
good - ness and mer - cy shall at - tend All my jour - ney to its bliss - ful end.
val - ley of shad - ow will I fear While my Com - fort - er and Guide is near.
REFRAIN
I know I am His and He is mine, My all to His care I now re - sign,
No foe can my peace - ful spir - it harm While I lean on my Be - lov - ed's arm.

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I'm Nearing the Goal.

G M. Bills. M. L. McPhail.

Not too fast.

1 While on the broad road to de - struction I strayed, The Spir-it my vile-ness re - vealed;... I
2. When Je - sus a-noint-ed my eyes to be-hold The prize that the faith-ful may win;..... I
3. Let lov - ers of pleasure in - tent- ly pur-sue The phantoms of fol - ly and pride;.... E-
4. The serv-ants of mammon may gather in mirth To jeer at my sta - tion un - known;... My
5. Tho' de-mons are strewing my pathway with thorns, Determined to cause my de - lay,..... My
6. The yoke of my Mas-ter is eas - y to wear; The cross that I'm bear-ing is light;..... His
saw all my woes on Im - man - u - el laid, And knew by His stripes I was healed....
en - tered the race for a cit - y of gold, And fled from the pleasures of sin.....
ter - ni - ty's joys I am keep-ing in view, As on - ward to glo - ry I glide.....
lot may be cast with the hum- ble of earth, Yet I am an heir to a throne....
soul their de - vic - es of cru - el - ty scorns, And hast-eth to fin - ish her way.....
love ev - er - last - ing is sooth-ing my care, And giv - ing me songs in the night.....
CHORUS.
I'm near - ing the goal, yes, near - ing the goal, The goal of e - ter - nal re - ward;
I soon will be there, for - ev - er to share The glo - ry of Je - sus, my Lord

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Jubilee Echoes.

G. M. Bills. M. L. McPhail.

1. List - en to the voice ce - les - tial, Ye whose eyes with weep - ing fail,
2. Ev - 'ry tomb shall be de - sert - ed, Harps of ju - bi - lee shall ring;
3. No more wid - owed hearts re - pin - ing, No more hun - gry, home - less souls,
4. With the liv - ing wa - ters flow - ing, And His sav - ing health made known,
God re - veals His gra - cious pur - pose, To the soul in sor - row's vale:
"Ruth - less grave, where is thy tri - umph? Cru - el death, where is thy sting?"
When the earth shall bloom as E - den, And the "Prince of Peace" con - trols;
Ev - 'ry cheek with beau - ty glow - ing; Ev - 'ry friend of e - vil flown.
There will be no hope - less sad - ness, In the new earth's gold - en years,
Sing the blest e - man - ci - pa - tion, Ev - 'ry creat - ure that hath breath,
When the ran - somed hosts are sing - ing, Not an ech - o of de - spair
God will scat - ter leaves of heal - ing, For each loy - al heart and brain,
Bliss - ful years re - plete with glad - ness, "God shall wipe a - way all tears,"
Life shall quick - en all cre - a - tion, There shall thence - forth be no death,
In His vast do - min - ion ring - ing, "There shall be no sor - row there,"
All His match - less love re - veal - ing, "There shall hence - forth be no pain,"
Bliss - ful years re - plete with glad - ness, "God shall wipe a - way all tears."
Life shall quick - en all cre - a - tion, There shall thence - forth be no death.
In His vast do - min - ion ring - ing, "There shall be no sor - row there."
All His match - less love re - veal - ing, "There shall hence - forth be no pain."

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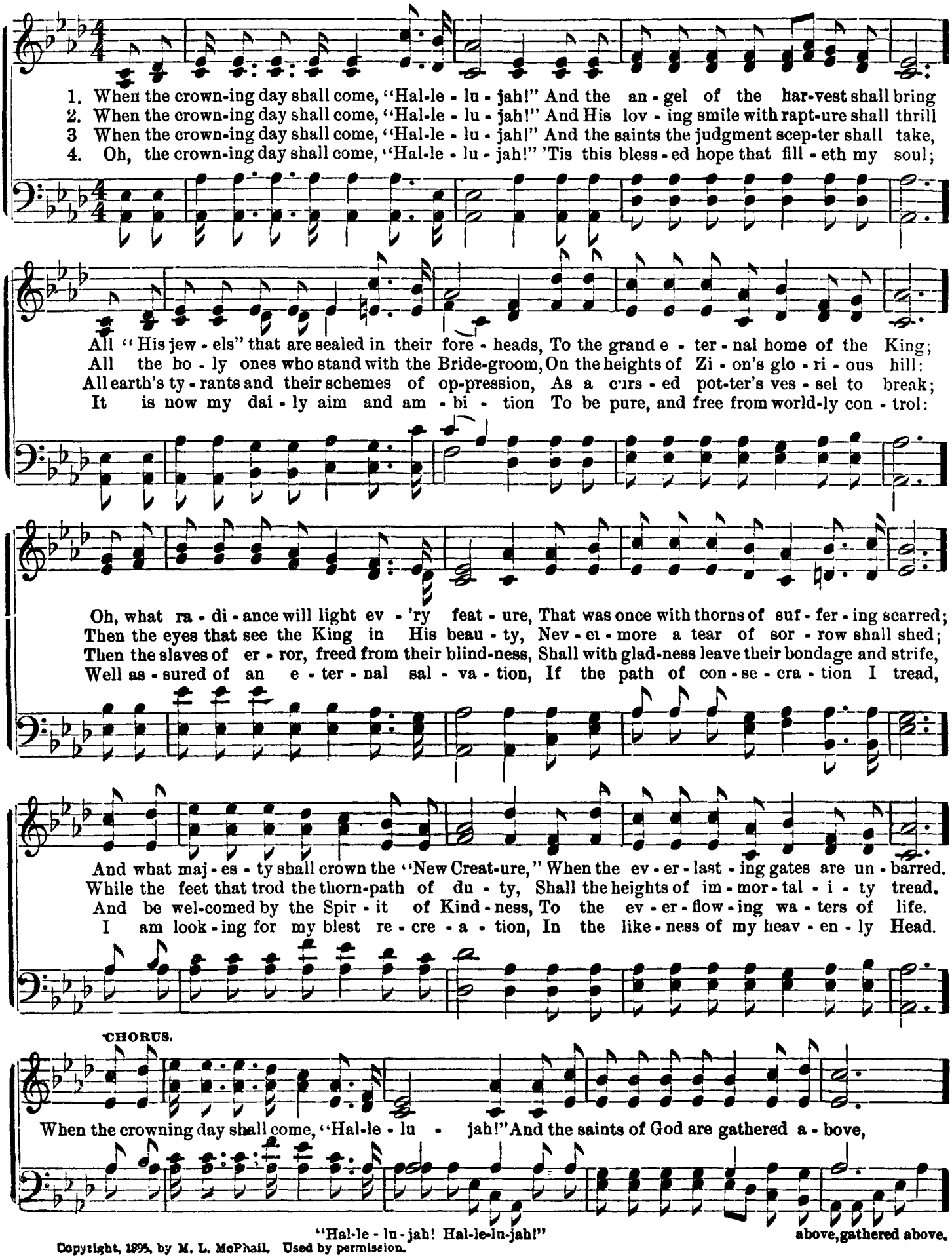
When the Crowning Day Shall Come.

"The marriage of the Lamb is come, and his wife hath made herself ready."—Rev. 19: 6-9.

G. M. BILLS. M. L. MCPHAIL.


1. When the crown-ing day shall come, "Hal-le - lu - jah!" And the an - gel of the har-vest shall bring
2. When the crown-ing day shall come, "Hal-le - lu - jah!" And His lov - ing smile with rapt-ure shall thrill
3 When the crown-ing day shall come, "Hal-le - lu - jah!" And the saints the judgment scep-ter shall take,
4. Oh, the crown-ing day shall come, "Hal-le - lu - jah!" 'Tis this bless - ed hope that fill - eth my soul;
All "His jew - els" that are sealed in their fore - heads, To the grand e - ter - nal home of the King;
All the ho - ly ones who stand with the Bride-groom, On the heights of Zi - on's glo - ri - ous hill:
All earth's ty - rants and their schemes of op-pression, As a curs - ed pot-ter's ves - sel to break;
It is now my dai - ly aim and am - bi - tion To be pure, and free from world-ly con - trol:
Oh, what ra - di - ance will light ev - 'ry feat - ure, That was once with thorns of suf - fer - ing scarred;
Then the eyes that see the King in His beau - ty, Nev - er - more a tear of sor - row shall shed;
Then the slaves of er - ror, freed from their blind-ness, Shall with glad-ness leave their bondage and strife,
Well as - sured of an e - ter - nal sal - va - tion, If the path of con - se - cra - tion I tread,
And what maj - es - ty shall crown the "New Creat-ure," When the ev - er - last - ing gates are un - barred.
While the feet that trod the thorn-path of du - ty, Shall the heights of im - mor - tal - i - ty tread.
And be wel-comed by the Spir - it of Kind - ness, To the ev - er - flow - ing wa - ters of life.
I am look - ing for my blest re - cre - a - tion, In the like - ness of my heav - en - ly Head.
CHORUS.
When the crowning day shall come, "Hal-le - lu - jah!" And the saints of God are gathered a - bove,
"Hal-le - lu - jah! Hal-le-lu-jah!"
above, gathered above.

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Will we join the shining ranks of the faith - - ful? Shall we wear the blessed seal of His love?
Last Cho.—We shall join the shining ranks of the faith - - ful. We shall wear the blessed seal of His love.
faithful, of the faithful,
love, of His love.

Fullness of Joy.

Mrs. M. L. Herr. Ps. 16: .11 M. L. McPhail.

1. 'Tis sweet in the pres-ence of Je-sus to dwell, Tho' troubles and tri-als an-noy,
2. A-bun-dant-ly furnished with grace for our needs, When Sa-tan at-tempts to de-coy,
3. To work for our Lord is a priv-i-lege rare, Each mo-ment of time to em-ploy;
4. O glo-ri-ous pros-pect—if faith-ful till death—Of bliss that no foe can de-stroy!
To con-stant-ly feel His ap-prov-al and smiles:—In this there is full-ness of joy!
Christ flies to our res-cue—to vic-to-ry leads:—In this there is full-ness of joy!
Co-reap-ers with Him in the har-vest to share:—In this there is full-ness of joy!
Made one with the Bridegroom, all na-tions to bless:—In this there is full-ness of joy!
CHORUS.
Full-ness of joy! yes, full-ness of joy! Serv-ing our Mas-ter with hearts full of joy!
Soon we will fin-ish our work here be-low, With full-ness of joy un-to Him we shall go!

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10 I'm Running for the Prize Divine.

G. M. Bills. M. L. McPhail.

1. I once re-clined in Sa-tan's coils, Quite will - ing to re - main; I cov - et - ed earth's
2. God called me while I wan-dered still, His voice my spir - it charmed; The trag - ic scenes on
3. My blest e - lec - tion to re - tain, My call - ing to make sure, I still must run thro'
4. Earth's roy - al pal - a - ces may fall, Her mar - ble turn to dust, Her sweet-est pleas - ure

sin - ful spoils, I sought its gold - en gains: But now its charms have passed a - way, Its
Cal-v'ry's hill My reb - el will dis - armed: The Sav - ior whis - pered to my soul—"Be-
toil and pain, And to the end en - dure; An earth - ly home may not be mine, Yet
change to gall, Her gold and sil - ver rust; But for a cit - y I am bound Whose

treas - ures are but dross, I'm in the Chris - tian race to - day, I start - ed at the cross.
lieve and fol - low me;" Im - mor - tal heir - ship is thy goal, Since "I have chos-en Thee."
in ex-change there stands For me a build - ing all di - vine— A home not made with hands.
walls e - ter - nal shine; Where with my dear Re - deem-er crowned, "The kingdom" shall be mine.

CHORUS.

I'm run - ning for the prize - di - vine, Joint heir - ship with my Lord;

Earth and its hon - ors I re - sign To gain this great re - ward.

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"Now are We the Sons of God.

"Beloved, now are we the sons of God."—1 John 3: 2.

F. G. BURROUGHS. M. L. McPHAIL.

1. Now are we the sons of God, Heirs with Je - sus Christ, our Lord; Now for Him the
2. "Now are we the sons of God;" Oh, what bliss these words re - cord! All the Fa - ther
3. "Now are we the sons of God," Bought and sealed with Je - sus' blood; And when gath-ered
CHORUS.
cross we bear, That we may His glo - ry share.
hath we claim, Thro' the dear Re-deem-er's Name.
home a-bove, We shall be like Him we love.
Hal - le - lu-jah! what a prize Faith be-holds be-
yond the skies! Hal - le - lu - jah! praise the Lord! Now are we the sons of God.

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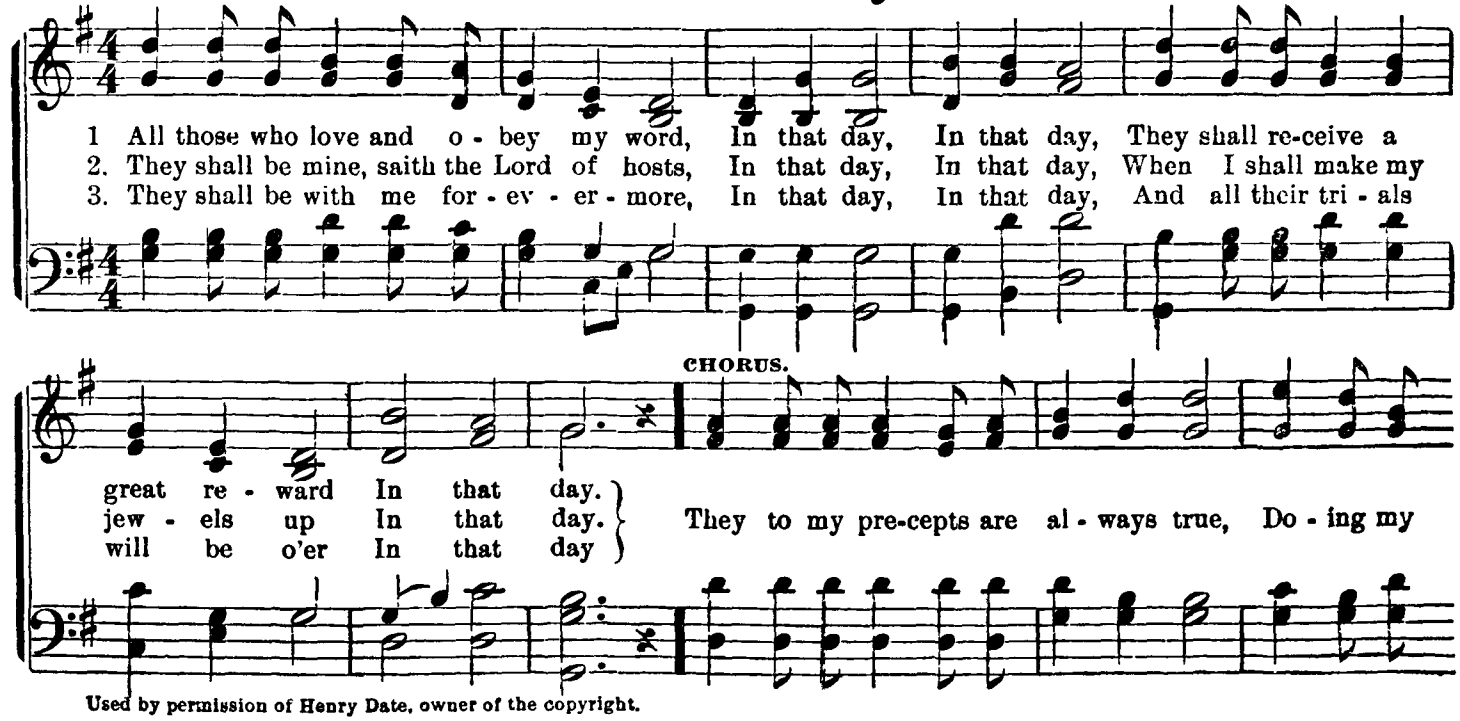
In That Day.

J. McPHAIL. JOHN McPHAIL.


1 All those who love and o - bey my word, In that day, In that day, They shall re-ceive a
2. They shall be mine, saith the Lord of hosts, In that day, In that day, When I shall make my
3. They shall be with me for - ev - er - more, In that day, In that day, And all their tri - als
CHORUS.
great re - ward In that day.
jew - els up In that day.
will be o'er In that day
They to my pre-cepts are al - ways true, Do - ing my

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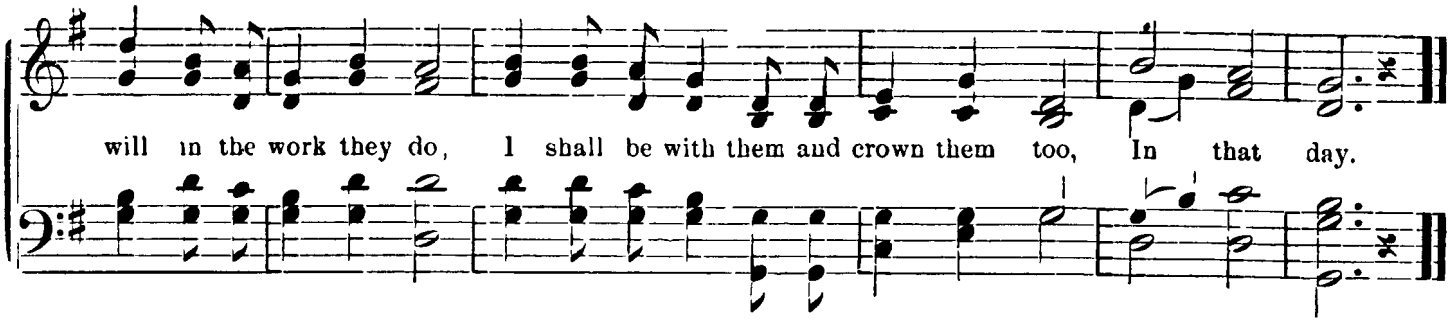
In That Day—Concluded.



O Christ, Our Immortality.

"And this is the record, that God hath given to us eternal life, and this life is *in his Son* He that hath the Son of God hath life: and he that hath not the Son of God hath not life"—1 John 5· 11, 12.

F. G BURROUGHS M. L. MCPHAIL.

1 O Christ, our im - mor - tal - i - ty, We have no life ex - cept in Thee;
2 O Christ, our im - mor - tal - i - ty, A - mid earth's storms to Thee we flee!
3 O Christ, our im - mor - tal - i - ty, Our safe - ty is to hide in Thee;
4 O Christ, our im - mor - tal - i - ty, Death has no sting nor vic - to - ry,
5 O Christ, our im - mor - tal - i - ty, No dark - ness can be found in Thee;
Thou art our res - ur - rec - tion breath, And with - out Thee is end - less death.
No wind this Sol - id Rock can break, No flood this Sure Foun - da - tion shake.
Thy blest Re-demp-tion now we claim And life re - ceive thro' Je - sus' name.
Since for Thy peo - ple Thou didst win The great sal - va - tion from all sin.
And in to ev - 'ry trust - ing heart Thou dost the light and life im - part.
CHORUS.
Im - mor - tal - i - ty, Im - mor - tal - i - ty Is Je - sus' gift to me;
Life and light di - vine, thro' the blood are mine; And end - less vic - to - ry.

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THE MUSICAL TOWER

We have heard from many of their pleasure in connection with our last issue of the TOWER—"Zion's Glad Songs of the Morning." We would like it if these beautiful songs should become popular among Christian people generally. The singing of the truth is a good way to get it into the heads and hearts of God's people. It is one way of preaching the Gospel, which figuratively is called a "song:" "Thou hast put a new song into my mouth, even the loving kindness of our God."

We thank God for the musical and poetic talents granted to some of his saints. (We esteem the collection represented in the MUSICAL TOWER, and in our hymn book, *"Poems and Hymns of Millennial Dawn,"* to be not only choice doctrinally, but also choice poetically.) We thank God for the privilege of serving the truth to his flock in poetry, as well as in prose. Let each one who receives be active in serving again, by song and printed page and word, to others who have not yet tasted the heavenly food provided now, as "meat in due season," by our present Lord. If the whole body were an eye or foot or hand, where would be the symmetry? Nay, those members which even seem to be feeble and less important are all necessary, and may all do something in the service.—1 Cor. 13: 17-24.

Extra copies of the musical TOWER will be supplied at the rate of five cents each, or twenty-five to one address for $1.

VIEWS FROM THE TOWER

The wonders of our day, "the time of the end," are so many and so astounding that even prudent, cautious thinkers hesitate to pronounce the most unreasonable things untrue. The present year has introduced to the world one of the most remarkable discoveries of modern times; one which, had it been advanced a century ago, would have been esteemed the ravings of a maniac, but which today is received at once by the scientific men of the whole world within two weeks of its first announcement. We refer to the discovery made by Prof. Roentgen, of Wurzburg University, Germany, that an electric ray can be passed through opaque substances, such as paper, wood, cloth, leather, aluminum, animal flesh, etc., although to varying degrees, and that the same ray does not penetrate bone, stone, and metals generally.

Experiments show the photograph of coins in a purse, of a razor in its case, of the bones and sinews of a man's hands, of the contents of a wooden box, etc. Although still an infant of a month, the professional men of Europe and America are busy with various experiments which may yet lead to great improvements and to wider usefulness. The chief value of the discovery, so far, would seem to be in aiding surgery, by locating bullets and other foreign substances, "gravel" in the kidneys, "gall stones," etc., saving life and sufferings; for not infrequently good surgeons err in diagnosing.

But a lesson goes with this discovery which will not be generally recognized at first, and yet one that sooner or later is sure to influence many. For centuries, skeptics and Infidels have been disposed to smile incredulously at the words of our Lord, "Enter into thy closet, and when thou hast shut thy door pray to thy Father which is in secret, and the Father who *seeth in secret* shall reward thee openly." (Matt. 6:6) Can these scientists any longer mock at Christians for "credulity," because we believe that "All things are naked and opened unto the eyes of him with whom we have to do?" (Heb. 4:13) Surely human pride and positiveness may well be abashed by its own nineteenth century discoveries. "He that formed the ear shall he not hear? He that formed the eye shall he not see?" And we begin to see how that other prediction can be fulfilled, largely in a "natural" way—"There is nothing covered that shall not be revealed: and hid, that shall not be known."

Step backward only one century and you can sympathize with the infidelity which disputed and denied everything which it could not see and handle and comprehend; for their unbelief in unseen things and powers was in full accord with their experiences. But when God's set time for "knowledge to be increased." "the time of the end," had come, he began gradually to lift the curtain, and to show the world invisible things and to teach them faith in invisible powers, and ultimately through these lessons to *see him "who is invisible,"* with the eyes of their understanding.

The telephone, by which men hundreds of miles apart, may speak to each other through little boxes on their office walls, and recognize each other's voices, tells us, suggestively, that God can hear infinitely better, and without the wires and batteries necessary to our service.

The phonograph, recording our words and tones, preserving them if needful for years, and repeating them with their original emphasis and intonation, reminds us, suggestively, that similarly our brains are much more delicately constructed, and can not only record words but also thoughts and feelings, and classify these, and lay them away for future use, subject to the call of memory. It gives us a hint, also, of how simple a matter it will be for God to resurrect the dead, by creating new bodies with brains having similar convolutions to the deceased, which, thus revived by the breath of life, would reproduce beings which would recognize and identify themselves by the memory of their past thoughts and experiences.

Machinery and cars moved by the *invisible* electric current of *power* are common everywhere today, though undreamed of fifty years ago. And through these we and all men have illustration of the invisible power divine, "which holds all nature up," and runs the vast machinery of the universe.

These lessons to the child of God enforce the salutary thought that God hears the "groaning of the prisoners" of sin and death, the prayers or the murmurs, the thanks or the sighs of his children; that "Thou God seest me"; that "the eyes of the Lord are in every place beholding the evil and the good;" and that divine power, although invisible, is omnipotent and everywhere present. The same lessons will be valuable to the world, by and by, when God's kingdom shall shine forth and chase away the night-shades of sin and sorrow: but meantime the prince of darkness will no doubt continue to deceive many, and will use even these wonderful signs of the Millennial dawn to support delusions and to oppose the truth. For instance, the natural man, not led by the spirit of God, will thereby be led, by the adversary, toward Spiritism, Theosophy, etc.

* * *

The Superior Council of the "American Protective Association," commonly known as the "A. P. A.," met in annual session on Jan. 28 and 29 at Rochester, N. Y. This association, formed to offset the oppression of Papacy, especially against the Public School system, has been growing greatly but noiselessly for the past five years, and now claims to represent a voting strength of 3,500,000. These large figures will be a general surprise—not only to its enemies of Rome, but to its friends as well.

The American Protective Association demands as the consideration for its support of any party for President, that the platform of the national convention of that party shall reaffirm the principle of the total separation of church and state, the restriction of immigration, and the reform of the laws regarding citizenship and right of franchise. Such party, too, shall reaffirm its faith in the American school system as the basis of liberty and prosperity.

One of the delegates to the convention gave the following as the voting strength of this and other "allied orders"—

American Protective Association	3,500,000
Nat. League for Protection of American Institutions	1,590,000
Junior Order United American Mechanics	500,000
Patriotic Sons of America	350,000
Order of Deputies	125,000
Various other Patriotic orders	250,000
Total	6,315,000

It was reported at the Council that one hundred and eight members of Congress, the Governors of four states, majorities in the Legislatures of several States, the school boards of two hundred and fourteen cities and towns, and a majority of city and town officials in every central and western state were members of or allied with the American Protective Association.

These facts, seemingly authentic, indicate that some have learned not to trust Papacy's recent professions of love for the Bible and education, but to stand guard over their own liberties. Although we may recognize the hand of Providence in this, and all such affairs, we are to remember, still, that the saints of God are enlisted in another branch of divine service. If it is the service of some to manage homes and orphanages, and hospitals, and reformatories, and temperance work, and liberty protections, we know that our commission is to preach the Gospel. We who are "ambassadors for God" are to wait upon our ministry (service) and not upon another, however much we may sympathize with or feel interested in every good work. We advise, therefore, that those who have been favored with the truth and the divine commission of ambassadors of it give it all their energies, aside from the

providing of things needful, to this service. And we here remark, that if any understood our words in our issue of June 15, '95 to be a commendation of Beneficiary Societies and an advice to join them, they misunderstood our meaning. Said societies are not without their good features while matters run along smoothly, but when the time of trouble will shortly overspread the world, all of these societies which depend upon assessments will quickly crumble; and then those who are leaning upon them will be most wretchedly disappointed, and many of them will by their despair be helped toward anarchism.

THE SURE MERCIES OF DAVID

"And I will make an everlasting covenant with you, even the sure mercies of David."—Isa. 55:3.

If the faith of any of God's children needs reinforcement from the Word of God, let him turn to the Lord's gracious invitation through the Prophet Isaiah to partake of the bounties therein offered. The call is not to every man, but to a certain class—"Ho every one that thirsteth!" (Vs. 1) There is a blessing for the thirsty soul. "Blessed are they which do hunger and thirst after righteousness [Observe, not only after truth with a curiosity interest, but after that righteousness which comes through a knowledge of the truth]; for they shall be filled." The invitation is not to those who are satisfied with sin, but to those who have learned the exceeding sinfulness of sin, and whose aspirations are toward God; who thirst after God and his truth and his righteousness. It is to the class which the Psalmist describes as saying, "As the heart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?"—Psa. 42:1, 2.

Are you of this class? then hearken to the gracious invitation—"Ho, *every one that thirsteth* [The call is to *you*], come ye to the waters [the refreshing waters of divine truth]; and he that hath no money [None of us have ought to offer as an equivalent for this priceless treasure: it is God's free gift to all the thirsty]; come ye, buy and eat; yea come, buy wine and milk without money and without price."

And not only is the invitation thus liberal, but the Lord also condescends to reason with those of this class who still have some hope of finding the satisfying bread and water of life where already they have long looked for them in vain. He graciously inquires, "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good [the "meat in due season" provided by the Lord for the household of faith], and let your soul delight itself in fatness. [The portion which the Lord supplies is a satisfying portion: and the soul that is fed at his table is not lean.] Incline your ear, and come unto me: hear, and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David."

Turning to Psalm 89:19-37 we find the sure mercies of David enumerated. David is introduced here as a typical character representing Christ—primarily our Lord Jesus, but subsequently the Christ complete—Head and body. In the meekness of his youth, his loyalty to God, his faithfulness, zeal, courage and wise discretion, David's character was a very beautiful type of the beloved One, to whom God referred when he said, "I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David my servant: with my holy oil have I anointed him."

Our Lord Jesus is *the* Mighty One upon whom the help of the world is laid. He is the great Deliverer; but it has pleased God also to associate with him in this great work the church of the Gospel age, the elect "little flock," whose names are written in heaven. These, all chosen out of the people, constitute that one body, which, with Christ Jesus their Head, shall bless all the families of the earth. These all possess the characteristics enumerated above, which are pre-eminently the characteristics of their Head. All, therefore, who hunger and thirst after righteousness, whose souls thirst after God as the hart for the water-brook, and who having found him, have consecrated themselves to him and received the anointing of the holy spirit, witnessing with their spirits that they are the sons of God, and who as anointed sons can discover in themselves the worthy traits of true sons, enumerated above,—loyalty, faithfulness, zeal, energy, courage, discretion, etc.,—these constitute the class with whom the Lord has made an everlasting covenant and to whom belong "the sure mercies of David."

Hear them—"With whom my hand [my power, dominion, kingdom] shall be established: mine arm [of support and strength] also shall strengthen him [to perform the great preparatory work of sacrifice]. The enemy shall have no advantage over him, nor the son of iniquity have power to hurt him. [All things, even the deep and wicked designs of the adversary, shall be so overruled by God as to work together for good to this David class].

"And I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy shall be with him; and in my name shall his horn [his authority and power] be exalted. I will set his hand also in the sea, and his right hand in the rivers. [His power will in due time control all the restless, ungovernable masses of the world, which like the raging sea will make great commotion in the time of trouble with which this age closes.]

"He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation. [Even in the midst of their earthly course of trial and sacrifice they shall have communion and fellowship with God: they shall realize his fatherly love and care and rejoice in his salvation.]

"Also I will make him, my firstborn ["the church of the firstborn"], higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also [redeemed and restored mankind to whom Christ will be "the everlasting Father"—Isa. 9:6; Psa. 45:16] will I make to endure forever [they shall have everlasting life], and his throne as the days of heaven. If his children forsake my law and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. [This has reference principally to the fleshly people of God, and partially to the world during the Millennium.]

"My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lie unto David [Christ]. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven."

Such are the "sure mercies of David" thus divinely assured to the Gospel church, Head and body.

* * *

"When I stand before the throne,
Dressed in beauty not my own,
When I see thee as thou art,
Love thee with unsinning heart,
Then, Lord, I shall fully know—
Not till then—how much I owe.

"When the praise of heaven I hear,
Grand as anthems on the ear,
Loud as many waters' noise,
Sweet as harps' melodious voice,
Then, Lord, shall I fully know—
Not till then—how much I owe."

THE CHART OF THE AGES

Our announcement of the pamphlet giving three primary discourses on the Chart of the Ages (leatherette covers, 10 cents each) brought many orders, and fresh inquiries about the Charts for use in home gatherings and small audience rooms. We therefore again describe them.

They are five feet long, of heavy, tinted cloth, with spring roller, having painted thereon, by a good artist, the outlines, etc., of the divine plan of the ages, the same as represented by the diagram in the front of MILLENNIAL DAWN, VOL. I. Ordinarily it would cost about five dollars to prepare such charts; but by giving large orders in the dull seasons we can supply them at one dollar and fifty cents each,—and we prepay the expressage.

A careful study of the three discourses above mentioned will enable many of the friends of the truth to explain the chart and the divine plan there symbolized, to their friends and neighbors. Later on you will be able to present other features, finding the help you need in MILLENNIAL DAWN.

All the consecrated are "anointed to preach" the Gospel; and all such may do it, according to their talents and opportunities, regardless of nationality, color or sex; for all such are "new creatures in Christ:" and in Christ there is neither male nor female, bond nor free. But let all things be done decently and in [Scriptural] order, which implies that, *all other conditions being equal*, the man should do the public speaking, as the Lord's representative and mouthpiece.

But let none but the *consecrated* attempt to teach spiritual truths; for they have no commission or ordination of the Lord so to do. Moreover, others would do injury to themselves; for their fleshly minds would soon be puffed up, and they would ere long fall into the snares of the Adversary, as boastful, heady men-pleasers.

BY THY WORDS ACQUITTED; BY THY WORDS CONDEMNED

"Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things. But I say unto you, that every idle [unprofitable or pernicious] word than men shall speak, they shall give account thereof on a day of judgment. For by thy words thou wilt be acquitted, and by thy words thou wilt be condemned."—Matt. 12:34-37.

Realizing that we, the church, are at the present time under the inspection of our kingly Bridegroom, who is now present (Matt. 22:11) to gather out of his kingdom [in its present embryo or formative condition] "all things that offend" (Matt. 13:41), and to gather unto himself his jewels, his bride (Mal. 3:17), we cannot too carefully consider the principles upon which this judgment and this selection are made.

The above words of our Lord indicate that the heart and the mouth are under very special scrutiny, the former representing the individual character, and the latter being an index of the character. It is in this same view of the matter that those words of wisdom were penned,—"Keep thy heart with all diligence; for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee." (Prov. 4:23, 24) The indication is clear that a right condition of heart is necessary to right words; for "out of the abundance of the heart the mouth speaketh," as experience testifies to every man. It is therefore just that our words should be a criterion of judgment in the Lord's estimation, as he tells us they are. True, honied words are sometimes only the masks of deep hypocrisy; but the mask is sure to drop off some time, as soon as selfish policy renders a change of tactics necessary. The fact therefore remains that the words, the course of conversation and conduct, are an index of the heart.

Our first concern, then, should be for the heart—that its affections and dispositions may be fully under the control of divine grace; that every principle of truth and righteousness may be enthroned there, that justice, mercy, benevolence, brotherly kindness, love, faith, meekness, temperance, supreme reverence for God and Christ, and a fervent love for all the beauties of holiness, may be firmly fixed as the governing principles of life. If these principles be fixed, established, in the heart, then out of the good treasure of the heart the mouth will speak forth words of truth, soberness, wisdom and grace.

Concerning our Lord Jesus, whose heart was perfect—in whom was no sin, neither was guile found in his mouth, it was said, "Grace is poured into thy lips;" and again, "All bare him witness, and wondered at the gracious words that proceeded out of his mouth." (Psa. 45:2; Luke 4:22) Moses, personating Christ, foretold the blessed influence of the Lord's words, saying, "My doctrine shall drop as the rain; my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." (Deut. 32:2) And Jesus said, "The words that I speak unto you, they are spirit and they are life." (John 6:63.) So wise, just and true were the Lord's words, that, though his enemies were continually seeking to find some fault, it is said, "They could not take hold of his words before the people; and they marveled at his answers and held their peace." (Luke 20:26) And others said, "Never man spake like this man"—John 7:46.

Thus our Lord left a worthy example to his people, which the Apostle urges all to follow, saying, "Let your speech be always with grace [with manifest love and kindness], seasoned with salt [a purifying and preservative influence]." (Col. 4:6) And Peter adds, "If any man speak, let him speak as the oracles of God,"—wisely, and in accordance with the spirit and Word of the Lord. Again, it is written, "Keep thy tongue from evil, and thy lips from speaking guile [deceit]." "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles." "The words of a wise man's mouth are gracious words: but the lips of a fool [an unwise, reckless talker] will swallow up himself. The beginning of the words of his mouth is foolishness, and the end of his talk is mischievous madness." "Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth: therefore let thy words be few"—Psa. 34:13; Prov 21:23; Eccl. 10:12, 13; 5:2.

Job, in the midst of all his afflictions, was very careful not to sin with his lips. (Job. 2:10; 31:30; 1:21, 22.) He knew that his words would be taken by the Lord as an index of his heart, and he was careful to keep both the heart and the words right, saying, "What! shall we receive good at the hand of God, and shall we not receive evil [calamities, troubles—for discipline or refining]? . . . . The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." There was no spirit of rebellion in a heart out of whose abundance came such words of loving submission, patience and faith under severe testings, and that, too, without a clear vision of the divine wisdom in permitting them.

The Psalmist puts into the mouth of God's consecrated and tried people these words of firm resolution:—"I said, I will take heed to my ways, that I sin not with my tongue. I will keep my mouth with a bridle, while the wicked [who tempts and tries the righteous] is before me."—Psa. 39:1.

How necessary to the stability of Christian character is such a resolution, and the self control which develops under a firm adherence to it. In an unfriendly world we can expect to receive only the reproaches of our Master; for the servant is not above his Lord. The world, the flesh and the devil oppose our way: there are fightings within and fears without, and many are the arrows and fiery darts aimed at the righteous. But what is the safe attitude of the soul under afflictions and severe testings? Is it not in silence before God, waiting and watching first to see his leading, his will, in every matter before presuming to touch things that often involve so much? So the Psalmist suggests, saying, "I was dumb with silence: I held my peace, even from good [even from doing or saying what seemed good in my own sight]; and my sorrow was stirred. My heart was hot within me, and in my self-communing there burnt a fire [description of a fiery trial]. Then spake I with my tongue"—not to the revilers, nor to others, but to the Lord.

Yes, it is always our blessed privilege to carry our sorrows and vexations to the Lord;

"For he knows
How to steal the bitter from life's woes."

He does it, as the Psalmist suggests (vs. 4-6), by showing us, through experience, the vanity of all earthly things and their utter inability to satisfy the soul's cravings, or to comfort the wounded spirit. Then comes the thought that the present life, with its cares, vexations and sorrows is passing away, that our days are but as a handbreadth, and however vexing our experiences, they will soon be over; and if we permit them to do so they will only work out in us the peaceable fruits of righteousness, and develop in us strong and noble characters, disciplined to thorough self-control, thoughtful consideration, patient endurance of affliction and loving loyalty and faithfulness and trust in God. Then the assurances of the blessed rewards of righteousness in the life to come begin to have a new and deeper significance, and we are made to realize that this is not our continuing city, but we seek one to come. Thus the heart is separated from earthly things, and made to realize the superior worth of heavenly things. Nothing but the Lord himself can satisfy the longings of the soul, which, tempest-tossed and tried, comes to realize—

"How vain is all beneath the skies,
How transient every earthly bliss,
How slender all the fondest ties,
That bind me to a world like this!"

Thus chastened and comforted, we learn to look beyond the present to the glory that shall by and by be revealed in the faithful overcomers, who, by patient continuance in well-doing in the midst of a crooked and perverse generation, seek for the prize revealed to faith alone. Thus disciplined and blessed under fiery trials by going to the Lord for comfort and help, the child of God begins to realize what it means to be dead to the world and alive toward God, with a keen appreciation of his love and goodness and grace; and being thus separated from the world, and more firmly united to Christ, the language of the heart is, as the Psalmist further suggests, "And now, Lord, what wait I for? my hope is in thee." (Vs 7) Thus

"E'en sorrow, touched by heaven, grows bright
With more than rapture's ray,
As darkness shows us worlds of light
We never saw by day."

Such is the blessed result of bridling the tongue under circumstances of trial and vexation, and humbly taking all our cares to the Lord in prayer, to the end that, when we speak, our speech may be with grace, seasoned with salt, and

that under all circumstances we may speak as the oracles of God.

Considering our Lord's words above quoted—that we must give an account for "every idle [unprofitable or pernicious] word"—in view of the fact that the present is our (the church's) judgment day, we see what great importance attaches to our words. All our words are taken by the Lord as an index of our hearts. If our words are rebellious, or disloyal, or frivolous, or flippant, or unkind, unthankful, unholy or impure, the heart is judged accordingly, on the principle that, "out of the abundance of the heart the mouth speaketh." Thus our words, in all the varied circumstances of our daily life, are bearing testimony continually before God of the condition of our hearts. So our Lord's words imply: and in this view of the case how timely is the admonition,—"Be not rash with thy mouth; and let not thy heart be hasty to utter anything before God [And remember that "all things are naked and opened to the eyes of him with whom we have to do."—Heb. 4: 13]; for God [our Judge] is in heaven [upon the throne], and thou upon earth [under trial before the bar of God]: therefore let thy words be few." Let them be thoughtful and wise, as uttered before God, and not rash, hasty and illy considered.

Again, in harmony with the Lord's statement of the responsibility incurred by our words, it is also written, "He that keepeth his mouth, keepeth his life: but he that openeth wide his lips shall have destruction." (Prov. 13:3.) What a fearful responsibility attaches to the tongue that wags in an evil, or even in a flippant, way, which is also dishonoring to God! And how necessary is the injunction of the Apostle Peter, "Be sober and watch unto prayer!"—1 Pet. 4:7; 1: 13; 5:8.

The Psalmist puts this prayer into the lips of all who feel this responsibility, "Set a watch, O Lord, before my mouth: keep a guard at the door of my lips. Permit not my heart to incline after any evil thing." "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer." "My lips shall utter praise when thou hast taught me thy statutes. My tongue shall speak of thy word; for all thy commandments are righteousness. Let thy hand help me; for I have chosen thy precepts. I have longed for thy salvation [from all sin, and for the perfection and beauty of holiness], O Lord; and thy law is my delight."—Psa. 141: 3, 4; 19:14; 119:171-174.

That, as imperfect beings, we may always be perfect in word and deed is not possible. Despite our best endeavors we will sometimes err in word as well as in deed, yet the perfect mastery of our words and ways is the thing to be sought by vigilant and faithful effort. But, nevertheless, for every idle word we must give an account in this our day of judgment. If, in the daily scrutiny of our ways, which is the duty of every Christian, we discover that in any particular our words have been dishonoring to the Lord, we should remember that, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1); and in the name of our Advocate we may approach the throne of grace, explain to our Heavenly Father our realization of the error, our deep regret at our failure to honor his name and his cause by a holy walk and conversation, and humbly request that the sin be not laid to our charge, but that it may be blotted out through his gracious provision for our cleansing through Christ, humbly claiming that in his precious blood is all our hope and trust.

Thus we should render up our account for every idle word; and by our words of repentance, supplemented by the merits of Christ applied by faith, shall we be acquitted. Otherwise the idle words, dishonoring to the Lord, will stand against us and condemn us, and we will be obliged to suffer the consequences. The first consequence will be self-injury, for every evil thought or word indulged hardens the character and inclines it the more toward unrighteousness. The second consequence is a bad example to others, and the stirring up of evil in them. "A soft answer turneth away wrath, but grievous words stir up anger." (Prov. 15:1) Thus, as the result of unwise or unkind words, we may stir up about us difficulties which will become the agents of retributive justice to teach us the lesson of self-control, and consideration for the feelings and opinions of others. It is often the case that the Lord (or the devil) is blamed for sending trials which are simply the natural results of our own mistakes. And those who fail to locate the root of the trouble (*in themselves*) pray in vain for the Lord to remove miraculously what they themselves could obviate by obedience to the Word, and vigorous self-discipline. "If we would judge [and correct] ourselves, we should not be judged; but when we are judged we are chastened of the Lord [largely by the experiences through which our own faults put us], that we should not be condemned with the world." (1 Cor. 11:31, 32) But even should it be admitted that the difficulties are not directly caused by God, or the devil ("Every man is tempted [tried] when he is drawn away of his own lusts [desires] and enticed"), the natural tendency is to blame the matter on some one else, and to think that our loss of patience, our hasty word or act was the fault of another. How many deceive and encourage themselves with the thought: "If every body else had as reasonable and generous a nature as I have, our family or church gathering or community would be a veritable heaven upon earth!" Beloved, let us examine *ourselves*, let us be very humble, lest the very words of self-congratulation and self-satisfaction which we consider in our hearts (if we do not utter them aloud) bring our condemnation. "If ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye [what merit is there in it]?" (Luke 6:33-38) It is only when we "endure grief, *suffering wrongfully*," that our suffering is acceptable to God as a sacrifice of sweet incense. "What glory is it if, *when ye be buffeted for your faults*, ye take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God; for even hereunto were ye called." (1 Pet. 2:19-21.) Beloved, let us see to it that our sufferings are for righteousness' sake only, and let us not charge God or our neighbors for tribulations resulting from the indulgence of our inherited or cultivated faults.

"In many things we are all faulty. If any one does not err in word, he is a perfect man, able to control the whole body." (Jas. 3:2) But such a man does not exist. We all need and must continually plead the merit of our Redeemer and Advocate, while we strive daily to bring every thought into captivity to the will of Christ, and to perfect holiness in the fear (reverence) of the Lord.

In view of this fact, which we trust all of the Lord's people will endeavor more and more fully to realize, viz., that we now stand before the bar of judgment, we inquire, in the words of Peter, "What manner of persons ought ye to be in all holy conversation and godliness?" God-likeness certainly cannot include any harmful gossip, any unclean or unholy conversation, any disloyal or rebellious words. Let such things be put far away from all who name the name of Christ in sincerity and truth. And let us remember daily to settle our accounts with the Lord, to make sure that no record of idle words, unrepented of, and consequently unforgiven, stands against us. "Let your conversation be as becometh the gospel of Christ." "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there by any praise, think on these things." Thus out of the good treasure of the heart we shall be able to speak the words of truth and soberness, to honor our Lord by a godly walk and conversation, to subdue the evil tendencies of our fallen nature, and to have our conversation "honest among the Gentiles: that, whereas they speak against you as evil doers, they may, by your good works which they shall behold, glorify God in the day of visitation."—Phil. 1:27; 4:8; 1 Pet. 2:12.

If daily we render up our accounts to God and seek his grace for greater overcoming power with each succeeding day, we shall be acquitted in judgment and stand approved before God through Christ, having the testimony of his holy Spirit with our spirits that we are pleasing and acceptable to him.

FAITH ENCOURAGED

FEB. 23.—Luke 8:43-55.

Golden Text—"Thy faith hath made thee whole: go in peace."—Luke 8:48.

No essential element of Christian character is given greater prominence in the Scriptures than faith. "Without faith it is impossible to please God." In this requirement we see the condescending grace of our heavenly Father, who, though so far above us, yet, like a tender parent, desires the reciprocal love and implicit confidence of his intelligent creatures. Since Christ is the appointed agent of God in his dealings with men, whom God bids all men to honor, even as they honor the Father, and since he is the appointed way of access to God, faith in Christ is necessarily a part of our faith in God. Those who believe in Christ, believe the testimony which God gave of his Son through the prophets and through Christ's

own teachings and the mighty works which God wrought by him, to the end that men might believe, have a sure and abundant ground for confidence; so that faith might not be mere credulity, but a reasonable thing.

To believe in Jesus in those days, when his mighty works astonished the people, and the beauty of his holiness impressed every beholder, was most reasonable to those of simple hearts, who desired only to know the truth of God and to obey it, and who therefore had no crossgrained will or prejudice of their own to oppose it. Nor are the evidences, the foundation of faith in Christ, any less reliable today than they were then. On the contrary, they are still more abundant and strong,—a firm foundation that can never be moved. In simple faith, reliance upon the testimony of Christ, the sick woman came to Jesus, so fully assured of his power that she did not wait even to call his attention to herself when the multitudes thronged about him; "for she said, If I may touch but his clothes, I shall be whole;" and she was instantly healed. And Jesus, perceiving her faith, said unto her, "Daughter, be of good comfort: thy faith hath made thee whole; go in peace."

This miracle was immediately followed by another, still more wonderful—the raising of the dead to life. Faith had brought an anxious father to Jesus to request the healing of his daughter. But while he was making the request, a messenger came to him saying, "Thy daughter is dead, trouble not the Master." The messenger evidently knew nothing of Jesus' power to raise the dead, and the anxious father would probably have abandoned all hope except for the Lord's reassurance of his faith, "Fear not: believe only, and she shall be made whole."

In the former instance the faith was exercised by the patient; but in this case it was exercised by another on behalf of the patient, who, being dead, had no ability to exercise faith. Yet the faith in the power of Jesus of those who had requested the healing was a very weak faith, and when they saw the child was dead all hope departed. They had considerable faith in Christ, but they did not believe that his power extended to the raising of the dead, and were quite incredulous at the suggestion of the Lord's words,—"Weep not; she is not dead, but sleepeth,"—knowing that she was dead. As in the case of Lazarus, our Lord here referred to death as a sleep, in view of the fact of the resurrection. The term is similarly applicable to the whole human family in the death that came upon all through Adam; because there shall be an awakening, a resurrection of the dead, both of the just and the unjust. The second death, from which there shall be no resurrection, is never called "sleep" in the Bible.

It is worthy of note, that while our Lord took with him the parents and three of his disciples into the chamber of death, that they might witness the awakening, when they manifested their lack of faith he put them all out, and then recalled the dead to life, and permitted them afterward to come in and minister to her. Thus, while he rewarded their faith, weak though it was, he reproved them also, and gave them overwhelming evidence of his mighty power.

The statement of verse 55, when relieved of the mists of a false theology, is very clear. "And her spirit came again," simply signifies, "And her breath returned," and is so rendered in the *Emphatic Diaglott*, the Greek word *"pneuma,"* translated "spirit" in the common version, signifying breath, wind, or the spirit or breath of life. With the reinstituting of the breathing process and the healing of the physical organism came reanimation, restored intelligence, and the dead lived again. Thus the Lord rewarded even the weak faith, and gave them additional and overwhelming evidence to strengthen and establish their faith. The Lord did not expect or desire the people to have faith without good substantial evidence upon which to base it; but he did desire and reward the faith that was exercised to the extent of the evidence. A faith without substantial evidence upon which to base it, is mere credulity, and generally degenerates into gross superstition unworthy of the intelligence which God has given us.

JESUS THE MESSIAH

MARCH 1.—Luke 9:18-27.

Golden Text—"This is my beloved Son: hear him."—Luke 9:35.

For treatment of the major part of this lesson see our issue of January 15, 1895—"The Good Confession."

The Lord's command to his disciples to refrain from bold assertions that he was the Christ, which, coming from them, his intimate friends and disciples, would have had about the same effect as if coming from himself, was a wise one. He preferred to give the people the evidences, rather than the assertions, of his Messiahship, and to let the logic of his mighty works lead them to the only reasonable conclusions.

Our Lord's words following this command to tell no man, show the reasonings on which it was based—"The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day." Consequently if any followed him from any other motives than those of deep conviction and a heart desire to be in harmony with God, the trial coming would sweep them all away as chaff before the wind. But those who would follow him from a heart and head conviction of the truth, drawn from the clear testimony of the Scriptures and of his mighty works, would thus, by their settled convictions, be enabled to stand the tests of faith and endurance which must shortly follow. Even with this care, the faith of most of those who believed proved very superficial. They were swayed in judgment by the opposition of their leaders, and only a few stood firm in the midst of the trials following.

The Lord plainly taught his disciples that following him meant daily self-denial and cross-bearing. He showed them how he must suffer reproaches and persecutions, and that from a source whence it might least be expected—from the leaders and religious teachers of his day, who were moved with envy and consequent hatred of one whose power and wisdom so far outstripped their own as to detract from their honor and esteem among the people. He showed them how he must suffer, even unto death, and that if they would follow him and continue to be his disciples, they must do as he did,—they must be willing to bear reproaches, and to suffer persecution even unto death. If they were not willing to do this, they were not worthy to be his disciples. "If any man will come after me, let him deny himself and take up his cross daily and follow me."

The statement of verse 24 is applicable to those who, having entered into covenant relations with the Lord to lay down their lives in his service, subsequently ignore their covenant while they seek to save that which they had consecrated to God even unto death. Faithfulness to our covenant of sacrifice insures eternal life as spiritual beings; while the repudiation of it would surely forfeit that life. And since by our covenant we have given up all claim upon the humanity and its hopes and aims, which we engaged to sacrifice, the result must be as the Lord states it:—"Whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it." The reasoning of verse 25 is unanswerable, and should have its full weight with every consecrated soul. The assurances of verse 26 also claim most careful consideration.

The reference of verse 27 was to the vision of the kingdom of God given typically on the mount of the transfiguration. On this subject see our issue of Jan. 15, '95.

TRUE LOVE TO ONE'S NEIGHBOR

MARCH 8.—Luke 10:25-37.

Golden Text—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."—Luke 10:27.

The insincerity and evil disposition toward Jesus on the part of the Jewish teachers (doctors of the law, scribes and Pharisees) was very manifest in the questions they publicly propounded to him, for the evident purpose of trapping him in his words and thus hindering his influence among the people. It was for this purpose that they mingled with the multitudes who witnessed his miracles and attended his preaching. But Jesus was more than a match for their cunning craftiness; and we admire the adroitness with which he ever thwarted their purposes.

The question on this occasion was, "Master, what shall I do to inherit eternal life?" The questioner probably thought he would say, You must believe that I am the Son of God, the promised Messiah. Then they would have said, "He repudiates the law. The law says that the man that doeth the things contained therein shall live by them." This, to the people, would have seemed a strong argument against Jesus, before they had become sufficiently acquainted with him and his teachings. While such a claim on the part of Jesus would have been the truth, the people were not yet prepared to under-

stand and receive it. They needed continued and repeated evidences, not assertions, to convince them; and the Lord modestly and wisely gave them what they needed, and with great tact and skill avoided the interference with his purpose on the part of his enemies.

Jesus' answer referred the questioner to the law, saying, "What is written in the law? how readest thou?" They gave the answer from the law—Thou shalt love the Lord with all thy heart, etc., and thy neighbor as thyself,—and Jesus said they had answered correctly, and that if they would do that, they should have eternal life.

But the answer was not satisfactory to any one, not even to the questioner, who was doubtless anxious to make a show of his zeal for the law; but the thoughts now revolving in every mind must have been the disconsolate remembrance of the fact that, though thousands had endeavored to merit life through the keeping of the law, not one had ever yet succeeded in retaining life beyond the usual allotment. And so they understood the Lord's words to imply that *if* they could keep the law perfectly, then they should receive the life; but that "*if*" was insurmountable: they could not keep it, and there seemed to be no hope of life unless this great Teacher might have something else to suggest.

Even the questioner betrayed some anxiety in the matter, as though he felt that his own conduct toward God and his fellow-men might not stand the scrutiny of the law, even as judged by those about him. Possibly some were present, who, by their incredulous faces, indicated that they did not think this man always acted as if he loved his neighbor as himself, and God supremely. So, to justify himself in the estimation of such, this doctor of the law endeavored to give the impression that the word "neighbor" had some restricted meaning which permitted the exercise of a good deal of selfishness.

The illustration which followed forced from the questioner himself the admission of the truth that every man is neighbor to every other man; that our common humanity is the neighborly bond, and that only those who recognize the bond of human brotherhood, and act accordingly, are worthy of the name "neighbor." To ignore the claims of human brotherhood is meanly selfish and inhuman. Yet that was just what the proud, boastful, hypocritical teachers of that day were doing (Matt. 23 14 23): they were scrupulously tithing their mint and anise and cummin, and omitting the weightier matters of the law, judgment, mercy and faith.

The truth thus wisely put, and by logical argument forced home to the hearts of all, exposed the hypocrisy of the caviling questioner, and drew from himself the admission of the truth. "Then said Jesus unto him, Go, and do thou likewise." Thus the evil designs of the unbeliever were frustrated and the truth was triumphant.

ENCOURAGING WORDS FROM FAITHFUL WORKERS

New York.

DEAR BROTHER RUSSELL.—I arrived home a few days ago, and I think you will be interested to hear my general experience in the colporteur work, and what my future intentions are. I am willing to go wherever the Lord wishes, for he knows where the most good can be accomplished; and I am taking it to him in prayer, that he will guide and direct me.

In reviewing the last few months, I must acknowledge that the Lord has wonderfully watched over and blessed me in this great harvest work, and I thank him that he has counted me worthy to labor in his vineyard. I must confess that I am very weak and can do nothing of myself; but if I put my trust fully in the Lord, and do the work through him to glorify his name, I have the assurance that he will not forsake me. Whatever talent he has given me, if it be only one, I want to use it to win others; for I know the Lord's words are true, that if a person does not work with the one talent he has, he will certainly not have others given to him, and the only one he has will also finally be taken away.

In less than four months I have put out about 700 DAWNS, and I hope that through them some may come to the knowledge of the truth. I think myself that, as you remarked in your letter, a great many true Christians are still in the nominal churches, and it seems to me that (by such at least) the truth will be more appreciated in the future, because I have found a great many whose hunger cannot be satisfied there, and who are looking for the truth.

Enclosed you will find twenty dollars, not to add to my account, but to use for the spread of the truth wherever you think it will accomplish the most good. As I have said before, I did not engage in the work to make money, and this is about what I made over and above my expenses.

Wishing that the Lord may spare you, and use you to bring these glad tidings (which shall in due time be to all people) to a great many more, I remain, in Christ our Redeemer, your brother,

F. KNAUSS,

Minnesota.

DEAR BROTHER RUSSELL:—The Lord has specially blessed my efforts of late in selling DAWNS during morning, noon and evening hours. Sold 11 volumes last Friday, 16 Saturday, 10 yesterday. This morning I took an order for a set, and this noon I went to a sash and door factory and got orders for 32 volumes; and several more may buy when I deliver, next week.

I see more clearly now than ever before the race we are running for the glorious high calling in Christ, and that each and every day shall tell whether we are among the overcomers or not. I realize more than ever before the great privilege which God in his infinite mercy has conferred upon us, a few, a small band, to give us his unadulterated gospel, and how glad we ought to be to run and do the Master's will, when we know what it is, and that it is so glorious towards all men, and that the days are evil. As the Apostle says, "We must buy it," or "Let us purchase the acceptable time, as the days are evil." (Norwegian trans.) I clearly see, that we, who have once voluntarily offered ourselves a living, holy sacrifice to do God's will only, henceforth and forever, are passed through the Adamic death, and if we wilfully sin, and count the blood of Jesus Christ, with which we were sanctified, a common thing, "there remaineth no more sacrifice for sins," and we certainly would be unfit to live on any plane. But, blessed be God! he judgeth our hearts, and if we will walk humbly by faith, God's Word shall truly light us home. God shall be our strength and our refuge; and if we abide under the shadow of his mighty wing, nothing shall tear us away. But it behooves us to be watchful, and faithful unto death, as only the faithful will receive the crown. Since we have been made free indeed, we feel the power of the devil and his unseen host trying every way to retard our progress; but, blessed be God! "We overcome in all things through Christ who strengtheneth us."

Yours in the race,

M. P. THORI.

Florida.

DEAR BROTHER RUSSELL:—I enclose a few clippings. As the *N. Y. World* admits a great many interesting articles on religious subjects, why not take advantage of its world-wide reputation and liberality to spread the truth? There were several articles lately on the missionary question that put the orthodox people in a "box." It has always seemed strange to me that more of the DAWN people do not write in the public press, where I see all shades of opinions represented, but rarely see any reference to the DAWNS or the truths taught in them.

Wishing you all the Lord's continued blessing,

Yours in the faith W. A. WHITCOMB.

[We commend this suggestion to all who have the talent to express the truth wisely, kindly, fluently and pointedly. We are glad to say that several brethren are active in such directions. They usually send us the papers containing their articles, which often contain some reference to MILLENNIAL DAWN, or a quotation from it, and close with a promise to send reading matter free, and the writer's address. The securing of the addresses of the interested is very important, for you cannot hope to thoroughly convince any one by a short article or two. We are glad to co-operate by furnishing and mailing tracts, etc., to all the addresses you can send us. Let the light shine out in every way that you can.—EDITOR.]

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VIEWS FROM THE TOWER

Our Lord declared that his mission, and that of his gospel, was "to preach the Gospel to the *meek*, to bind up the *broken* hearted." And under his commission the Gospel is no longer to be confined to Israel, the natural seed of Abraham, but may now be preached "to every creature," that whosoever "hath an ear to hear" may hear. He clearly announced, however, that only a limited class was intended to be drawn to him, and received by him as disciples in this age, saying:—

"No man can come to me except the Father which hath sent me draw him. . . . Every man therefore that hath

heard and hath learned of the Father, cometh unto me." "All that the Father giveth me shall come to me; and him that cometh unto me I will in no wise cast out."—John 6:37, 44, 45.

If all Christian people understood and remembered these inspired words of their Master, many of their missionary efforts would differ greatly from the present methods. If they understood these Scriptures they would be in better condition to realize that this Gospel age is not the only age of salvation and drawing, but that by and by, in the Millennial age, Christ will draw *all men* unto himself (John 12:32), after the same manner that the Father now draws a few, "a little flock," of a special class, and presents them to Christ. This would help them over their great delusion that the "undrawn" and "uncalled" (Acts 2:39) of the present time, the vast majority of the human family, are not reprobated to an eternity of torture, but will be given a fair and gracious trial for life in a coming "day of judgment" when the Father-drawn "little flock" shall, with Christ, be their gracious and merciful judges as well as their kings and priests.—1 Cor. 6:2; Rev. 1:6.

But not knowing the Scriptures and the plan of God sufficiently, they have a zeal that is not according to knowledge, and are attempting to bring to Christ now those whom the Father has not drawn. Much better would it be that *much* of the present mission work should wait a few years longer, until the body of Christ, the church, shall be "lifted up" and associated with the head in the glory and power of the Millennial kingdom, and then share in the *drawing*, which shall exert an influence for good upon "all men." (But this will not be an *irresistible* influence, even as the present drawing of the Father is not irresistible.)

A brother in the truth, residing in Cape Colony, South Africa, sends us a clipping from the *Natal Mercury*, which tells of a missionary meeting held in the Presbyterian church there, at which the following statement was made: "There are still eight hundred and fifty millions of people unevangelized, over two hundred millions being in Africa. The heathen have increased during the last one hundred years over two hundred millions, and the Christians to the extent of three millions. The heathen rate of increase was thus *seventy times* greater than the Christian. More zeal for foreign missions is now shown than at any past period, but there is need for these increasing a thousand fold."

From early life our sympathies for the heathen and for those who give their lives to serve them have been very strong; and they will always continue so. Yet, even as a child, we wondered why God seemed so indifferent to the welfare of the masses of the human family. Now, thank God, the light of divine truth shining forth shows us that all of the race of Adam were redeemed with the precious blood of Christ, and that in God's due time Christ, as the "true light," shall enlighten every man that has come into the world. (John 1:9) We see now that God's people have not studied his Word with sufficient care, and hence the distress and confusion of many zealous souls today as they note the failure of their hopes and efforts. They first overlooked the fact that the Gospel is only "unto as many as the Lord your God shall *call;*" and that no man can come to Christ except the Father draw him; and that the Father is *not* drawing all men, but is leaving the vast majority to be drawn similarly, and by other means, by Christ and his church, in the next age. Thus, by getting false ideas of *their own*, to the effect that God had commissioned them to do all the drawing and converting in the present age, many are led to doubt and trouble of soul. And finding that they cannot accomplish what they had hoped, some lower their standard of righteousness and acceptableness with God, and conclude that the future companions of the "little flock" in heaven will be millions and billions of the most degraded savages; saved, not by faith, but by their ignorance.

Others charge the failure upon God's plan or upon his church for not doing the impossible. Note the unscripturalness and unreasonableness of the following verses of a hymn sung at a missionary meeting of the Christian Alliance, held a few weeks ago in Montreal, Canada, sent us by a brother in the truth who was present, but who could not join in the song:

"A hundred thousand souls a day
Are passing one by one away,
In Christless guilt and gloom:
Without one ray of hope or light,
With future dark as endless night,
They're passing to their *doom*.

"They're passing, passing fast away,
A hundred thousand souls a day,
In Christless guilt and gloom.
O Church of Christ, what wilt thou say,
When in the *awful* judgment day
They charge thee with their *doom?*"

It is blasphemous to charge that God has made the everlasting bliss or pain of billions of his creatures dependent upon impotent fellow creatures. As Peter said to the Jews, who crucified Jesus, so we can think of many of those who sang, "I wot that in ignorance ye did it."

We do feel a very warm love for those who are specially spending themselves in any department of the Lord's service, at a cost of discomfort and self-denial whether at home or abroad, as missionaries or colporteurs, or otherwise. If the good accomplished is small so far as the heathen are concerned, it has undoubtedly been large so far as some of the missionaries themselves, and some of those who paid their expenses, are concerned.

Now, however, the Lord points us to the fact that "harvesting" is the special work in order, and we advise all who have the Lord's spirit and his truth to rejoice through their tears over their failure to convert the world, and to look up and see the rainbow which God hath set for us, promising that after the "elect church" has been called, drawn, chastened, taught and polished, she, with her Lord and Redeemer, shall be the *great light*—the Sun of Righteousness, which shall "draw," "bless" and "heal" all for whom there could be any hope. If our past efforts did not save the world from eternal torment, let us thank God that there was no such danger as we had apprehended, and let us the more appreciate our Creator and his perfect rule of love and justice. If we did not convert the world, let us thank God that we did "witness," as he declared we should do, and that in so doing we were blest. And let us quickly wipe our tears and rejoice in the present truth; let us enter the harvest work of perfecting holiness in ourselves and others of the saints, and preparing for the marriage of the Lamb.—Rev. 19:7.

Recently the French representative at the Papal court was recalled. This means the severance of a long standing friendship. Now we get the following in the same direction:

"A cable to the New York *World* of January 26 states that Premier Bourgeois of France has announced the introduction of a bill 'to separate church and state,' and that he will make vigorous war on Roman Catholic monasteries, convents and other religious houses. Money left to members of religious societies by bequest, for the use of such societies, shall be confiscated to the use of the natural heirs. 'It is hoped,' says the Premier, 'to cripple the church as a political machine, and render innocuous the Pope's influence in France.' Religious houses holding millions in money will be required to make returns of their wealth to the government, preparatory to the imposition of a tax on such property."

The Roman Catholic clergy have been giving support to representatives of monarchy, and the Pope now claims that this has been in violation of his recommendations. At all events a desperate struggle between the French party in power and the Roman church is begun, and both will use every measure to win. Knowing the resources and intrigues of priestcraft, we fear for the safety of the republic, unless it modifies its plans. The French are mostly Catholics, and have been used for centuries to having the churches, clergy, etc., supported by government money; and now under the new laws, if executed, they will be obliged to pay their own priests or have none; and their superstitions respecting "holy water," "holy candles," "masses," etc., etc., are so deeply grounded that they are still considered necessities to them, which probably will not be relinquished readily—especially while the priests are among them to threaten them with hell and purgatory.

* * *

It is remarkable that while Catholic countries are striving to get rid of Catholic domination, Protestant countries are welcoming the Church of Rome. For instance, Norway, that has been ultra-Protestant, to the degree that fifty years ago Romish priests could not enter the country under pain of death, is now undergoing a reaction, and recently, in Christiansand, when a large church edifice and hospital were dedicated, thousands of Protestants, including the officials of the province, were present The same is true in Scotland. In Glasgow, where a Roman Catholic church edifice was unknown a century ago, there are now about twenty of them.

The fact is, that where Papacy predominates and has the control it is terribly corrupt, so as to become a stench even to the worldly masses; but where she is in the minority, she is under such crafty management that to the worldly she appears

"as good as any," and indeed is preferred sometimes because of her greater power over her more superstitious votaries.

* * *

Rev. C. H. Sprecher, in a recent sermon, said:

"With characteristic openness to western ideas, the Japanese received our religion with our civilization. But these sprightly people introduced innovations. They rebelled against our denominationalism. Christian missionaries have had to drop very generally denominational names. Most of the churches call themselves united churches, or associated. They would not even take the name of Congregational churches.

"They also look with little favor upon the abstruse doctrines of systematic theology. They talk of the Christianity of Christ, and of the religion of Jesus, pure and simple, as the faith which they want and which is suited to their nation."

* * *

Thomas Edison, the inventor and electrician, of phonograph and telephone fame, has been experimenting with the new light "X-Rays," and has succeeded in taking a photograph through oak eight inches thick. But, as suggested in our last issue, Theosophists and others are claiming the new discovery as a part of their deception outfit. The Scriptures forewarn us that Satan will bring to bear strong delusions in this our day. Thank God, they shall not deceive "the very elect." Obedience, faithfulness to the end, is the condition upon which we may make our calling and election sure. In other words, if we are faithful to the Word and Spirit of the Lord, he will carry us through.

* * *

A new lymph treatment for all germ diseases is announced in New York. The antitoxine is of mineral and carbolic acid compound, called Aseptolin. Great things are hoped for it as an arrester of diseases. No doubt recent discoveries are but preparations for the Millennial blessing, so that when, twenty years from now, the times of restitution shall be fully ushered in, and none except wilful sinners will die, it will not appear so strange to mankind, and still leave room for *faith* respecting the real source of all blessings.

* * *

Baron Hirsch, a Jew, four years ago undertook the colonizing of Russian Jews in Argentine Republic, South America, setting apart ten million dollars for the purpose. A recent official report shows that two million dollars have been spent, and that only twelve hundred and twenty-two families have been located in Argentine; and for the present no new settlers are being forwarded from Russia. On the other hand, without this special aid about thirty thousand Russian Jews came to the United States during last year alone.

In our issue of December, 1891, we gave a copy of a letter which we sent to Baron Hirsch on the subject of Jewish colonization, recommending a plan for the autonomy of Palestine and the turning of immigration thither. Some such plan, we believe, will soon be adopted, and the land of Palestine be thrown open, not merely to Russian Jews, but also to Austrian, Hungarian, German and French Jews; all of whom will surely be persecuted in the near future to dislodge them and cause them to return to Palestine as foretold in the Scriptures.

* * *

At the state convention of the New Jersey Young Men's Christian Association, in session at Jersey City, February 14, its President, Elijah S. Cowles, suggested the introduction of pool and billiard tables to the Y. M. C. A. attractions for young men. A few members from the southern part of the state protested, and one of them said that he had formerly been a saloon keeper, and gave it as his opinion that it was useless to hope to lead young men to heavenly things by the aid of the billiard table. To clinch the argument in favor of billiards the South Jersey delegates were escorted to the People's Palace, an auxiliary to the Tabernacle church, and there were shown billiard and pool tables, with boys playing about them.

Comment on this is almost unnecessary. "Lovers of pleasure more than lovers of God," is written all over this and the various "church entertainments," minstrels, etc. If the contention were proved true, that men and boys are kept out of saloons by this means, still there is no excuse for associating with these things the name of Christ's church, nor of calling such things young men's *Christian* associations and amusements.

Let us ever remember that morality is not synonymous with Christianity. The Christian is one who has passed through the strait gate and into the narrow way of self-denial —one who, having taken up his cross to follow his Lord, has left all for this blessed service. Such have other uses for their consecrated time and talents than killing them in playing even innocent games. As the poet says:

"We are living, we are dwelling,
In a grand and awful time:
In an age on ages telling,
To be living is sublime."

The steward of God's favors who hides his talent in the earth, or in a billiard parlor, or in business, or in pride and show, will be termed a "wicked and slothful servant," and only those who have *used*, and thus increased their talents, will hear the longed-for words—"Well done, good, faithful servant, enter into the joys of thy Lord."—Matt. 25:23-30.

THE MEMORIAL OF OUR LORD'S DEATH

Few and simple are the memorials of the true church in contrast with those of heathendom and formalistic nominal Christendom. Instead of the numerous fast and feast days and weeks, we have only three memorials:

(1) Baptism, the symbol of the death and burial of the already justified human will into the will of God in Christ.

(2) The Memorial Supper, emblemizing the literal breaking of our Lord's body and shedding of his blood (his death as "the *man* Christ Jesus" at Calvary)—and reviving our covenant to "be dead with him," that we may also live with him;" to "suffer with him," that we may also be glorified together."

(3) The memorial of our Lord's resurrection on the first day of the week, now commonly called Sunday.

Our Lord instituted all three beautiful, yet simple, memorials. His baptism was different from the baptism of John, preached to Jews only, a "baptism unto repentance;" for he had no sins to repent of. His was the first baptism of the new order, symbolizing the death of the will of a justified human being, already acceptable to the Father, and full submission to God's will, a full surrender, complete consecration.* It took the place of "John's baptism.—Acts 19:3-5.

Our Lord instituted the observance of the first day of the week, in the same manner that he instituted the Memorial Supper and baptism; namely, not by command, but by *example*. He met with the disciples on the first day of the week, immediately after his resurrection; with Mary near the sepulchre, with Simon Peter, with the two who went to Emmaus, and with the ten disciples in the upper room. (John 20:1, 14, 19; Luke 24:13-31, 34, 36) Then he waited another week, and again appeared to them on the eighth day, probably meaning the day after the seventh, the first day of the week. (John 20:26) The disciples seem to have expected something of the kind and had come together, and thereafter remembering the opening of their eyes of understanding to know him, that it was in connection with the "breaking of bread," they afterward not only met regularly on the first day, but regularly had a simple meal together, called "breaking of bread." This some in our day have mistaken for a commemoration of the Last Supper. The two, however, were totally different—the one commemorating the death, and the other celebrating with joy the resurrection. The first day of the week was not only honored as the memorial of our Lord's resurrection and manifestation and communion, but was again marked by divine favor at Pentecost, and became the memorial of the outpouring of the holy Spirit.—Acts 2:1; 20:7; 1 Cor. 16:2.

Our Lord instituted the Memorial Supper after, and to take the place of, the Jewish Passover supper. The killing of the Passover lamb was to be done on the fourteenth day of the first month of each Jewish year, in commemoration of the deliverance of Israel's first-born from the last plague of Egypt, and subsequently the deliverance of the entire nation from slavery. Our Lord was himself the antitype of the Lamb. His church is the antitype of the spared first-born of Israel; and the near approaching "restitution," in which all who love God will be delivered from the slavery of sin and death under Satan, will be the antitype of the deliverance of the nation.

The Memorial Supper, with its unleavened bread and wine, representing the flesh and blood of the Lamb of God, whose sacrifice takes away the sin of the world, making reconciliation for iniquity, was intended to keep fresh before the memory of the church of the first-born the remembrance of her purchase price, and to pledge her to fellowship in the sufferings of Christ. (1 Cor. 10:16, 17; 11:26) It was instituted, therefore, in the same night in which our Lord was betrayed, in the same day in which he was crucified (the Hebrew day counting from 6 p. m. until 6 p. m.)

It was not the intention of our Lord to commemorate the *feast* of Passover, which began on the 15th of Nisan and lasted

* See TOWER for June 15, '93,—"Baptism and Its Import"

for an entire week, but merely to give us a memorial of *his death* on the 14th of Nisan. So far from being a feast of rejoicing, it was an occasion of sorrow and perplexity to the early church. Jesus himself was "exceeding sorrowful."

Seeing that this memorial celebrates the antitype of the killing of the Passover Lamb, we can see that it is properly celebrated on its anniversary—not monthly, quarterly, weekly nor daily, but *yearly*—and properly at the same time of the year at which our Lord died, and at which he instituted the memorial. This was the custom of the early church, which reckoned its date according to the Jewish method of reckoning time. The first deviation from this was by the churches represented by the Bishop of Rome, which substituted, appointed and observed the nearest Friday, when the 14th of Nisan fell on some other day, as it most frequently did. This was the origin of "Good Friday," and the third day following was known as Passover Sunday, and later as "Easter Sunday." Later, by the decree of the Council of Nice (A. D. 325), and still later under the revision of the calendar by Pope Gregory XIII., the so-called Catholic churches have been brought into practical agreement, and annually fix dates for "Good Friday" and "Easter Sunday."

For the past twenty years we who are seeking the "old paths" (Jer. 6:16) have celebrated the Memorial Supper upon its anniversary, as reckoned according to the Hebrew usage, which was recognized by our Lord and the Apostles. Theirs is an easy and simple method. They begin their year (Nisan being their first month) with the new moon at the Spring Equinox, and on the night of the 14th, at 6 p. m., commences the 15th, which is the first day of their Passover *feast.*—Exod. 12:2.

This year the Equinoxial moon, or month Nisan, begins March 15th; hence its 15th day or the beginning of the Hebrew Passover week will be on the 29th. The 14th of Nisan, on which they killed the Paschal Lamb, the anniversary of the death of our Lord, "the Lamb of God," will be March 28th, beginning, according to Hebrew reckoning, on the 27th at sundown. Since our Lord instituted the memorial on the evening preceding, we celebrate it correspondingly.

Following this honored custom, therefore, the church at Allegheny will meet on the evening of March 27th, at 8 o'clock, to commemorate the greatest transaction known to mankind. As heretofore our services will be very simple, consisting of praise, prayer, a review of the significance of the emblems and the realities celebrated, partaking of the emblems, "Passover bread" (*i. e.*, unleavened bread), and "fruit of the vine." (For "fruit of the vine" we *prefer* unfermented grape juice or raisin juice rather than wine, because if the liquor habit has a hold upon any one we would avoid the temptation to such—adding a spoonful of wine for the sake of those who consider that nothing but wine would fill the prescription, "fruit of the vine." As for the unleavened bread, what is needed can readily be purchased from almost any Hebrew family; if not, "soda crackers" or "water crackers" are an unleavened bread, and will serve every purpose.)

The special feature of the occasion is the heart *communion* with the Lord, facilitated by the appreciation of the *significance* of the emblems revealed in the Word. They are to be appreciated, not only as representing our Redeemer's sacrifice, but also as representing our privilege of fellowship with him in suffering for righteousness' sake, as members of his body, the church—our individual share in it. The cup of blessing for which we bless God—is it not a participation of the blood of Christ? The loaf which we break—is it not a participation of the body of Christ?" (1 Cor. 10:16, 17) Concluding with an appropriate hymn of praise, we seek to avoid conversation, and to perpetuate the "communion" by thoughts respecting the great event just commemorated, and to follow our Lord reflectively to Gethsemane, and the day following to Calvary, thinking meanwhile of how little we are able to do to show our love for him, and resolving to be more jealously careful in the use of every hour and every mite of influence in his service.

Any friends who trust in the "precious blood" will be cordially welcome to meet with us. We advise, however, that brethren and sisters, so far as possible, should not desert little groups at home to enjoy the privileges of meeting with a larger company. Where two or three meet in the Lord's name he blesses them. Let each one be thoroughly willing to sacrifice his own preferences in the interest of the fellow-members of the body of Christ. This is being broken for others, as set forth in the preceding quotation, and the results are always blessed.

Remember all the dear flock of the Lord, not forgetting us here, at Allegheny, in your prayers, and we will remember all of you.

Watch and pray, lest ye enter into temptation.

Let each one be on guard against the wiles of the devil. Remember that we near the anniversary not only of our Lord's sufferings, but also of Judas' treachery and false kiss, and question "Is it I?" Let each one examine his heart and see that it is in such an attitude of love and devotion to the Lord, and to every member of "his body," that he can have communion with the Lord and all who are truly his. In any other attitude there is danger that Satan "enter in." (Luke 22:3) "The last state of that man is worse than the first."—Matt. 12:45; Luke 11:26.

READ THIS AND ACT AT ONCE

The Postoffice Department has for years given us more or less trouble and expense by narrow interpretations of the liberal laws made by Congress, to foster the cheap circulation of good literature among the people. Up to the present time we have succeeded in getting our rights; but now we are menaced with an order which prevents us from mailing back issues of the *Old Theology Tracts* at the cheap or "pound" rates, while novels and trash in general are unhampered.

The present liberal law was evidently designed by Congress to *facilitate* and *increase* the circulation of legitimate literature of *all kinds.* The effort of the P. O. officials evidently is to restrict and hinder it in every possible manner. The fact is, that the P. O. Department has not quite paid expenses lately, because of the enormous charges paid to the railroads; and rather than reduce the R. R. rates pro rata to the increase of mail matter, it is the *dear public* that is inconvenienced and made to pay extra, by ruling that if it wants many extra copies for friends it must pay extra rates, because these are henceforth in violation of the spirit and intent of the law, to be ruled against as "reprints."

We learn that a bill is soon to come before Congress relating to "Second Class Mail Matter;" and we request that EVERY READER OF ZION'S WATCH TOWER, and also *every friend* of the cause it represents, residing within these United States, do something suggested below for its relief, *immediately,* at a cost of four cents and a little time and ink. Our request is that you (subscribers), with as many friends of the cause as will join, each send four postal cards: one addressed to the Congressman representing your district, another each to the two Senators from your State, and the fourth to Hon. Wm. L. Wilson, Post Master General. Address them all to Washington, D. C.

Please write in substance the following on each of the above mentioned Cards signing your name. You will need to get large postal cards and to write a small hand in order to get this on. Otherwise write letters.

Honorable Sir:—As my representative, I ask your influence on the subject of "Second Class Mail Matter," so that Religious Matter (including tracts, etc.) be given every advantage of the Act of Congress of July 16, 1894; and that every hindrance to the printing (and mailing at pound rates) of back numbers be removed while said publication continues to issue at least four numbers per year.

Yours Resp'y, ———.

Where there are a number of friends at one place it would do equally well to start four papers with the above letter and get all the friends to sign each of them.

Join with us also in prayer to God, daily, for at least one week from the time you receive this TOWER, that he will preserve to us this "door" of opportunity for service, until all of his antitypical Israel shall have been sealed with the Present Truth, intellectually,—"in their foreheads."—Rev. 7:3.

GOLD TRIED IN THE FIRE

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich."—Rev. 3:18.

In our study of the typical tabernacle, which was a shadow of good things to come, we have seen that everything inside the tabernacle was made of gold. The boards of which the tabernacle was constructed were overlaid with gold. The furniture also was of gold. There stood the golden candlestick, the golden table, the golden altar of incense, the golden ark of the testimony and the golden cherubim. Gold was also prominent in the typically glorious robes of the high priest. The fringe upon the upper robe was of golden bells and pomegranates; the texture of the ephod was interwoven with golden

threads, and it was fastened on the shoulders with golden clasps; and upon his head was the golden crown, upon which was inscribed, "Holiness to the Lord."

All this was in striking contrast with the metals used elsewhere about the structure, its typical significance here being that all within "the holy," which represented the present condition of truly consecrated believers, and within the "Most Holy," which represented the glorious condition of the church triumphant, pertains to the divine nature, gold being a symbol of divinity. All who are privileged to enter the antitypical Holy and Most Holy are also to be, as Peter tells us, "partakers of the divine nature." (2 Pet. 1:4) They are members of the body of the great high priest, whose divine nature was symbolized in the gold of the typical high priest's typically glorious garments.

It is in harmony with this same symbolic meaning of gold that the Revelator says of the heavenly city, the New Jerusalem: "And the city was pure gold [a divine institution], . . . and the street of the city was pure gold [all its highways are of divine appointment]." (Rev. 21:18, 21) And the Psalmist, referring to the privileged class who, when glorified, shall constitute that heavenly city, government or kingdom of God—the members of the body or bride of Christ, partakers of the divine nature—says, "Upon thy right hand did stand the queen, in gold of Ophir. . . . Her clothing is of wrought gold."—Psa. 45:9, 13.

It is to the same apt symbolism that our Lord also refers in addressing his people in our text, "I counsel thee to buy of me gold tried in the fire." These words, be it remembered, are not addressed to the world, but to the Lord's people, justified and consecrated. (Rev. 1:1; 3:14) This call is an exhortation to them to faithfully fulfill their covenant, to submit themselves fully and unreservedly to the discipline of the Lord, which is necessary for their perfecting in holiness, and for making them ready to reign with him as his bride and joint-heir in the glory of the divine kingdom.

Not until we lay hold by faith upon the *exceeding great and precious* promises—of joint-heirship with Christ in his coming kingdom and glory—which promises lead us to fulfill their conditions of consecration and self-sacrifice even unto death, is there any of the "gold" of the "divine nature" in us. This treasure can be purchased only at the cost of entire consecration or sacrifice of all that we have to Christ. Previous to our justification by faith in Christ we had nothing to sacrifice, all that we had being under condemnation; but, being justified, we may present our bodies living sacrifices, holy, acceptable to God, and our reasonable service. Thus the treasure of the new divine nature, the gold, is given us. Thus we "buy" the gold.

But we have this treasure in the earthen vessels, and there is consequently much of alloy mixed with it. Hence the necessity that the gold be cast into the crucible for refining. And if we would purchase the "gold *tried in the fire*," it must be at the cost of faithful and constant submission to the discipline of the Lord in the fiery trials which are necessary to consume our dross and refine our gold. Wherefore Peter says: "Beloved, think it not strange concerning the fiery trial that is to try you, as though some strange thing happened unto you." (1 Pet. 4:12) And Paul reminds us of the counsel of wisdom (Prov. 3:11, 12; Heb. 12:5-8), "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him, for whom the Lord loveth he chasteneth."

Peter also reminds us that the trial of our faith is much more precious than that of gold that perisheth, and that the end sought through such trial is that we may be "found unto praise and honor and glory at the appearing of Jesus Christ." (1 Pet. 1:7) It would be idle for any of the Lord's consecrated people to hope to be made meet for the glorious inheritance of the saints without the refining processes of fiery trial; for Paul tells us that "the fire shall try *every man's work* of what sort it is." "If ye receive not chastisement [discipline, fiery trial], whereof all are partakers, then are ye bastards, and not sons." (1 Cor. 3:13; Heb. 12:6-8) And through the Prophet Isaiah the Lord tells his spiritual Israel, as well as his typical fleshly Israel, "I will turn my hand upon thee, and purely purge away thy dross and take away all thy sin." (Isa. 1:25) The Prophet Malachi, making special reference to the last days of this age, the days of the Lord's presence, and the great refining work to be accomplished then, says: "Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fullers' soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi and purge them as gold and silver."—Mal. 3:2, 3.

Fiery trials are therefore to be expected by all of the Lord's people, especially in this day of the Lord. As surely as we are sons of God we shall have them; and when they come we should promptly recognize their mission to us and see that we are exercised by them unto godliness, sobriety and deep and fervent piety. "Now no chastening [discipline] for the present seemeth to be joyous, but grievous: nevertheless, afterward, it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."—Heb. 12:11.

It is in the school of experience that we learn our most valuable lessons; and the ripest saints, in whom we find the deepest sympathy, the most patient forbearance, and the most tender helpfulness and consideration, are those who have been through the fire of affliction, and who have been rightly exercised thereby. It was when the cross grew heaviest and the clouds were darkest, and when the tempest was highest, that the Master's presence was most sensibly realized, and the blessed lessons of faith and trust and of the Lord's tender, personal love were sealed upon the hearts of the disciples. It is under such discipline that the soul is mellowed to a loving submission that calmly says, I can do all things, bear all things, through Christ who strengtheneth me. As gradually the dross of the old nature is consumed, and the gold becomes more and more manifest, these precious souls become ever dearer to their loving Lord. So dear are they to him that in every affliction he is near with his grace to sustain and his presence to cheer; and the deepest shades of sorrow become memory's most hallowed resting places, where the Day Star shines the brightest.

Whenever a new trial is presented to the Christian, if he will but call to mind this precept of the Lord, "I counsel thee to buy of me gold tried in the fire," it will stimulate courage, nerve to patient endurance and quicken to self-sacrifice. "Gold tried in the fire!" How can it be tried without the crucible and the flame? How otherwise can the dross be eliminated? There is no other way. "Wherefore, think it not strange:" let the fire burn; let the dross be consumed, and see to it, beloved, that in the heat of the flame you remove not the "living sacrifice" from the altar. Remember that the eye of the great Refiner is upon you; and as the refiner of gold watches the metal in the crucible to see his image reflected in it, so the Lord, the great Refiner, has his eye upon you. He is watching to see how the precious metal of your character reflects his image. Or, in plain language, in every trial he watches to see what influences control our actions, whether they be influences of present advantage or worldly policy, or personal friendship, or earthly loves—of husband or wife, or children, or houses, or lands, or whether they be honor among men, or love of ease, or love of peace at any cost; or whether, on the other hand, we are controlled by the naked principles of truth and righteousness; and whether we will defend these principles with zeal and energy at any cost of labor or suffering, or both, and so fight the good fight of faith to the bitter end—even unto death.

Those who do so, reflect the Master's image. Like him they are loyal to God, loyal to the principles of truth and righteousness, brave, obedient, faithful. These are the overcomers. They overcome by faith; for without a strong reliant faith they could not thus endure hardness as good soldiers, and pursue to the end a course which is continually against the current of the old human nature. Faith buckles on the armor of God and goes forth to the battle with firm and steady tread, quickened by the inspiring melody:

"Awake my soul, stretch every nerve,
And press with vigor on;
A heavenly race demands thy zeal,
And an immortal crown."

The Christian course of self-sacrifice cannot be one of ease and continuous smooth-sailing and peace. There may be a calm now and then, but storms and battles are the rule; and he who courts ease and peace at the expense of the principles of truth and righteousness, or who is so indifferent to the value of those principles as not to study to discern them in order to defend them, is not a faithful, overcoming soldier of the cross.

"Ne'er think the victory won, nor once at ease sit down;
Thine arduous work will not be done till thou hast gained thy crown."

Jesus said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me is not worthy of me." "If any man come to me and hate not [*i. e.*, and love me not more than*]

* See EMPHATIC DIAGLOTT—foot note.

his father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be my disciple. . . . Whosoever he be of you that forsaketh not all that he hath he cannot be my disciple. . . . He that hath ears to hear, let him hear."—Matt. 10:34-38; Luke 14:26, 33, 35.

Oh, how necessary is the hearing of faith to the victory of faith—to that victory which makes every other love subservient to the love of God, which makes every other interest bend to the interests of his great work, and which cheerfully sacrifices every other interest to the interests which center in Christ and in his coming kingdom. The ear of faith must be attuned to the melodies of divine truth if the soul would catch its blessed inspiration; and the eye of faith must discern the symmetry of truth and the beauty of holiness, if the soul would be filled with a burning zeal for God—for his truth and his righteousness.

But let the soul be thus inspired with deep and abiding love for the melody of truth and the beauty of holiness, and filled with a holy zeal for God, then everything else takes a secondary place, and we have the victory by faith in every encounter with the enemy. The soul thus stayed upon God can always trustfully sing:

"If on a quiet sea toward home I calmly sail,
With grateful heart, O God, to thee, I'll own the favoring gale.
But should the surges rise, and rest delay to come,
Blest be the tempest, kind the storm, which drives me nearer home."

LORD, TEACH US TO PRAY

MARCH 15.—Luke 11:1-13.

Golden Text.—"Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you."—Luke 11:9.

The first suggestion of this lesson is the inquiry, Why did the disciples ask the Lord to teach them how to pray? were not the Jews a praying people, and were not the prayers of the righteous acceptable to God from the beginning of the world? Yes, the Jews were a praying people, and their prayers, when devout and sincere, and in harmony with the expressed will of God, were acceptable, and were answered. So also were the prayers of others before the Jewish age began. Adam communed with God in Eden until sin separated him from God and he was cast out of Paradise. After he had sinned, he heard and promptly recognized the voice of God as he and Eve walked in the cool of the day. They feared the voice then because they had sinned, but their prompt recognition of it indicated that it was familiar to them, and that often before they had delighted to hear it.

The first act of God's mercy, after the penalty had been pronounced, and the promise had been given of a coming deliverer—"the seed of the woman"—was to clothe each of the penitent pair with a garment of skins, provided by a sacrifice, which prefigured the sacrificed "Lamb of God that taketh away the sins of the world." We confidently say the penitent pair, because had they been rebellious and defiant, instead of penitent, God could not have dealt thus mercifully and kindly with them. He would not have forced them to wear the typical robe, nor have rewarded them with the hope of a future deliverance. Evidently they still had faith in God, and repented that they had hearkened to the voice of the tempter and forfeited the divine favor by disobedience; and they were anxious to find some way of return to that favor, since God in his mercy had given them a ray of hope which lifted them out of the slough of despair; and they desired, if possible, to have some recognition, some way of access to God, to reassure their hearts from time to time that they were not cast off forever. Such reassurance of hope for the race was given in the institution of the typical sacrifices, which began in the clothing of Adam and Eve in the skin of the sacrificed animal, the robe thus provided typifying the imputed righteousness of the sacrificed Lamb of God, Christ Jesus.

So we find those descendants of Adam who had respect to the will and promise of God offering to God acceptable typical sacrifices in harmony with his arrangement, thereby expressing both their faith in the promise, and their desire for full harmony and communion. Thus Abel and Seth and all the godly ancients sacrificed; and through these typical sacrifices they approached God, they walked with God, and had the evidence in their own hearts that they pleased God, as it is written —"By faith Abel offered . . . sacrifice . . . by which he obtained witness that he was righteous, God testifying of his gifts. By faith, Enoch, . . . before his translation had this testimony, that he pleased God. By faith, Noah . . . became heir of the righteousness which is by faith."—Heb. 11:5-8.

Thus there was a typical justification and way of access to God open to faithful individuals long before the law of Moses instituted the typical *national sacrifices*, which brought that people, *as a nation*, near to God and secured a measure of his temporal favor to them, which, in turn, were also typical of the greater favors to come by and by, when the typical sacrifices should give place to the antitypical sacrifice, the real sin-offering which takes away the sin of the world, which the blood of bulls and goats could only prefigure, but could never accomplish.

With the typical adoption by God of Abraham's family and the institution by the law of Moses of the typical national sacrifices, the privilege of approach to God through these, and of communion with him, was systematically taught by the law and the prophets. Consequently, in the nation of Israel we have multiplied instances of earnest and believing prayer; and instances, too, thank God, of the gracious hearing and answering of their prayers. And not only so, but some of the believing Gentiles, seeing what God had wrought in Israel, believed on him, and also caught the spirit of prayer; and, though unjustified even typically by the typical sacrifices, their prayers were heard, and God kept them in remembrance until the time appointed for his favor to turn to the Gentiles.

Of this class were Cornelius and his friends (Acts 10). Of Cornelius it is said that he was a "devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." And when the time arrived, when, consistently with his plan, God could answer the prayers of Cornelius, he did so, saying: "Cornelius, . . . Thy prayers and thine alms are come up for a memorial before God;" and shortly after the great blessing came in abundant measure. Praise the Lord! "A bruised reed he will not break, and smoking flax he will not quench." Wherever there is a humble, contrite, faithful heart, God's love takes cognizance of it, and in his own good time and way confers his blessing. If their prayers cannot be immediately answered, they are not forgotten, but are kept as memorials until the right time comes for their answer.

Therefore it was not because the disciples had never been taught to pray to God, that they inquired of Jesus as to the acceptable way: but, perceiving his intimate communion with God, and that God always promptly heard and answered him, they evidently felt that there must be something in his manner of approach to God which secured such prompt recognition and answers, and they would know the secret of his power. The secret of his power with God was in the fact of his full and complete harmony with the will of God; and this likewise is the secret of power among all of God's people. True, we, being imperfect, cannot say as did he, "I do always those things that please him" (John 8:29); but, realizing our imperfection, we can come with humble confessions of our shortcomings and with faith in his love and mercy to be exercised toward us in his own appointed way. And then we are acceptable in the beloved One.

Jesus taught us how to pray by a simple illustration which shows (1) the proper reverential attitude of the believer toward God—"Our Father which art in heaven, hallowed be thy name." (2) A full acquiescence in, and perfect accord with, the will of God for the blessing of the whole world through the coming kingdom of Christ, which is also a recognition of the preparatory redemptive work by his sacrificial death—"Thy kingdom come." (3) The earnest desire that the will of God may be done in earth as it is done in heaven. (4) An expression of our dependence upon God for the supply of our daily needs, with an acknowledgement that we do not need luxuries, but will be content with the "bread and water" assured through the Prophet. This may also be considered a petition for the bread of life for our spiritual sustenance—"Give us this day our daily bread." (5) Request for forgiveness of sins in his own appointed way (through Christ), at the same time impressing upon ourselves the necessity for exercising toward others the same spirit of forgiveness, and stating that we have thus forgiven all our debtors—"Blessed are the merciful; for they shall obtain mercy." (6) Earnest desire for his assistance in the hour of temptation or trial, that we may not be overcome by it, and thus led to sin and thus brought under the power of the evil one—"Abandon us not in temptation [or trial], but deliver us from evil." This implies a determination to resist sin, as well as a leaning upon God for assistance. Such must be the attitude of the soul in every approach toward God in prayer.

Verses 5-13 are blessed assurances of our Heavenly Father's love and solicitude for us, which should fill our hearts with the deepest gratitude and responsive love, and which should strengthen our faith and our earnest desire to come often to his footstool and tarry long in his presence, assured that if we come in the frame of mind indicated by our blessed Lord, we shall never be turned away empty; "for *every one* that asketh [thus], receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." And the thing received will be neither harmful nor useless. It will not be a stone for bread, nor a serpent for a fish, nor a scorpion for an egg; but it will be something good and wholesome; for the Lord "knows how to give *good gifts* unto his children." Christian, we need not tell you this: you have proved it well. And yet, praise the Lord! we have not exhausted his bountiful grace. "Still there's more to follow." Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you." "Ask, and ye shall receive, that your joy may be full." The thing we need most, for which our Father is most pleased to have us seek and pray, is the spirit of his holiness. "If ye . . . . give gifts unto your children, how much more shall he give the holy spirit to them that ask him."—Vs. 13.

"THAT SERVANT"

MARCH 22.—LUKE 12:37-48; MATT. 24:42-51.

This lesson, from Matthew's account (Matt. 24:42-51), was treated in our issue of April 1, '95. We have no further comment to make except upon one point: "that [special] servant." In our examination of this text we seem to have treated the term "that servant" as though the Spirit had erred in saying "that servant" when it meant servants (plural), and we applied it to *all true* servants of God. Since then we have been met from various quarters with objections to so general an application, and the suggestion that it would be wrong to allow modesty or any other consideration, good or bad, to warp our judgment in the exposition of the inspired Word; to which proposition we agree. God evidently has some purpose in all that he has caused to be written for our admonition; and faithfulness as servants requires that we deliver to the household the Lord's word, as he gives it.

Being unable to answer the objections and arguments raised, we candidly present them to the "fellow-servants" and to the "household" of faith as part of the Lord's message: the subject being forced upon us by its recurrence in the International Sunday School Lessons, as well as by inquiries by letter. Let each "fellow-servant" and each member of the "household of faith" use his consecrated judgment in accepting or rejecting this exposition, or any other exposition we may ever offer, according to his ability or inability to recognize in it the voice of our great Shepherd.

The objection urged is that the Lord's words clearly mention and distinguish between his "household" (his faithful people in general), the "fellow-servants" (plural), and *"that servant"* specially indicated as the Lord's agent in dispensing present truth as food to his "fellow-servants" and the "household." It is admitted that in many Scriptures the consecrated are addressed individually when all of a class are meant—as, for instance, "To *him* that overcometh I will grant to sit with me in my throne." This, according to the rules of language, means—"To *each one* who overcomes," etc. And in the texts under consideration, it is held that if neither the "household" nor "fellow-servants" were mentioned, it might be questionable whether the expression *"that* servant" referred to one or to all faithful servants; but that when *"that* servant" and *"his fellow*-servants" and the "household" are all mentioned in one connection, and in *contrast*, it would be a perversion of the rules of language and interpretation to mix and confound that which the holy spirit has so emphatically marked as distinct. It is further urged that to apply the term "his household" to nominal Christian professors in general could not be correct, because the "meat in due season" is intended only for the Lord's truth-hungry, "watching" people; and hence among these must be sought the "household" to be fed, the "servants" (plural) to do the feeding, and "that servant" at whose hands our *present* Lord will dispense the food to "his fellow-servants" for "the household;" and who thus is constituted a general steward, overseer and dispenser of the Lord's "goods."

It is urged, further, that the manifest *fulfilment* of this, during this "harvest" and time of the Lord's *presence*, should assist in the correct understanding of the promise; and that when we see things come to pass we should be able to recognize them whether we discerned their meaning in advance or not. Indeed, the demonstration seems to have forced the true interpretation, rather than that an interpretation led to the fulfilment; which makes the matter really the stronger, now that it is seen.

It is further suggested that whoever occupies the position of *"that* servant" occupies a place of special danger, as well as of special privilege; that only by humility and faithfulness *can he continue; and that, although not so stated in the* Scriptures, it may be inferred that if the chosen one should fail, another would be chosen to be *"that* servant" or steward through whom the Master would continue to supply the "meat in due season" to those deemed worthy to continue at his table.

We submit the argument without comment.

It is well to notice that these words are not a parable, but an explanation of a parable (Luke 12:41) recorded in preceding verses (36-40). The parable had set forth the fact that the "powers that be" (ecclesiastical, social and political) would be unaware of our Lord's second advent when it would take place: and that the times and seasons were kept secret specially on their account; because if they were fully convinced of the great events of that time, and their own dissolution to make ready for the kingdom of God, the "new heavens and new earth," they would alter their course from fear, to perpetuate the present imperfect order, and to hinder the establishment of the better kingdom. In view of this, our Lord indicates the necessity for faithfulness and watchfulness on the part of his servants, that they may be in such condition as to be quickly and readily made aware of the *presence* of their Master, while "the powers that be"—the present householder —sleeps in ignorance of the true state of affairs, and dreams of his own greatness and prosperity. The parable enforces the necessity that all of God's faithful servants be constantly prepared and ready, so that as soon as the "knock" is given, they may recognize it, and open their hearts and minds to the fact of the Lord's *presence*, and, as his "household," all sit down to enjoy the meat in due season which he will then serve, through his visible, human agencies.

After hearing the parable, and perceiving that only the faithful were to know of the matter, Peter was perplexed, and wondered whether the Lord meant that *"all* [faithful brethren]" would sit down to meat and be served by the Master, or whether only *"us* [the twelve];" for he had already discerned that the Lord had some *special* favors for "the twelve" alone. Of course, if Peter had known that the parable would not be fulfilled for over eighteen hundred years, after all the twelve would have died, he would not have asked the question in that form. But our Lord, without correcting his error, explained this feature of the parable for our information. His answer in verses 42 to 48 (and Matt. 24:44-49) declares that while He will be the real Provider and Servant, yet the food will be dispensed through a steward to "fellow-servants" and the "household" in general.

The word *"ruler"* in verses 42, 44 and Matt. 24:45, 47, of the common version, does not properly express the thought of the original: the Revised Version is preferable: "set over his household *to give them* meat" as a "steward," not as a lord or master—rather a general servant, or servant of all.

ENCOURAGING WORDS FROM FAITHFUL WORKERS

Kansas.

DEAR BROTHER AND SISTER RUSSELL:—I am truly thankful to both the Lord and yourselves for the good that you, by the grace of God, have done me through MILLENNIAL DAWN and ZION'S WATCH TOWER. Experience, as well as the Word of God, teaches us that we are living in perilous times, in a time that tries men's souls. And while it is true that the light shines from God's Word much more clearly than ever before, some who have received present truth to some extent are getting it mixed with spiritism and other false "isms."

When the Bible says "try the spirits" (1 John 4:1), does it mean we should investigate spiritism?

J. E. CHAMBERLAIN.

[REPLY:—When Satan and his present spurious spiritism shall be bound and deceive the nations no more, there will no doubt be some communication established between the spirit-beings constituting the glorified church, the kings and priests, and the world of mankind progressing in righteousness and restitution; just as there was communion between God and his creatures in Eden. But nothing of this kind should be ex-

pected now. The church from first to last is to "walk by faith, not by sight." The body of Christ in the flesh is to have spiritual communion only with its Head, the Lord, and with him only in prayer. We are specially warned, too, that Satan may even endeavor to counterfeit the Lord; and we are warned against those who claim to see him in the secret chamber (in seances), and are told that his revelation or manifestation in his day will, on the contrary, be "as the lightning"—really as the sunlight—filling the whole world with knowledge, light, truth. This scripture applies to the glorified members of the body as well as to the Head, Christ Jesus.—Matt. 13:43.

The Scripture which says, "Try the spirits, whether they be of God," refers to doctrines, as is clearly indicated by the context. Furthermore, there is in the character and personal bearing of all spirit-mediums that which should impress unfavorably every child of God, who knows what to regard as the spirit (disposition) of Christ. "If any man have not the spirit of Christ, he is none of his;" and such will never be used as his mediums of communication.—EDITOR.]

AN EXPLANATION

In our issue of February 1, '92, we published the following letter:

California.

DEAR BROTHER RUSSELL:—I must write to tell you how exceedingly interested I have been in MILLENNIAL DAWN, Vol. III., which I spied out in a book store in Los Angeles. I enclose 50 cents, for which I would like you to send me, at once, Vols. I. and II. of the series. I would also much like a sample or two of your paper—ZION'S WATCH TOWER—for if it is what I expect it to be, after DAWN, Vol. III., I shall at once become a subscriber. Vol. III. is already circulating among my friends. Yours in the waiting for Christ's kingdom,

PASTOR FIRST BAPTIST CHURCH.

Our correspondent requested that until otherwise notified his correspondence be considered confidential; and therefore when shortly afterward we received a letter from Rev. Mr. Reed, pastor of the First Baptist Church of Los Angeles, stating that he had been considered the writer of this letter, and requesting that we make known the name of the writer, we replied that we were not at liberty to reveal his identity. We also stated that he was pastor of the First Baptist Church of a neighboring city, who had "spied out" the book while in Los Angeles; and we remarked that we thought the wording of the letter sufficient to show this, since a resident of Los Angeles would have said "this city." We did not therefore see any necessity for publishing Dr. Reed's denial, which he was abundantly able to do, and did do, through the minister's meeting, and various of the religious press.

Notwithstanding this explanation, Dr. Reed and others have continued to make capital out of the letter, accusing us of various dishonorable and unchristian motives and acts. We therefore have pleasure in publishing herewith a later communication from the writer of the aforesaid letter, which we trust will set the matter right before all who have been misinformed on the subject:

DEAR BROTHER RUSSELL:—In reply to your request regarding the letter published in the TOWER of February 1, '92, and signed "Pastor First Baptist Church," while I was in California, I may say I have nothing to retract from what I then said, but regret to learn from you that any one else has suffered in any way as the supposed writer of the letter in question; and, though I have since left California and the Baptist ministry, I have no hesitation in acknowledging the authorship, if it will relieve another from a false imputation. Yours in Christian fellowship, W. DE RONDEN POS.

January 27, '96.

VOL. XVII ALLEGHENY, PA., MARCH 15, 1896 No. 6

VIEWS FROM THE TOWER

The Evangelical Alliance is prosecuting its scheme for the union of Protestants. It is organizing "Local Alliances" in all parts of the United States, having in view the following objects:—

(1) "To bring conscience to bear on the life of the nation."

(2) "To close the chasm between the churches and workingmen."

(3) "To gain the strength which comes from organization."

(4) "To prevent the indefinite multiplication of organizations."

"What is much needed, in the interest both of economy and of effectiveness, is a common center where efforts to improve the community may be coördinated and adjusted to each other in some comprehensive plan—*an organization which can survey the whole field and throw united effort into any one of many directions at the opportune moment.*"

(5) "To prevent competition and waste in locating missions and churches."

(6) "To cultivate Christian fellowship between different churches and different denominations."

(7) "To reach homes with elevating and transforming influences."

"Without some such organization as is proposed the churches cannot accomplish their *social redemptive* work."

On this latter subject it proposes that—

"Instead of going into politics the Alliance will aim . . . . to separate municipal elections from state and national politics. It will insist on official fitness of candidates, oppose incompetent and corrupt men, and sustain the constituted authorities in a faithful administration of the public service.

"The Alliance will seek to aid labor reforms, to encourage the arbitration of labor difficulties, to establish labor bureaus, form working girls' clubs, encourage coöperative housekeeping for self-supporting girls, oppose the sweating evil and child labor, and demonstrate to workingmen the desire of the churches to serve them in any legitimate way."

The circulars of the Alliance, setting forth these objects and giving advice relative to local organizations, etc., are being widely circulated. One of these says:—

"The Church of Christ has availed herself of the increased facilities for inter-communication among the peoples of the earth, and of the increase of knowledge; while in the longing for union among believers we cannot but discern a token of the *presence* of Him who walks in the midst of the seven golden candlesticks.

"On the other hand, the shadows darken. It cannot be denied that we are in the presence of those signs of the 'perilous times' of which St. Paul speaks to Timothy. Nor can we shut our eyes to the increase of sacramentarianism and infidelity, which, from opposite sides, seek 'to corrupt our minds from the simplicity that is in Christ." Many tokens seem to herald the approach of the final great struggle between the powers of light and the powers of darkness.

" 'Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day.' 'Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.' "

The gentlemen connected with this Evangelical Alliance are beginning to fear as they realize that the powers of the heavens (ecclesiastical powers) are being shaken (Matt. 24: 29.) They realize to some extent that the "great day of his wrath is come; and who shall be able to stand?" (Rev. 6:17.) They are attempting to roll together the heavens (ecclesiastical systems) as a scroll; because they believe that in union there is strength.—Isa. 34:4; Rev. 6:14.

Their methods are not only worldy-wise, but in many respects good. But going about to establish their own plans for conquering the world for Christ by denominational alliance, they have not submitted themselves to the will and Word of God. They see the impending trouble, and remember the Lord's prayer that ultimately his followers all may be one with each other and with him and the Father. They overlook the fact that it is individually, and not as denominations that the Lord's people are to be united to him and he with them, as branches in the true vine. They overlook the fact that the great *union* prayed for will be fulfilled only by the process outlined by the great Teacher himself under the parable of the wheat and the tares,—that the "tares" must be gathered and burned in the great time of trouble already impending, while the "wheat" are being gathered into the "barn" preparatory to their shining forth, with Christ the only Head, as the Sun of righteousness to bless and heal the world's woes—social, financial, political and religious.

That the Alliance will succeed in doing some good we do not question; but that the general results will be pernicious is clearly pointed out in Scripture. Thus it is with

all wrong methods—all methods that are not God-directed—"There is a way that seemeth right unto a man, but the end thereof is death." The child of God therefore must be careful to examine his course, not only to see if his motives and actions are right, but above all to see that he is working the work of him that sent him. God's work will not fail; but all works in conflict with it will sooner or later come to naught and prove injurious to all associated in it.

The Scriptures represent that in the present time there are two great opposing forces in conflict,—Christ and the soldiers of his cross, and Satan and the powers of darkness (Eph. 6:12); that all mankind are serving one or the other of these causes (Rom. 6:16), though many, on both sides, serve ignorantly (2 Cor. 4:4; 11:14; Psa. 76:10; Joel 2:11); but it is the privilege of all who are "sons" of God to be so led of the Spirit and Word of the Father as to understand his purposes and be enabled always to be workers together with God. He will show them "things to come;" he will make known to them "the *mysteries* of his will;" and they shall not be in darkness with the world, because they are "brethren" of Christ and walk in the light.—Matt. 13:11; John 16:13; 1 Thes. 5:4, 5.

The Scriptures, in portraying the success of the Evangelical Alliance, show that the results will be a religious oppression and tyranny similar to that of Papacy; and that however harmless it may seem to make an image of the papal beast, the time will come when the image will get life, and with it power, and when its power, like that of Papacy when in power, will be used against the liberties of God's truth and of the people.—See MILLENNIAL DAWN VOL. III., Chap. 4; Rev. 13:14-17; Isa. 8:12.

* * *

The people of Germany are awaking to the fact that their theological schools and colleges are turning out Infidels with ministerial titles, Doctors of Divinity, etc. True, the German people are religiously quite formalistic and drowsy, but they are not quite prepared to admit the claims of the "higher critics" of Germany and America, that the Bible is a mass of rubbish, uninspired.

The Lutheran Kirchenzeitung (Leipsic) recently published an article warning young men against this kind of instruction, from which we take the following paragraph:—

"Our congregations are not so ignorant: They meet the young candidate with some questions and problems. That which is taught in the theological lecture-rooms is no longer a secret among our congregations. Even the congregations in the backwoods have heard of these things. The more a congregation is matured in the knowledge of Christian truth, all the more careful will it be in the acceptance of a candidate as a new pastor. Our people demand a clear and ringing answer to the questions: 'What think you of Christ?' and 'What think you of the Scriptures?' Is the candidate honestly and openly to confess that in his convictions the Fathers of the Church have for centuries been blundering grievously when they accepted the divinity of the Scriptures as the revealed Word of God; that the Scriptures from the mythological account of the Creation to the close of the 'unauthentic' Apocalypse are full of human errors, irregularities, contraditcions, fables and legends, from which, with great difficulty, the Word of God is to be hulled out. Is he to tell the people that their faith in the atoning death of Christ, in his ressurrection, in the power of the Sacraments, is groundless and to be cast aside?"

But the schools and seminaries of Germany are under government patronage and the professors as well as the ministers and churches are supported by the government, so that protests will be of no avail. The *leaven* (corruption) is spreading everywhere amongst the "upper classes." By and by it will reach the lower classes, and when they become Infidels, disbelievers in the Word of God, they will doubt everything; and anarchy and riot will speedily follow.

* * *

"Mr. Rabbinowitz says the Jews have kept up great questionings and controversies about the meaning of Zech. 12:10: 'They shall look upon ME whom they have pierced.' They will not admit that it is Jesus whom they have pierced, hence the dispute as to who is meant. Mr. R. points out that the word used consist of the first and last letters of the Hebrew alphabet, *Aleph Tay*, and adds: 'Do you wonder, then, that I was filled with awe and astonishment when I opened to Rev. 1:7, 8, and read these words of Zechariah quoted by John, 'Behold, he cometh . . . . and every eye shall see him, and they also that pierced him,' and then heard the glorified Lord saying, ... 'I am the Alpha and Omega.' Jesus seemed to say to me, 'Do you doubt who it is you have pierced? I am the *Aleph Tay*, the Alpha Omega.

* * *

Amongst the many evidences of preparation for the "times of restitution" "when the wilderness shall blossom as the rose, and the wilderness shall smile," are advances and inventions along the line of horticulture, and for the destruction of farm pests. Of the latter a notable one is a weed destroyer which kills weeds, to the very roots—even the noxious Russian and Canadian thistles. It is the invention of Prof. Woodworth, of Michigan College, and is reported to be both cheap and effective. A wheelbarrow or cart is loaded with storage batteries from which long wires trail along the ground to be cleared, and wherever the wires touch a weed it is killed clear to the roots.

* * *

An article by Rev. Dr. Haweis [Episcopalian] in the *Contemporary Review* has excited considerable attention. Among other things he says:—

"The man in the pew thinks he has a right to remonstrate with the man in the pulpit who denounces him as an unbeliever. He may fairly say to his clergyman: 'You complain of me for not believing what you call church doctrines; how much do you believe yourself? Now, you don't actually believe that after this life, without further explanation, the population of the world will be divided into two parts, the converted and the unconverted, and that one half will go straight to heaven and be happy forever, and the other half will be sent straight to hell to be tormented forever. You don't believe that yourself, because you are not such a fool; then why do you expect me to sit in church and listen to you patiently while you preach it?' It has come to this. the laity not only despise the clergy for their affirmations, but still more for their reticences, and yet few (some do) have the heart to condemn them as unscrupulous hypocrites—they are really often such nice fellows in many ways, and moral fellows, too; so people don't like to think they are liars, and cannot quite believe they are idiots."

This gentleman's eyes are opening to the fact that the deceptions so long practiced by his craft upon their flocks are losing their power. Many will be forced to honesty to retain respect and support. It is remarkable that men whose leisure and education should make them teachers of those who confide in them for instruction in Scriptural doctrine should so impose upon their sheep; until forced by the growth of intelligence to admit that they have for years professed and taught what they have not believed. Surely every honest man, worthy of the truth from God or confidence from fellow men, should publicly avow the truth, and disavow the error, as soon as the true light, which harmonizes God's word, reaches him.

THE CHRISTIAN'S JOY

"Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures forevermore." Psa. 16:11.

When we consider how much is said in the Scriptures about joy and rejoicing among God's people, we are deeply impressed with the thought that our heavenly Father is very solicitious for the happiness of his children, even in the present life. The worldly minded cannot see this, they look upon the lot of God's children as a hard and joyless one, and upon God as a hard Master, without concern for the happiness of his children. This, however, is only because the natural man cannot receive the things of the spirit of God, because they are spiritually discerned. But the spiritual-minded have meat to eat that the world knows not of; and their hearts rejoice, and their joy no man taketh from them.

How strange it seems! says the world. Why, there was Paul, a man of great talent and opportunity who might have been somebody in the world: he wasted his talents, was a poor man all his days, homeless, friendless, knocked about and persecuted, a sort of religious fanatic. But Paul, viewing the matter from the standpoint of his spiritual discernment, said, "I am exceeding joyful in all our tribulation" (2 Cor. 7:4); for he was one of that anointed body who, like his Lord and Head, could say, "I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved. Therefore did my heart rejoice, and my tongue was glad."—Acts 2:25, 26.

So the Psalmist bids all the anointed body rejoice, saying, "Rejoice in the Lord, O ye righteous; for praise is

comely for the upright." (Psa. 33:1) And Isaiah, speaking for the same class, says, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels."—Isa. 61:10.

This blessed joy which so wonderfully lifts the soul above all the vicissitudes of the present life, is, as the prophet expresses it, joy in the Lord, not a joy in earthly possessions, or earthly hopes or ambitions. These earthly things are all so transitory and so changeable that a single blast of adversity may sweep them all from us; but not so is it with those whose hearts are centered in God and to whom he has shown the path of life. These have learned to estimate the things of this present life according to their true values; they see that all of its joys are both transient and unsatisfactory and that the only real value in it is in the opportunities it affords for experience and discipline and education in the things of God and for hearing the call of God and making our calling and election sure. In thus making the proper use of the present life—walking in the path of life which God shows us through his Word—we have the present joys and hope and faith in the things unseen, but sure and eternal; knowing also that by and by in the immediate presence of God we shall have fulness of joy, and pleasures for evermore at his right hand—the chief place of favor.

But while the fulness of joy in its widest sense is reserved for that blessed time when we shall be like the Lord and see him as he is (1 John 3:1, 2) and be in his presence and at his right hand (in his chief favor), there is a fulness of joy in the presence and favor of God which is the privilege of every Christian now. Our capacity for joy now is not what it will be by and by, but it is possible now to have our little earthen vessels as full as they can hold of the joy of the Lord. And day by day it is our privilege to realize the presence and favor of God, if, by walking in the path of life, the path of obedience and loving service, we draw near to God. "If a man love me," said our Lord Jesus, "he will keep my words; and my Father will love him, and we will come unto him and make our abode with him."—John 14:23.

In such company as this, can any Christian fail utterly to realize some measure of joy in the Lord? No, if his faith grasps the promise and holds it, the realization of joy in the Lord is sure to follow, and the more firmly his faith lays hold upon the promise the more will he realize its fulfilment, and the more fully will his joys abound; for in the presence of the Lord is fulness of joy, no matter what may be the conditions and circumstances.

In the blessed realization of this experience and the assurance of faith which it gave, in the midst of all his labors, Paul exclaimed, "Who shall lay any thing to the charge of God's elect? . . . . Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:33-39.

It was this strong persuasion, this confident faith, of the Apostle that gave him such joy in the midst of all his tribulations. His faith laid hold upon the promises of God with a strong and steady grasp, and love and gratitude impelled him to prompt obedience to the will of God and ardent zeal in his service; and evidently the Lord's promise was fulfilled to him in the abiding presence of Father and Son with him at all times and under all circumstances.

This blessed privilege is ours also, if by faith we enter fully into the Lord's will and favor. And with a blessed realization of the abiding presence of our heavenly Father, and our Lord Jesus at all times, and of their love and favor, and a faith that lays hold of all the exceeding great and precious promises of God, what soul may not rejoice and be glad, even in the midst of deep sorrow or great tribulation? In the Lord's presence, no matter where we are, is fulness of joy. Let us cultivate the Lord's acquaintance more, drawing near to him in prayer, in the study of his precious Word, in meditation upon all his goodness, his providential care, the marked manifestations of his grace in our own individual experiences, and his precious promises which are all yea and amen in Christ Jesus. Thus "draw nigh to God, and he will draw nigh to you" (James 4:8), he will manifest himself to you and take up his abode with you.

It is indeed the will of God that all his children should be happy in him, that they should be always rejoicing; and if any one lacks this blessing, he is living below his privileges. Let us appreciate the favor of God to the extent of seeking for it more and more diligently, remembering the exhortation, "Seek and ye shall find, knock and it shall be opened unto you." All the riches of divine favor are ours if in faith and humility we claim them and place ourselves in position to receive them as directed through the Word of God. "Ask and receive, that your joy may be full." And your joy can no man take from you, so long as you abide in Him who is our life, our joy, our rest, our hope.

"Why should the children of the King
Go mourning all the day?"

"Children of the Heavenly King,
As we journey let us sing!"

TRIALS OF FAITH—WHY PERMITTED

2 THES. 2:10-12

Many are perplexed as to why false doctrines are permitted to annoy and confuse God's people. On receiving the truth and rejoicing in it they seem to think they have at last come to the end of all controversy, and have entered the Beulah land of rest and peace, thenceforth never again to be disturbed. But this is quite a mistake: our great adversary, Satan, is not disposed to let the children of light walk on undisturbed into the heavenly kingdom. Against that kingdom and its establishment, and against all its prospective probationary heirs, he is an inveterate enemy, and his power is not yet bound. The children of light, the heirs of the kingdom, are, therefore, the special targets against which his fiery darts are aimed. As soon as they escape from the kingdom of darkness and begin to walk in the light, they may therefore expect to find snares spread for their feet and stumbling-blocks placed in their way. The work is done with subtlety, too, that, if possible, the escaped bird may be deceived and caught unawares. And, as a matter of fact, thousands are so caught, and only a few escape the "strong delusions" of this "evil day" of Satanic wrath and power.

It is a fair and reasonable question therefore, Why does the Lord permit the strong delusions and trials of faith of this evil day, when they actually do overthrow the faith of many and severely test all? To this inquiry the Apostle Paul makes answer, saying "For *this cause, God,* shall send them [Whom?—Those "who received not the love of the truth that they might be saved"] strong delusions, that they should believe a lie; that they all might be condemned who believed not the truth, but had pleasure in unrighteousness."

Thus plainly we are told that God not only permits, but that he also desires, that the faith of his professed people should be severely tried. And if the thousands fall by these fiery darts of the enemy, it is because they are unworthy of the truth, not having received it in the love of it. Many indeed receive the truth very much as a child receives a new toy. It is a curiosity, something new, to be enjoyed for a season and then laid aside to be superseded by something else that temporarily pleases the fancy. Or it is valued as a cudgel wherewith to gain the honors of victory in argument with disputing opponents. Or, again, it affords relief to some from a long imposed bondage of fear of eternal torment, and for this alone it is chiefly valued. They never did enjoy such a prospect, and often feared they were not quite good enough to escape torment and get inside the door of heaven.

All who thus lightly esteem the truth, merely to minister to their selfishness, are unworthy of it; and it is the will of God that all such should lose it. Hence the divinely permitted and desired testing of faith—the strong delusions, which, "if it were possible, would deceive the very elect,"—those who have received the truth in the love of it, and not in any mean, selfish spirit. The truth was never intended for the listless, nor for the wicked. The former are unworthy of it and the latter are better without it until taught to use and not abuse the liberty it brings. "Light [truth] is sown for the righteous, and joy [the joys of the truth] for the upright in heart." It is just as well that others, especially the wicked, should remain under the bondage of errors which to some extent control them until the strong

power of Christ's kingdom is due to take the control of the world. For this reason God has permitted the superstitions of the past to fetter men's minds, and only in the present close proximity to the kingdom is he allowing some of the shackles of error to be loosened; and in the great time of trouble this will be seen to be the unchaining of the tiger of human passions, which would be disastrous in the extreme, were it not for the strong rule of the iron rod which will shortly command order, and say to the warring elements, "Peace, be still!" To the listless and selfish who are not grossly wicked, the truth is only made to minister to pride and selfishness, and hence it is the will of God that all such should lose it, as they do in pursuance of their natural dispositions with reference to it. But the true children of God love the truth because they have an affinity for it. They love righteousness, they love their fellow men, and desire to bless and help them. They have large benevolence and brotherly kindness. They are meek, too, and not anxious to make a show of self and to glory over their fellows in argument; nor are they mere curiosity-hunters. When they have found the truth they recognize its value; they prize it and meditate upon it; they view it as a grand and systematic embodiment of the highest ideal of righteousness, love and benevolence. They rejoice not only in its gracious provisions for the elect joint-heirs with Christ, but also for all mankind, as well as in the merciful dealings of God with the finally incorrigibly wicked whom he will mercifully destroy, but not torment. They say, It is just like God: it is the manifestation of his glorious goodness, the reflection of his loving, benevolent, wise and just character. And therefore they love the truth and the God who gave it: they treasure it up in their hearts and con it over again and again; and as they look into it, and admire all its symmetry and beauty, they strive more and more to conform their own characters to the same lines of beauty and seek to commend it by word and conduct to others, that they also may be blessed by it.

This is what it is to receive the truth into good and honest hearts. For such the truth was intended; and it is not possible for them to be deceived by the sophistries of error. They know a good thing when they have it, and therefore hold it fast. They cling to it just as steel filings cling to a magnet, because they have an affinity for it. If you run a magnet through a box of sawdust and steel filings it will come out covered with the steel filings. A little sawdust may rest lightly on it, too, just as some people associate themselves with the truth and with those who hold it very dear; but the sawdust is easily blown off, while the steel filings hold fast. Just so multitudes of those who associate themselves with the Lord's people are easily carried away with a little wind of new false doctrine. And though they do not all disappear with the first breeze, a few more breezes will carry them all away. But the true ones God will not permit to be tempted above what they are able to bear; for he has given his angels a charge concerning them, and in their hands they shall bear them up lest at any time they should dash their feet against a stone.

The angel or messenger thus commissioned may be some well-instructed brother who has studied to show himself a workman approved unto God, rightly dividing the Word of truth, and ever ready to feed the flock of God, or some faithful sister, ever watchful with motherly interest over the lambs of the flock. Albeit, the Lord will always provide for his own elect, and they shall not stumble nor fall.

The one thing for all the called to look to first is that they have received, and that they still hold, the truth in the love of it. Freely imbibe its blessed spirit and live in its hallowed atmosphere; "for, if any man have not the spirit of Christ, he is none of his." "Through sanctification of the spirit and belief of the truth" you are chosen to the great salvation now shortly to be revealed (2 Thes. 2:13) But the belief of the truth will avail nothing if it be not permitted to produce its legitimate fruit in a good and honest heart—*viz.*, sanctification of the spirit, a complete setting apart to the divine will and service. Let us lay this lesson well to heart, and so run as to obtain the prize of our high calling. "Buy the truth" at any cost of self-sacrifice, "and sell it not" for any paltry present advantage.

THE GREAT PYRAMID

O mighty structure of a time
When nations dead were in their prime;
Whose lines and measurements immense
Were fashioned by Omnipotence,
And laid, without a word to check,
By king and priest Melchizedek!
What precious symbols long unknown
Were built beneath thy corner stone!
How faultless, graceful, every line,
In those stupendous walls of thine!
A sign and wonder, heaven-planned,
For saints, if wise, to understand;
An altar and a pillar tall,
To warn, instruct and comfort all,
Who faithful all their talents give
And, dying daily, die to live.

A witness mute, yet eloquent,
A marvel and a monument,
Upreared by hands inspired to prove
That God Eternal reigns in Love;
For in thy labyrinths we trace
His dealings with the human race—
The path to glory hard to tread,
The death of those to goodness dead,
The rough hewn narrowness of ways
That lead to life and endless days;
The step on step to life complete,
The Head, the Body and the Feet,
Of a great following joined in one
Eclipsing many a dazzling sun;
The depths unfath'mable profound,
Without an echo or a sound,
A symbol of the death of One,
Our Saviour and Jehovah's Son;
With signs and tokens scattered round
To prove He burst each icy bond
Of death the conqueror, conquered then,
For sinful and believing men;
The planes and parallels to guide
His Church elect and faithful Bride.

Its sure foundation solid rock,
Like faith impregnable. No shock—
Of 'whelming flood, or raging storm—
Can shake an atom, or deform
That towering witness strong, divine,
To us a miracle—and sign
Of promised blessings sure to come,
A guide omnipotent to home.

R. S. FOSTER.

CHRISTADELPHIAN VIEWS

Here and there are to be found people who hold what are known as Christadelphian views, which are in some respects much like the views advocated in ZION'S WATCH TOWER, and in other respects the very opposite. Their views, briefly stated, are (1) That the church is chosen or elected (according to the foreknowledge of God) through the truth; and that in all it is a "little flock," heirs of the kingdom. (2) They hold, however, that the kingdom will be a visible, earthly throne, on which Christ will sit with his apostles, and that somehow all Christadelphians will be "joint-heirs," who will "sit every man under his own vine and fig tree," plant, build, etc., and long enjoy the work of their hands. (3) As for the dead Christadelphians, they will be resurrected to share these blessings, but for all other dead people, good or bad, they see no hope, no resurrection. (4) A great catastrophe at the second coming of Christ will destroy nearly all of the living except the Christadelphians, and the few spared will merely be spared so as to be the everlasting servants of the Christadelphians—their hewers of wood and drawers of water, —their slaves.

Lest some generous soul should suppose that they use the term "Christadelphian" in a broad sense to mean all true Christians, we answer, No; the term Christadelphian is used in the narrowest sense, applicable only to those who have believed as foregoing, and who *then* have been immersed, and who do not change their faith afterward. Other portions of their creed, made very prominent, are, that our Lord Jesus never had an existence before he was born in Bethlehem, and that there is no devil. They also deny *the ransom.*

Anyone can see at a glance, when these views are thus concisely stated, the very wide difference between them and the views presented in the TOWER and in MILLENNIAL DAWN as Scriptural. But the policy of the advocates of all false systems is to avoid a full, plain statement of their theory, and, covering the features of which they are properly somewhat ashamed, they proceed to fasten it on others piecemeal as they themselves received it. And thus they occasionally get some confused with the following texts of Scripture: Isa. 26:14; 43:17; Jer. 51:39, 57. These are quoted in opposition to the teaching that, because our Lord Jesus gave himself a *ransom for all*, therefore all must have a full opportunity to obtain eternal life by resurrection. We will examine them in the above order:

(1) Isaiah 26:14. The first nine verses of this chapter are a prophetic description of the Millennial day,—when the land of Judah has been reclaimed (verse 1) and when the nations of earth are walking in the light (teaching) of the glorified church—the New Jerusalem. (Compare verse 2 and Rev. 21:24-26 and Isa. 60:11, 18-22.) Verse 5 describes the humbling of the proud and the fall of mystic Babylon. Verse 9 shows how some (the body of Christ) have desired and prayed "thy kingdom come" throughout the "night" of the Gospel age while waiting for the Millennial dawning; and how the judgments of the "day of trouble" which introduces the Millennial reign are necessary to teach the world righteousness. Verses 10 and 11 show, however, that even those terrible lessons will be insufficient for some who even in the land of uprighteousness (the Millennial or "new earth" state), will be unjust still, and refuse to recognize the mighty "hand" of God. Yet they shall see, and eventually all enemies of the Lord shall be destroyed.

Verses 12-15 represent the faithful taking a glance backward, and acknowledging that the deliverance has been wholly God's work. "O Lord our God, other lords [rulers, powers] have had dominion over us [Sin, the great task-master, and his representatives in civil, ecclesiastical and financial despotism, including trusts, combines and every evil system which oppresses men at the present time—some of which are now highly esteemed among the oppressed]; but of Thee only would we make mention [now as our ruler]—of thy name. They are dead, they will not live again; they are departed, they will not arise again: because thou hast visited and destroyed them and made every memorial of them to perish."—See Leeser's translation.

Ah, yes! every power of evil and oppression shall be destroyed forever, never to rise again, when the kingdom is the Lord's and he is the Governor amongst the nations.

(2) Isaiah 43:17. The Lord is encouraging Israel by reminding her of his deliverances and helps in the past, and incidentally teaches *us* something of the larger meaning of those deliverances.

Verses 16 and 17 remind them of how God opened for Israel a path through the waters of the Red Sea; and how he vanquished their enemies, Pharaoh and his army, in the Red Sea, utterly cutting them off from power to reënslave them, by drowning them, extinguishing the life from an entire army suddenly. Do ye not remember the former things, neither the things of old?

Yet Verses 19-25 show that the deliverance from Egypt and the journey through the wilderness were but foreshadowings of future blessings upon all who shall become true Israelites, who were typified by Israel in bondage. The greater deliverer than Moses is Christ (Head and body;) the greater overthrow than that of Pharaoh and his army will be the overthrow of sin and Satan in the time of trouble already begun; the leading and care and miracles greater than those through the Wilderness will be those of the Millennium; and the greater Canaan beyond will be the condition of everlasting perfection to be entered by the worthy of mankind at the close of the Millennium.

(3) Jeremiah 51:39, 57. The description of the fall of Babylon here given applies only partially to the literal city—chiefly to the fall of "Babylon the Great, the mother of harlots and abominations of the earth," the mystic city; and the language is correspondingly figurative. Babylon's great ones, highly esteemed by her deluded subjects, are called by various dignified and high-sounding titles, from "the Lord's anointed" down to Reverend and Doctor of Divinity. These *as such* shall all perish with the fall of Babylon (Rev. 18), and *as such* they shall never awake or exist again. In their awakening they will see matters more clearly in the light of the Millennial day—the sun of righteousness—and will be ashamed of the titles and offices now "highly esteemed among men."

The unprejudiced reader will confess that nothing in these proof-texts intimates that only Christadelphians will have a future life, experience a resurrection from death. The Scriptures assure us that "Christ died for the ungodly." for those who aside from his redemption were "without God and having no hope." He "tasted death for every man," and is the true light which must soon or later enlighten every man that has ever been born. The only ones for whom there is absolutely no hope in the future are those for whom "there remaineth no more a sacrifice for sin." (Heb. 6:4-10; 10-26-31) These are not the ignorant ones whom the "god of this world hath blinded," but those who have seen, who have tasted, who have in the present life received the grace of God, but have received it in vain, received it to reject it and to count the *blood* of the [New] covenant, wherewith they *were* sanctified a common thing. These wilful sinners of the Gospel age will have no resurrection privileges in the future, because they have enjoyed those privileges in the present life and have willfully despised and misused them.

All who *now hear* the joyful message of salvation through the precious blood of Christ, and by acceptance pass from death unto life (justification by faith), have received an awakening equivalent to what all mankind will enjoy in the Millennium; and whether the life-offer be intelligently spurned now or then the result will be the same: to such there will remain no more interest or share in the great sacrifice for sins, and hence nothing but destruction.

STRIVE TO ENTER IN AT THE STRAIT GATE

APRIL 5.—Luke 13:22-30.

The question, "Lord, are there few that be saved?" our Lord did not answer directly. The time had come for preaching the kingdom, and inviting those who had "an ear to hear" the call to enter in. The call for the time was limited to the high calling of joint-heirship with Christ in the Millennial kingdom; and it has so continued ever since. There is but the one call during this age. "Ye are all called in one hope of your calling." The fact that God has in purpose another call, to another class, in the Millennial age, may cheer and comfort us now, and enable us to see harmony and consistency in the divine character and arrangement, but it should not encourage any one to reject a present call and to hope for another. He who "hears" the present call has no right whatever to hope for another if he spurns what has been put within his reach. As the Apostle said, "How shall we escape [destruction] if we neglect so great salvation?"

Our Lord taught the Apostles much concerning his mission, his kingdom and its object; but also said to them, "I have many things [yet] to tell you, but ye cannot bear them now; howbeit, when he the spirit of truth is come, he will guide you [gradually] into all truth." (John 16:13.) To have answered their question in full would have led to many other questions for whose answers they were not prepared, therefore our Lord wisely avoided their query, and merely told them what was their duty and proper course: "Strive [make great effort] to enter in at the strait [difficult] gate, for many, I say unto you, will seek to enter in and shall not be able, when once the Master of the house is risen up, and hath shut to the door."

The illustration is that of an eastern wedding, as represented in the parable of the Ten Virgins. Those who were invited were expected to be ready before the coming of the bridegroom, and to *enter with him*. When he and his ready, accompanying friends have entered, the door is shut, and for the occasion all outside are treated as strangers, as unknown, and the festivities proceed without them.

In all of his parables our Lord represented the kingdom promised to his followers as to be gained at the end of the age, when the Nobleman would return from the far country, heaven, to take possession of his kingdom and to share its honors with those faithful to him during his absence. (Luke 19:12-27) Or, under other figures, he represented himself as the bridegroom coming to claim and take home his faithful, waiting, bethrothed virgin. He gave them no definite information respecting the time of his coming, so that all might constantly be on the alert, not knowing at what hour their Lord might arrive;—nevertheless assured that all the ready, waiting, watching ones would get word in time and be able to enter in to the marriage.

Hence the coming of the bridegroom, and the shutting of the door at the proper time, has reference to the close of this Gospel age, when the full predestinated number of

the church, the bride of Christ, has been called, chosen and found faithful. Then the "door" or opportunity to become a member of the bride and joint-heir with Christ in his kingdom will be forever closed. There cannot be one additional member, even as there could not be one less than the predestinated number

We are down in the end of the age now; the Bridegroom-King has come; the wise virgins are trimming their lamps, examining the evidences of the Scriptures, and going forth as those who acknowledge his presence and avowedly are going to the wedding. Soon the last of this class will have gone in, and the door will be shut. Then the foolish virgins, drowsy and overcharged and lacking sufficient zeal, but nevertheless *"virgins,"* will begin to bestir themselves; they will buy the oil in the market of experience; they will begin to realize that the end of the age is upon us, that the Bridegroom has come, and that the kingdom feast is about to take place. But as they see the storm growing dark, they will hasten to go to the wedding, and many will find themselves debarred, refused admittance. They will then realize that they have failed to make their calling and election sure by so running as to obtain the prize of joint-heirship with Christ.

"There shall be weeping and wailing and gnashing of teeth." Yes, not alone will there be disappointment in losing the prize offered and sought (but sought too indifferently), but some of the wailing and tribulation will arise from another cause: they will find themselves suddenly in the midst of the great "time of trouble such as was not since there was a nation" (Dan. 12:1), a trouble that will be worldwide, and from which there will be no escape except by those who enter in before the door is shut—to whom it was said, "Watch, ... that ye may be accounted worthy to escape all these things.—Luke 21:36.

The angels are holding the "winds" of violence, until the full number of the elect have been sealed and have made their calling and election sure; and when this is finished we may expect the trouble to come "as a whirlwind, suddenly."

But the "foolish virgins" who have been of the household of faith, but slack and not "overcomers," are not the only ones who will find themselves shut out of the Kingdom. Many others—*all* workers (servants) of iniquity, whether Jews or Gentiles, will find themselves excluded and denied any part or lot in the kingdom of God.

In this discourse our Lord does not tell what great blessings are to follow the union of the Heavenly Bridegroom with his bride, but other Scriptures tell us that soon thereafter the whole world will be blessed; for the spirit and the bride will give the invitation, "Come!" and whosoever will (not merely an elect "little flock") may then come and take the water of life freely. (Rev. 22:17.) Neither does the parable tell what became of the "foolish virgins;" but another Scripture shows them "saved so as by fire."—1 Cor. 3:15.

ENCOURAGING WORDS FROM FAITHFUL WORKERS

Pennsylvania.

DEAR BROTHER RUSSELL:—Major Whittle is drawing large audiences, but there is no excitement. He tells too much truth to work up an "old-fashioned revival." I was told that he said recently, "The longer I continue in this work, the less faith I have in exciting revivals."

I heard his two lectures on the second coming of Christ. If he were not depending upon nominal Christendom for the sustenance of his wide reputation as an evangelist, I believe he would be able to see the truth. In a private conversation he said to me, "Aside from two things, I think Brother Russell is in harmony with the Scriptures." What do you think these two things are? "Future probation, and in regard to the divine, spiritual body of Christ." His argument is based upon Acts 1:11 and Luke 24:39.

Yours in Christ, J. M. BLOSE.

[REPLY:—We are gratified to learn of this approach to a clear appreciation of the great truths due in this harvest time on the part of one whom we have long esteemed as honest in his convictions, and fervent in spirit serving the Lord, although with a zeal that was not in accordance with a knowledge of many of the truths now due to the household of faith. Early teaching and long accustomed habits of thought are not easily overcome even by clear truth in minds that are naturally conservative, as most minds are. Yet even over these difficulties the honest-hearted will be led by the spirit of God slowly, if not rapidly, to clear apprehensions of the truth, which is unto all the household of faith meat in due season.

We note the texts thought to be contrary to our teaching that our Lord is no longer a being of flesh—a human being. The brother has probably not taken into consideration the fact that before our Lord "was made flesh," he, in common with other spirit beings, angels, could assume a human blood, a body of flesh and blood and bones (Gen. 18:19; Judges 13; Dan. 10:5-21), and that his subsequent humiliation in being *"made* flesh" (John 1:14) and thus becoming "the *man* Christ Jesus" (1 Tim. 2:5) was a totally different thing from merely *appearing in* a body of flesh, like a man. Indeed, no Christian will dispute this difference, we presume; but when they come to consider Luke 24:39 they forget to apply the same rule. They forget that our Lord was *made* flesh" only for a limited time, and was not humbled to a lower nature *forever;* and that the object of this humiliation is clearly stated to have been "for the suffering of *death.*" (Heb. 2:9) "He was put to death in the flesh, but quickened [made alive] in *spirit.*" And as he said before his death, "Yet a little while and the *world* seeth me no more," so we find that he "showed himself" (made himself to *appear*) to none except his disciples after his resurrection, and to them only a few times, and not after his former manner;—coming in while the doors were shut and leaving them by *vanishing:* as though he would tell them thus,—I am *"changed,"* I am now a "quickened spirit," yet what you *see* is flesh and bones and not spirit, so do not be affrighted, but permit me to talk with you and expound to you the Scriptures.

The Apostle Paul expounds this subject thoroughly in Philippians 2:6-10. He shows our Lord's pre-human glory, his humiliation to be made a man, and then his still further humiliation to "the death of the cross," and then tells us that God exalted him subsequently to the highest glory. How inconsistent then to suppose him to still have the body of humiliation! He that ascended from the human nature is the same who first descended to the human nature. He is now glorified with the same spiritual glory which he had with the Father before the world was [made], but with added majesty. Our redemption cost enough at Calvary: it is not necessary that our Redeemer should bear a marred and scarred body of humiliation for our sakes for all eternity.

The resurrected bodies of the church are described particularly in 1 Cor. 15:42-44, as not only glorious, but *spiritual.* So then if our Redeemer have a scarred and fleshly body of humiliation while we have glorious, perfect, spirit bodies, the "body of Christ," the church, would eclipse the "head" in glory. But not so: our Lord is now exalted, the express image of the Father's *person;* and we shall be like him.

Respecting Acts 1:11. It seems strange that so many Bible students overlook the fact that the angel did not say anything about what kind of a body our Lord would have at his second coming, but merely that it would be "this same Jesus"—the same that was with the Father before the world was, and that for a time, and for a purpose, was made flesh and dwelt among us, and died for us and rose a quickening *spirit:* this same Jesus, whom, during the forty days since his resurrection, the world had not seen, and whom his disciples had seen only for a few times and for a few moments, when he occasionally *"showed* himself" to them to demonstrate the fact that he was risen and changed: *this same* Jesus would come again. As to the *"manner"* in which he went away, it was quiet, unknown to the world, and so will be the *manner* of his second coming—unknown to any except the true disciples.

Since "flesh" cannot *"see,"* nor *"enter into,"* nor *"inherit"* the kingdom of God (John 3:3-8; 1 Cor. 15:50), we should not imagine the King himself to be flesh. And, thank God! the members of his body, the church, who are now in the flesh, must be *"changed"* and be made "like him," and then we shall "see him *as he is*" (1 John 3:2) not *as he was* when a man. We shall see him whom Paul saw as one born before the time—the Lord of glory, in glory above the brightness of the Sun.]

Denmark.

DEAR BROTHER RUSSELL:—Some years ago a wealthy proprietor in Sweden, who had been a very pious gentleman, died, and left his son a loving admonition which I have translated into English, as follows:—

"My dear son:—Hereby I give you on parting this kind admonition. Be never diverted from these three things:

the Word of God, your faith in Jesus Christ and the true fear of God. Hold on to the holy Scriptures, the Old and New Testaments, and let them be a rule and guide for everything you think, believe, speak and do. Trust wholly in the merit of our Lord Jesus Christ for your hope of salvation. Strive daily after holiness, that you may more and more put off evil and increase doing good. If you continue these three things, you will never need to fear any error or seduction. But if you depart from the three things I have mentioned you are in danger of injuring your own soul, and of missing the eternal salvation.

"I will particularly recommend you three practices of godliness: prayer, meditation on the Word of God and self-examination, thereby better to learn to know your faults and weaknesses. If you get sleepy or negligent in any of these three practices you may know that your Christianity is retrograding. But the more fervent you are in prayer, the more eagerly and diligently you ponder God's Word in your heart, the more candidly you test yourself before the Lord, and confess your sins before him, the more powerfully you shall experience the workings of divine grace by the holy spirit in your heart. Appear toward God as a pious and humble child, to your neighbor as a kind brother or compassionate father, and towards yourself, and with regard to your faults, as a severe judge; that you never gloss over them, but readily confess them, and ask for their forgiveness. Be a minister in your own house, and set a good example for your own family and servants in words and acts. Point them incessantly to the right way, read, pray, and sing with them, according as God gives you grace and power to do, and ask the heavenly Father to draw the hearts of them all unto himself. Set a good example for all to follow after, in meekness, gentleness, long-suffering, patience and kindness. Then God shall give you blessing and favor to win yours for the kingdom of Christ.

"Whenever God gives you an opportunity to show your affection, especially toward the poor, the sick and suffering ones, never let it pass you by; for he that dwelleth in love dwelleth in God, and this is the right mind for a Christian to have. Do not let it make you uneasy if you do not always feel joy in your heart, only be patient, and wait upon the Lord. He will surely in his own time make you glad again. Be not too hasty to judge one another, for we judge a hundred times, and scarcely once hit the mark. Always leave to God what you do not understand.

"Dear son, I know the Lord will be merciful unto you and take you unto himself, if you faithfully attend to all this; and I would be glad if you would, once a week especially at its beginning or end, read and consider what I have written. Have no company with seductive men. Do no one injustice in trade or business, and purpose by the help of God to go out into the world as an honest and pious Christian. Keep God before your eyes and in your heart all through life, and beware not to consent to any sin."

This seemed such excellent advice. I want you to see that some over here are friends of the Lord and of righteousness.

Yours in the Redeemer, JOSEPH WINTER [*Colporteur*].

South Carolina.

BROTHER RUSSELL AND FRIENDS OF TOWER OFFICE:—I write to tell you my supply of tracts is exhausted, and to ask for more. I give a large part of them to country people.

I am kept so confined at home, and, seldom meeting any of the brethren of our hope and faith, I can make no report concerning the spread of the light here. Sometimes I have the unpleasing thoughts that there are too many DAWN and TOWER readers on whom the truth has taken but a slight hold, who in a languid sort of way apprehend the value of the harvest light, "approve the things that are excellent," but lack earnestness of conviction, and perhaps lack the zeal and ardor awakened in the heart by the good hope that cometh through grace—the "hope that maketh not ashamed." But I do not like to think thus, and am deterred from it by the sense of my own deficiencies and shortcomings. Many times I am caused to feel that the lines have fallen to me in grievous places, with bitter humiliations, tears and sorrows. An alternating and changeful experience is mine. Sometimes I am in the glooms and shadows, sometimes in enough of light to bring back to me the peace he gives to them who are his, enough to keep alive some courage, and prevent me from sinking. Meantime I am sensible of an increasing nearness to him, and a slow but perceptible growth in spiritual light and the assurance of the faith. But it seems to me that but very little is being done in the Master's work, and my own sphere of action and liberty of service in the harvest is so confined, that the distress and fear of coming short of the prize will come over me at times.

The TOWERS of 1895 are full of excellent matter. I now understand the Scripture term "the quick and the dead"—clearing up dark and difficult passages in harmony with the plan and system of revealed truth as a whole. This calls up the question relating to the meaning of the Master's words in Luke 17. In verse 5 the disciples desired of him an increase of their faith. Verse 6 can scarcely be called a reply. The question in the reader's mind is—Are verses 7 to 10 to be taken as part of the reply to verse 5? If so, the meaning seems to be that a continuous, humble and faithful service and discharge of duty will result in an increase of one's faith, to a degree greater than indicated by the mustard seed, which is said to be the smallest of seeds.

[We believe our brother has made the correct application of our Lord's words. We must not sit down and expect our Lord to serve us until after we have proved faithful in serving him. (See Luke 12:37.) And after having served him with our all, and to the best of our ability, we must not feel that he owes us a debt of gratitude, but rather that we have brought him nothing to which he was not already the rightful owner, since "ye are bought with a price." We will still be *his debtors;* and the more faithful and diligent we are in his service, the more will it be to our own profit—to the increase of our faith, as well as to our upbuilding in character.—EDITOR.]

Pray ye, that my faith fail not; for I want to redeem as much of the time as possible, and use means and opportunities as the Lord will give me strength and grace to do so.

Yours in reverent and grateful love of Him.

D. M. FELTS.

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VIEWS FROM THE TOWER

A feverish ambition, pride and sensitiveness seems to be growing amongst nations as well as amongst individuals. Every one seems more than ever ready for a conflict on any and every pretext. During the short space of this year, 1896, several immense wars have narrowly been averted—between Russia and Japan, between Turkey and the combined powers of Europe, between Great Britain and the United States, between Great Britain and Germany and between the United States and Spain, backed possibly by France; besides a number of smaller affairs. While pride and self-confidence have had to do with all these dangers of war, fear of the terrible implements of modern warfare has doubtless had much to do with the avoidance of actual combat. But the pent up ambition and military feeling of Europe is finding a field for exercise in Africa, and British, Italian and French troops are finding plenty to do; while Spain has her hands overfull with Cuba; the Turks are conquering to death the Armenian Christians who refuse to become Mohammedans, and Russia is getting ready to seize Corea.

How unlike is all this to what might have been hoped for as the result of eighteen centuries of Christian instruction. Humanly speaking, it seems as though we were getting farther and farther away from the promised era of "peace on earth, good will toward men." How strange their own attitudes must seem to so-called Christian kingdoms!

Thank God, our hopes of peace do not rest upon the expectation that the natural man, either individually or nationally, will grow just and merciful and loving, and generous and peaceable. We find no ground for such hopes. On the contrary, it is still as true as eighteen centuries ago that the natural man appreciates not the things of the spirit of God, but is at enmity to them because they curb his desires and condemn his attitude and ambitions. It is still true that the carnal heart is boastful, proud, envious, vain-glorious, and that the carnally minded are despisers of them that are good (meek, loving, peaceable, etc.), and full of hatred and strife.

No, thank God! our good hope of good things near at hand rests on a more reasonable basis—on the promised establishment of a strong, as well as a just and merciful, government—of God's kingdom in the hands of the King of glory—the Prince of the kings of the earth. To the rightly instructed these various signs, unfavorable to peace, are really harbingers

of peace, since they corroborate the declarations of God's Word, that the reign of the Prince of Peace will be introduced by an unprecedented time of trouble and national and social disruption.

In view of the general prevalence of the proud, boastful, self-seeking and combative spirit (2 Tim. 3:1-5), let us who are seeking to walk close to the Lord, remember and continually practice the Apostle's injunction, "So far as lieth in you, live peaceably with all men."

* * *

As we read recently of the gathering of a rough element outside a Presbyterian church in Chicago, probably drawn by curiosity to witness the drill of the Boys' Brigade; how they misused the janitor who attempted to quiet and disperse them, and how then the boy-soldiers came out and with fixed bayonets charged upon and dispersed the crowd, sustaining some slight bruises from sticks and stones, we were reminded of our Lord's words: "They that take the sword, shall perish with the sword."—Matt. 26:52.

Neither the boys nor their religious instructors probably foresee the results of their present course. The blending of carnal with spiritual warfare is impossible, and such a course is sure to cultivate, more and more, the carnal mind. In the troublous times coming the poor, as well as the vicious, will be only too ready to conclude that religion and civil government are banded together for their oppression. The true Christians should keep themselves and their children free from all such evil entanglements.

The Governors of some of the States are requiring all companies of the Boys' Brigade to take the oath of allegiance to the state, the same as the militia; because, according to law, others are not allowed to drill with firearms.

* * *

Mr. T. V. Powderly, formerly the chief executive of a powerful social order known as the Knights of Labor, reports a tour among some churches thus:

At the Episcopalian church "the minister was a good speaker. He spoke of church repairs and parsonage repairs. He spoke forty-five minutes and never spoke of Christ nor his work. In our cathedral [Powderly is a Roman Catholic] the priest told the people to be good, but nothing of Christ—not a word. I went to the Presbyterian church and to every church in the city—all the same story: all for man, not one word about God; not one word to help the poor man."

The need of today is the same as eighteen centuries ago. Our Master gave it as a sign of his Messiahship that "the poor have the *gospel* preached to them." We are told that "the common people heard him gladly." Now, as then, the chief priests and scribes and Pharisees have mistaught the poor, that after a life of trouble here ninety-nine of every hundred will find it worse hereafter, until the common people distrust and despise such bad tidings of great misery, falsely called gospel—good tidings.

We advise co-laborers to search for the Lord's jewels among the humble. Remember the Apostle's words: Ye know your calling, brethren, how that not many great or wise or rich are called, but [chiefly] the poor, rich in faith.—James 2:5; 1 Cor. 1:26-29.

* * *

The new X-ray is proving still more wonderful, in the new art of shadowgraph. Mr. Edison's latest announcement is that by placing a human being before a mineral coated screen he can pass the rays of light through the body so as to show the bones mirrored on the screen. By removing the subject further from the screen the bones become invisible, and the various organs are mirrored.

Truly, as our Master foretold, we seem to be approaching a time when "every secret thing shall be made manifest." (Mark 4:22; Eccl. 12:14; Matt. 10:26; 1 Cor. 4:5) As a railway passenger remarked recently: "A man needs to be very good these days or his sin, however secret, will find him out and expose him."

Could we always remember that by powers yet more subtle than X-rays—

"God our inmost thoughts doth read,"

it would help us all to walk carefully, so that the "words of our mouths and the meditations of our hearts" might be acceptable to our Lord.

Quite probably the restored man of the Millennial period will have considerable of the power of mind reading, and intuitive discernment, over the imperfect; as our Lord could read the thoughts of the Pharisees. And quite probably this will occasion a portion at least of the "shame and lasting contempt" of the awakened wicked. (Dan. 12:2) Their mean, groveling dispositions, debased by selfish indulgences, will shame them in their progress back to manhood, while it will serve as a lesson to others not so degraded.

* * *

Mr. Rockefeller, one of the principal stockholders of the Standard Oil Company, recently received his quarterly dividend check for four million dollars.

What a responsibility, what a care, what a burden, what a stewardship, what an accounting to the Lord is implied in this wealth!

The Apostle says: "Charge them that are rich *among you* [they are not likely to be *of you*, for not many great or rich hath God called to joint-heirship with Christ], that they trust not in uncertain riches." Let us not be envious of those who have wealth, but sympathetic. The possession of wealth brings with it temptations to make it a *treasure*, a god. In many ways the position of the comparatively poor is far more favorable to grace. It is easier for them to cultivate meekness, patience, humility, brotherly kindness and all the graces of the spirit. Our Lord summed up the matter when he said: "How hardly [with what difficulty] shall they that have riches enter into the kingdom of God!" Yet there were none rich in that day in comparison with the very rich of today.

Our Lord's words are applicable to all in proportion as they have the "good things" of this world. Let each be faithful in his stewardship; for he that is unfaithful in a little charge would be unfaithful to a greater trust. The demand of the Law upon the Jew was—one-tenth of all his increase. The test of discipleship to Christ is the consecration of all that we possess, principal and increase, money, influence, time and talent, to be used as his stewardship—

"To be used in joyful service,
For the glory of our King."

In contrast with the wealth of some, note the fact that upon the lists of the WATCH TOWER are over three thousand too poor in this world's goods to pay for it, to whom it is provided out of the Tract Fund. Nevertheless, to some of these "poor" God has granted the "*riches* of his grace;" and has made them "rich in faith" and heirs of his coming kingdom. To such of them as shall prove faithful to the end of their course he sends word through his Apostle, "All things are yours, for ye are Christ's and Christ is God's." Yes, thank God! many of these have received from the Lord a wealth of exceeding great and precious promises, the understanding and appreciation of which are beyond all price.

Dismissing the question of whether or not a man can possess such enormous wealth honestly (for this dividend is only the *interest*, not the principal, and represents only one of Mr. Rockefeller's large investments) and supposing that every cent of it came justly: supposing also that Mr. Rockefeller is very charitable and generous, and uses his stewardship wisely, the question remains, Is there not something radically wrong with our present social and business laws and customs, when they leave it *possible* for one man to amass so great wealth, while many find it impossible to earn a living?

True, the laws are alike for all, and in one sense all have the same chance; but all are not equally endowed with perceptive and reasoning powers and judgment and acquisitive propensities; hence "the strong [mentally, physically and spiritually] *ought* [as a matter of equity] to bear the infirmities of the weak." (Rom. 15:1) And the laws should compensate, somewhat, for mental and physical inequalities of the race. But such laws will never be enacted. Why? Because the well-to-do are strong-minded, forceful men, and the same intellectual activity and power which enables them to acquire more than average proportions of this world's goods makes them the natural leaders, law-makers and rulers of the less forceful; and it would be like "making water run up hill" to reverse this natural condition.

But would not love solve the problem? Yes; love could solve the problem; but love is not natural to the fallen race: Selfishness is the rule and law of life with all the fallen sons of Adam—except the few who have become new creatures in Christ, with whom love is become the law of their hearts, and, so far as they are able, the controlling power in their mortal bodies also. (These, however, are a "little flock," and not a factor in the problem.) There is, therefore, no hope of a radical *reform* in this direction, unless we can convert the hearts of at least a majority of those who are able to profit by the present "free-for-all" race for wealth; and the Scriptures assure us that they are the class most difficult to touch with the truth and its spirit.

Is there then no hope? Yes, thank God! "Be patient brethren, the coming of the Lord [in the full glory of his kingdom] draweth nigh." (James 5:8) He shall help the

poor and needy; and in his day equity and the righteous shall flourish. (Psa. 73-11-14) He will exalt the humble and abase the proud, and cause the general levelling of society; and *all* the families of the earth shall be blest. The short, terrible struggle incident to the fall of the "powers that be" and the general spoliation of the present social structure (Mark 3:27) will be indeed a dark night, between now and the glorious Millennium of divine favor, in which the rich will "howl" for the loss of their treasures (James 5:1); but doubtless many of them will then begin to search for the true riches, which moth and rust do not corrupt and which thieves cannot steal. Let us therefore have great sympathy for those who mistakenly are trusting in uncertain riches and are overlooking the riches of divine grace.

NO SPECIAL FAVOR ASKED

The friends of the cause who responded to our suggestion for prayers for tract work, and in petitioning the Postmaster General and the members of Congress, will be pleased to learn that one of the objectionable rulings of the Postoffice Department has been suspended for sixty days from March 19, meantime expecting some new laws from Congress. This lets the Old Theology Tracts go out at "pound rates" for the period mentioned. All who need tracts, especially friends at a distance, should order before the expiration of the period named. State particularly what quantities you can use judiciously. The DAWNS are still under embargo. Continue your prayers with ours for such privileges as the Lord may wish to grant.

Two of our readers seemed to misunderstand the phraseology of the cards which we suggested should be sent to Congressmen. They got the impression that we were asking *legislation specially favorable to religious literature*, and feared that this would be asking the state to support the church. They were mistaken. The Act of Congress of July 16, '94, extends *special* privileges to Benevolent Societies, Literary Societies and Lodges, of one thousand members or more. The framers of the law no doubt thought that the word literary would include *religious literature*, which should outrank all other literature. But since the Postoffice Department does not so interpret the law, our request of Congress is that they specify religious literature, and thus put it on the same footing with lodge literature. This is not asking a special favor for religion, but simple equality and justice. We assume that the American people are not willing to put religion at a disadvantage. Such of the friends as have had favorable responses from Congressmen might, if they please, reply to them, and call special attention to the lack of *explicitness* in the Act of July 16, '94, and request that it be amended to specify religious literature. There is still time for more petitions from those who have not yet sent them in.

THE REWARD OF THE RIGHTEOUS

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."—Dan. 12:3.

In considering who are the wise here referred to we are forcibly reminded of Paul's significant inquiry—"Where is the wise? where is the scribe [who boasts of his wisdom]? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching [*i. e.*, the preaching of this foolishness] to save them that believe." (1 Cor. 1:20, 21) And these believers are the truly wise ones to whom our text refers.

Those who so thoroughly believe the testimony of God as to yield themselves fully to his will are wise indeed. They have prudently chosen that good part which shall not be taken from them. In this present evil world, it is true that, like their Lord, they have tribulation; but if they endure it as good soldiers, faithful unto death, their eternal reward is sure. The reward promised is beyond this vale of tears, and the valley of the shadow of death. Then these that suffered here, meekly bearing the reproach of Christ; who took up their cross daily, and followed him; who nobly adhered to the principles of truth and righteousness, and faithfully conformed their lives thereto; who delighted themselves in the Lord, and daily meditated his law; who devoted themselves faithfully to the doing of his will, sacrificing their own,—these shall by and by shine forth as the sun, as the brightness of the firmament, in the kingdom of their Father.

O weary ones, look up; sad hearts, be glad; for even now your deliverance is nigh, even at the doors! Soon the sorrows of this earthly pilgrimage will be ended, and your glory will appear.

It is a very noticeable fact, that the nearer we approach to the consummation of our glorious hopes, the opposition of the powers of darkness grows more and more severe as well as more subtle. And those who walk by faith alone must indeed have a very strong faith to be able to wage a successful warfare to the end, and win the victor's crown of glory. To this end, dearly beloved, let us keep these precious promises of God ever in mind. "Wherefore comfort one another with these words."

While this glory that excelleth is to be manifested by and by in the overcoming Gospel church, there is a lesser, but nevertheless a great, glory to be manifested in all the lovers and doers of righteousness in all the ages past. Faithful Noah, a preacher and doer of righteousness; faithful Abraham, with whom the Lord's will was always paramount; faithful Enoch and Elijah and Moses and Aaron and Joshua and Caleb and a host of others, of whom the world was not worthy, shall by and by gleam forth in the earthly phase of the kingdom of God, as the stars forever and ever.

When righteousness is finally established in the earth, and men have learned to appreciate the pure, the beautiful and the good, when generous love shall have displaced all selfishness, then indeed will the good deeds and blessed influences of those who, in the midst of sin and wickedness, sought to turn many to righteousness, come into remembrance and receive from all men their just reward of appreciation and praise. They shall shine as the stars forever and ever.

How refreshing the prospect of the glorious consummation of the divine plan! Let us rejoice and be glad, and daily strive to prove ourselves worthy of the glory promised to them that love God, to the called according to his purpose.

LOVE NOT THE WORLD

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2:15.

One can scarcely read this advice of the Apostle John without having another scripture suggested to his mind, which, at first sight, may seem contradictory; *viz.*, "God so loved the world that he gave his only-begotten Son, that whosoever believeth on him might not perish, but have everlasting life." The two, however, are not antagonistic, but are in full harmony when rightly understood. If God so loved the world, even while they were yet sinners (Rom. 5:8), as to sacrifice the dearest treasure of his heart in order to redeem and save them, then such love and such benevolence toward the world on our part cannot be out of harmony with his will. Indeed, such is the direct teaching of the Word. "Do good to all men as you have opportunity;" "Love your enemies, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. . . . . Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. 5:44-48.

To love the world as God loves it, is not the sentiment against which the Apostle warns the church, as the context clearly shows. That is a grand and ennobling love—a love which stands on the high plane of purity, and without having the least fellowship with the impure, nevertheless pities the fallen, and is active in efforts to rescue them from their degradation. This divine love, so worthy of our imitation, is that which benevolently ignores personal antagonisms and animosities, and, overleaping all selfish considerations and vengeful feelings, considers only the possibilities and the ways and means for peace and reformation and salvation.

But the love of the world to which John refers, as the context shows, is the love of fellowship, which implies the partaking of its spirit—its aims, ambitions and hopes, and its methods of pursuing them. If any man love the world in this sense, surely the love of the Father is not in him; "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world [*i. e.*, according to the spirit of this present evil world]. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

As children of God we have been called to a position of great favor and advantage. Our Heavenly Father has revealed to us his plans and purposes and has condescended to take us into his fellowship and active coöperation; and so grand and extensive is our outlook of the future that we are able to view the present life in a very different light from that in which the world views it. The world walks on in darkness without the light of life, and consequently to them the things of this present life, which we have learned to count but as dross, are to them of great value, and they strive and run and contend for the delusive prizes that bring with them only labor and sorrow and quickly pass away.

The Apostle has very briefly summed up the world's treasures as the lust of the flesh, the lust of the eyes and the pride of life. The lust of the flesh includes all the fleshly appetites and passions, the merely animal instincts. To these thousands sacrifice all the higher interests. To fare sumptuously in eating and drinking and frolic and pleasure is their delight. The lust of the eyes demands luxury in dress and home appointments, and the gathering for self-gratification of all that is admired and desired. And the pride of life glories in the shame of that selfishness which has ignored the wants and woes of the needy and suffering, and complacently said to self, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry." And it goes further; it despises the poor and needy and oppresses them.

Such is the spirit of this world. It is the very opposite of the Spirit of God and of Christ; and those who are led of the spirit of God should keep as far from it as possible. Their conduct, their dress, their home-life and home appointments must all speak a different language. We are to mind not high things, but to condescend to men of low estate; to show no preference to the man that wears the fine clothing or the gold ring, but, like our Master, to regard with highest esteem and Christian love those who do the will of our Heavenly Father.—Rom. 12:16; James 2:1-5.

"God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is love with us made perfect [completed] that we may have boldness in the day of judgment; because as he [God] is, so are we in this world." As God is love, and is so manifested to all his creatures, so ought we to be love, and thus to shine as lights in the world. And if in this world we become living embodiments and representatives of love, we may be confident that at the end of our course we will stand approved before him who seeks above all things to see in us this likeness to himself.—1 John 4:16-18.

To fellowship the world is to walk in harmony with its ideas and to conform to its ways. In this sense we may not love it, but must be apart from it and in opposition to it. The way thus pointed out to us, is in some respects at least, a difficult way, and a lonely way; but it is the only way of peace and lasting happiness. This world with the lust thereof is rapidly passing away: it is hollow and unsatisfying and eventually leads to disaster and ruin; but those whose delight is in the Lord's way have blessed communion and fellowship with him. Their joys come from a source which the world cannot comprehend. They live on a higher plane, breathe a purer atmosphere and enjoy a holier, sweeter friendship than the world could ever offer.

But if any man in Christ descend from these high privileges to partake of the poor substitutes which the world has to offer, he is thereby proving his lack of appreciation, and hence his unworthiness of the heavenly things: the love of the Father is not in him; and he may well fear the verdict of the day of decision.

"MY SOUL, BE ON THY GUARD"

While, as the Apostle predicted, "perilous times" are upon us, in which some in the church will "stumble" and some "fall," and when "the love of many shall wax cold," let us not forget that it is "he that endureth [faithfully] to the end [of his trial], the same shall be saved." Remember the Apostle's advice, to take trials and oppositions and misrepresentations cheerfully, joyously, patiently, *knowing* that, so endured, they will "work out for us a far more exceeding and eternal weight of glory." But, as the Apostle adds, to secure such blessed results from trials, persecutions and oppositions, we must remember to "look not at the things that are *seen* [earthly things and prospects], but at things that are *unseen* [the heavenly and eternal things]." We are to endure "as seeing him who is invisible." Greater is he that is with us than all that be against us. (Heb. 11:27; 1 John 4:4-8) "Who is he that will harm you [really], if ye be followers of that which is good?" (Read 1 Pet. 3:13-16; Rom 8:31-39) The opposition of evil can work only good to "the elect," those who are called according to God's purpose. To all who are of the true Zion the promise is, "No weapon that is formed against you shall prosper."

When that noble servant of God, John Wesley, was zealous in opposing Satan, and preaching a full consecration to God, he provoked Satan's enmity, and the latter found mouthpieces amongst ambitious and jealous "false brethren" who spread abroad vile rumors from time to time, not only assailing his teachings, but even his moral character. His plan was to make no defense. He argued that if he should engage in personal disputes it would be just what Satan would want—a hindrance to his work. Finally, however, when a most malicious rumor, reflecting on his moral character, was started by some prominent persons, and the entire work seemed likely to be greatly injured by it, his brother Charles and some others came to him, and said, John, you must answer this charge or your reputation is gone.

John replied in substance thus,—No; I will keep right along with my work. When I consecrated myself to the Lord, I gave him my *reputation* as well as all else that I possess. The Lord is at the helm! Our Lord Jesus, by his faithfulness, "made himself of no reputation," and was crucified as a blasphemer and between outlaws, yet he opened not his mouth! No, I will make no defense. A certain class, evil at heart, would believe the evil reports regardless of my denials; and those thus alienated will no doubt, as in the early church, go "out from us because they were not of us." "The Lord knoweth them that are his," and will keep his own, and none shall pluck them out of his hand. Besides, the Lord may see that some are thinking of me, rather than of him and his message which I seek to declare

The results we all know. The message of holiness with faith swept over the world, and its influence is not yet lost. And John Wesley is still loved for his work's sake in every civilized part of the world; but his traducers are forgotten. There is a lesson in this for all, as an illustration of the Lord's words—"In quietness and in confidence shall be your strength."

Wherefore, dearly beloved, think it not strange concerning the fiery trial which shall try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad with exceeding joy.—1 Pet. 4:12, 13.

Remembering that the Passover season is always one of Satanic activity and of special *trial* to God's people, we are praying for the dear flock, and for ourselves, as did our Master for Peter,—that faith fail not, and that whatever trials may come may only draw the sheep nearer to each other and to the great Chief Shepherd. But we should distinguish between the weak ones, and the willfully wicked, like Judas. The former should be prayed for and helped, the latter should be left entirely to the Lord's judgment.

AFTER THE ORDER OF MELCHISEDEC

"Jehovah hath sworn, and will not repent, Thou art a priest forever after the order of Melchisedec."—Psa. 110:4.

[This article was reprinted in issue of March 1, 1907, which please see.]

LAYING ON OF HANDS

West Virginia.

DEAR BROTHER RUSSELL:—From the TOWER for Nov. 15, '95, I was gratified to find that your mind and investigation upon the subject of "Order in the Church" coincides so exactly with our own. Before seeing anything from you at all on the subject, the church here realized the necessity of more order, and was forced to examine the whole subject with the result you state.

There is one item, however, that you seem to have overlooked or thought not necessary to discuss, upon which I greatly desire to have your opinion; that is, in regard to the custom of "laying on hands."

I agree with you heartily in its being the best to follow the "pattern" as closely as possible, and in doing so I cannot avoid the conclusion that the recognition of God's gifts is expressed by the solemn formula of laying on hands of the

presbytery. Now, if my conclusions are erroneous, please help me out. If in your understanding they are wrong, please explain the following texts: Acts 6:6; 1 Tim. 4:14; 5:22. Are the terms "bishop" and "elder" synonymous?

I am aware that in this ordinance the early church conferred no special power, that it set up over them no ruler or lord; but did not this formula make the "elder" or "bishop" a representative or servant of those who lay on hands? We hope that your opinion, which we greatly respect, may help us out on this question.

We have appointed three "elders"—one who takes oversight of the work at this place and two who work in the adjacent localities, I being one of the latter. I say appointed, but no hands have been laid on us; but the question is now being discussed by the brethren, and comes up for final settlement shortly.

With fraternal love for you and yours, I remain,

C. A. McCLUNG.

[REPLY:—According to the Scripture use of the term the word "presbytery" signifies a "company of elders," the word coming from the Greek word which signifies "old man." The word "bishop" signifies "overseer," and is used with reference to elders in Acts 20:28, and is evidently another name for the elders mentioned in Phil. 1:1. The reference of 1 Tim. 5:22 may possibly be to ordination by laying on of hands; but this is uncertain.

With regard to the laying on of hands of the presbytery (that is, the eldership) upon Timothy: the eldership in this case probably referred to the Apostles who were still living. Timothy was chosen by Paul as his successor to carry on the work which he began, and he evidently desired that the Apostles in general should recognize Timothy. Besides it was the custom in those days for the Apostles to lay hands upon all who believed, and thus to communicate to them the gift of the spirit. Paul reminds Timothy that he had received such a gift. In evidence that only the Apostles could confer these gifts we recall the fact that Simon Magus offered the Apostles money in exchange for the power that they possessed, so that upon whomsoever he might lay hands he would receive a gift of the spirit. We remember also the case mentioned in Acts 19:6, also Acts 8:12-19, in which it is shown that although Philip (the evangelist) had preached Christ to the Samaritans, and they had believed and been baptized, yet Philip did not lay hands upon them nor communicate the holy spirit, but sent word to Peter and John who were apostles, and who went down and prayed with them and communicated to them the gifts of the holy Spirit.

All of this seems to indicate clearly that only the apostles had the power to communicate these gifts of the spirit, although the apostles might very properly be called, and did call themselves, elders or presbyters. But since they are no longer living there are none who can convey the gifts of the spirit by the laying on of hands.

But notice that in the early church the laying on of hands was used also to indicate *consent;* as, for instance, in the case of the church at Antioch when it choose Paul and Barnabas to be its missionaries and representatives in Gospel work. This congregation fasted and prayed and laid their hands upon Paul and Barnabas, and thus sent them away. The laying on of hands in this case did not imply the communication of any gift, but merely denoted representation, as in the case of the priests of old, when the offerer laid his hands upon the animal before it was slain, it represented that the animal or person upon whom the hands were laid was thenceforth recognized as the representative of the person who laid hands upon it or him. Thus the congregation at Antioch sent forth two from their midst as their representatives in the work. No doubt they also furnished them money for their travel, and after they had performed their journey Paul and Barnabas returned to the church at Antioch and gave them a report of the work done as their representatives as well as the Lord's representatives.—See Acts 14:26, 27; Also 15:3.

Applying these things to the present time we would say: In Europe and America the custom of laying on hands to indicate representation is no longer followed, just as kissing among men is no longer a custom, although both customs are still in vogue in the far East. We suggest, therefore, that in our judgment the choosing and fasting and prayer are still the proper acts in connection with the congregational recognition of the elders—whether local or traveling; but that the laying on of hands, which could communicate no gift of the spirit, and which in the custom of our country no longer indicates representation, is no longer the proper thing. Indeed, we consider it the improper thing in view of the customs and practices in general, because it would be liable to be misunderstood, and to give the impression that the users hold the theory in common with many that an apostolic succession has been continued with power to authorize and commission and to imbue the subjects with supernatural abilities; for instance, as do the Roman Catholics, Greek Catholics, Episcopalians, Mormons and to a lesser extent nearly all other denominations.]

PARABLE OF THE GREAT SUPPER

APRIL 12.—Luke 14:15-24.

Golden Text—"Come, for all things are now ready."—Luke 14:17.

The feast of this parable is not the feast of Isa. 25:6. That is to be a feast for all people and points forward to the Millennial age and its blessings, when the kingdom of God will be established for the blessing of all the families of the earth:—"And in this mountain [kingdom] shall the Lord of hosts make *unto all people a feast* of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." That will be a feast of joy and gladness such as earth has never known, the blessed tidings of which were proclaimed by angel messengers at the birth of Christ, through whom the invitation and privilege of admittance was to be extended to all mankind. "Behold I bring you good tidings of great joy, which shall be unto all people."

But the feast of this parable is one to which only a select number are invited. It is a feast which was announced as ready at the beginning of the Gospel age. John the Baptist first announced it to the Jewish nation, saying, "Repent ye; for the kingdom of heaven is at hand." (Matt. 3:2.) And after him came Jesus of Nazareth, saying, "The time is fulfilled [—"all things are now ready"] and the kingdom of God is at hand; repent ye and believe the gospel [the good news of the great feast now ready]." (Mark 1:15.) It is noticeable also that while this feast was announced as ready in the beginning of the Gospel age, and that while the bountiful board has been spread for a select company all through this age, the feast for "all people" is foretold as a thing future—after the great time of trouble (Isa. 25:1-4), when great Babylon will have been destroyed.

Both of these feasts consist of the good things pertaining to the kingdom of God; but the difference is that the feast of this Gospel age pertains to the spiritual phase of the kingdom, while that of the age to come will pertain to the earthly kingdom. The feast now spread is for the elect Gospel church, while that of the Millennium is for "all people"—all the willing and obedient.

If it be asked, Of what good things does this feast consist? the reply is suggested by the Psalmist (Psa. 34:8), "O taste and see that the Lord is good." And Peter adds, "As newborn babes, desire the sincere milk of the Word so that ye may grow thereby: if so be ye have tasted that the Lord is gracious." (1 Pet. 2:3) Those who have a mere curiosity interest to know what good things are found upon the table of the Lord can never know. Only those who come with sincere hearts to taste and see for themselves can ever know. Theirs is the "hidden manna." They have "meat to eat" that others "know not of;" for "the *secret* of the Lord is with them that fear him." Unto them "it is given to know the mysteries of the kingdom of heaven"—the mystery which was kept secret since the world began.—Rev. 2:17; John 4:32; Psa. 25:14; Matt. 13:11, 35.

It is their blessed privilege to know and realize their relationship to Christ as his prospective bride and joint heir: and, as his betrothed, to hold sweet communion with him here. And they may feast continually upon the glorious hope of living and reigning with him, of seeing him as he is, and being made like him, and of inheriting with him the spiritual phase of the kingdom of God, being partakers with him also of the divine, immortal nature. Words can never make manifest to uncircumcised hearts the blessedness of the privileges of the saints at "the table of the Lord," even amidst the trials and difficulties of the present life and its warfare with the powers of darkness. "Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over;" for the glorious fellowship with Christ hereafter has its joyful beginning even here, in the fellowship of his sufferings and his cross.

Only those are invited to this table of the Lord—this feast of spiritual blessings, of communion and fellowship with God, of a knowledge of the deep things of God, the exceeding great and precious promises, and of joy in co-operating with him in

his plan of salvation—who desire to forsake all other tables; for "Ye cannot be partakers of the Lord's table and of the table of devils." (1 Cor. 10:21). Only deeply appreciative ones are desired at this feast—those who will gladly forsake all to enjoy the favor. Our Lord Jesus expressed this fact forcibly when he said: "If any man come to me and hate not [love not *less*] his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. . . . . Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."—Luke 14:26, 27, 33.

Those who do cheerfully and of their own free will comply with these conditions are privileged to come to the table of the Lord and to partake of his bounties. But the realization of these conditions is the explanation of the indifference and even opposition of many who hear the call. They are not willing to sacrifice the business prospects of the present life, the social ties, etc. They consider the cost, and prefer to be excused. Such will never taste of the supper.

The parable shows three classes called: (1) Those originally invited; *i. e.*, those of Israel who, having respect to their covenant, were striving to keep the Law, and thus to attain to all that God had promised (the "elder brother" class of the parable of the prodigal son). To this class *belonged* the kingdom favors by divine covenant, *if* they had appreciated and accepted them; but the strait gate and narrow way repelled them and they excused themselves, and were excused. (2) The class of the streets and lanes of the city represents the publican and sinner class of Israel—the prodigal-son class, of which some came, and, accepting the terms, left all to follow the Lord. But that remanant was not sufficient—not the full number which God had foreknown and predestinated should be the elect number to constitute the kingdom class of joint-heirs with Christ. Hence (3) the Lord sent forth the message to the Gentiles—outside the city, outside of Israel—in the highways and hedges *urging** a sufficient number of them to come to complete the elect number.

Truly so precious an invitation is worthy of our strivings and self-denials to attain it; and the truly appreciative will lay aside every weight and the sin that doth so easily beset, and run with patience the race for this great prize. But, thank God, we are no longer deluded into the belief that those who, blinded by Satan, reject this great invitation will be everlastingly tormented therefor.—Compare 2 Cor. 4:4 with Isa. 29:18; 35:5; and Rev. 20:1-3.

We are plainly told that the great majority who hear the call will reject, and that only a "little flock," a mere remnant, of both Jews and Gentiles will be privileged sharers of this "supper." And "blessed" indeed will he be "who shall eat bread in the kingdom of God"—who shall be counted worthy to share with Christ in the honors and glory of the spiritual kingdom established. "To him that overcometh will I grant to sit with me in my throne." "Fear not, little flack [of overcoming ones], it is your Father's good pleasure to give you the kingdom.

* "Compel" in verse 23 is better rendered *constrain* or *urge* as in the *Diaglott*. The Lord never compels the acceptance of his favors, but he does constrain by his love and grace and promises those who love righteousness and truth.—2 Cor. 5:11, 14, 15.

THE PRODIGAL RECEIVED

APRIL 19.—Luke 15:11-32.

Golden Text—"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Luke 15:10.

This parable, as also the two preceding ones concerning the joy in finding the lost sheep and the precious bit of silver, was spoken by way of reproof to the murmuring of the Pharisees and scribes against our Lord's gracious attitude toward the publicans and sinners who in great multitudes assembled to hear him. Their complaint was, "This man receiveth sinners, and eateth with them."—Vs. 2.

The parable recognizes two classes in the Jewish nation; one represented by the "elder son," who had carefully and wisely preserved their portion of the inheritance granted them, and the other a prodigal class who had wasted their portion in riotous living. The former class were the Pharisees, and all who had respect unto their inheritance in the Law Covenant, which was the portion granted to all Israel by the Heavenly Father; while the latter class were such as recklessly plunged into open sin, regardless of all their interests in the inheritance granted to them. But, as a matter of fact, while the one had preserved and the other had wasted his inheritance, neither class had rightly valued or comprehended all that was implied in their share of the inheritance of Israel, and while the one had grievously sinned, neither was the other without sin; and the sin of both hindered the operation of the Law Covenant for their blessing. And so that which was ordained to life was found to be unto death.—Rom. 7:10.

Seeing the helpless condition of all, which neither of these classes realized, God, in his abounding mercy, sent to them the Messenger of a New Covenant, which would indeed be unto life to all who should comply with its righteous conditions. (Gal. 3:21, 22; Acts 3:26) Now while the "elder son" class was really in the most favorable position to receive the blessings of the new covenant in Christ, being schooled in the law and the prophets, all of which testified of Christ in type and prophecy, as a matter of fact, as Jesus said (Matt. 21:31, 32), the publicans and harlots were going into the kingdom blessings and privileges before them. And why? Simply because this "elder son" class had cultivated a spirit of pride and boastfulness, feeling that they had done a very meritorious thing in simply retaining their respect for the law and refraining from riotous living, whereas in this they had done nothing more than their duty, and that they had done very imperfectly. They had actually become so vain and puffed up in their self-righteous conceit that they were thereby blinded to their need of any new covenant of life, and they became foolishly confident of receiving eternal life as a recompense for their imperfect, outward keeping of the law. But that which they thought to be unto life they found to be unto death.

The publicans and sinners, on the other hand, seeing nothing whatever in themselves to boast of, saw no hope for themselves in the provisions of God's perfect law, which they had openly and grossly violated; and being despised by and cast out from the more law-abiding "elder brother" class, they were ready to appreciate the condescending love and kindness of the Lord, the great Teacher and Prophet in Israel, and to profit by his instructions. The hearts of many of this "prodigal" class were won by the meek and loving zeal of the Lord for their recovery from the bondage of sin and their reëstablishment in the favor of God.

Had the hearts of the scribes and Pharisees been right, had they really been actuated by the spirit of the divine law, even though they could not fulfil its letter, they would have rejoiced in the return of the prodigal publicans and sinners from the paths of sin to the paths of righteousness. But, actuated by a spirit of proud self-righteousness, they scorned the returning prodigal and arrayed themselves in opposition to the Lord, the Heavenly Father's representative, who graciously welcomed them and taught them and companioned with them. This loving, helpful spirit is the spirit which the Lord would have all his people exercise toward even the most degraded of men who manifest any disposition to forsake sin and return to the right ways of the Lord. In our Father's name, he would have us meet them, even while they are yet a long way off, and encourage their return with assurances of a hearty welcome and a blessed feast. He would have us bring hither the best robe,—the robe of Christ's imputed righteousness, that, thus clothed, they may receive the unending divine favor of which the ring was a symbol, and the seal of the Father's love of which the kiss was a token.

This is the spirit manifested also among all the holy angels:—"There is joy in the presence of the angels of God over one sinner that repenteth."

ENCOURAGING WORDS FROM FAITHFUL WORKERS

We are sure that many aching hearts will respond to the sentiments of the following letter. To such must come with the sweeter encouragement those words spoken to one of old—"She hath done what she could;" and that other assurance—"Ye are complete in him."

Dear friends, we "labor fervently for you in prayers, that ye may stand perfect and complete in all the will of God," even unto death.

Texas.

MY DEAR BROTHER:—As I have written you before, my father and wife have been very sick this winter; hence I have been close at home. I have only two appointments each month.

I think of Moses in Kadesh. When the people were complaining on account of no water, the Lord commanded Moses to take the rod and gather the assembly together. Moses surely gathered from this that he was to use the rod. When

I was commanded to "go preach," I started, supposing that to preach was all, or the main business, that God (who was able) would remove all hindrances and that I would go into what I did (and do) delight. This was fifteen years ago.

Alas; I have found that there are many oppositions, and that God did not promise to remove them but to assist me in overcoming them.

Now I think of David's prayer (Psalm 19:13)—"Keep back thy servant also from presumptuous sins." We may *presume;* but I now see it is best to "wait upon the Lord," and "be instant in and out of season." Oh, yes! "Blessed is the man that endureth temptation; for *when he is tried* [not before] he shall receive the crown of life which the Lord hath promised to them [who succeed in their undertaking, and are never overcome by temptation? Ah, no! if that were the case, and such only were to be blessed, many, and I for one, would be left, but it is to them] that love him." Yes! Praise his holy name! I know I love him, and am filled with prayer and praise, and my desire is well expressed by the Psalmist—"Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer."

So now, whether I may stand before the people to declare the glad tidings (in which I so much delight) or stand around the bed to witness the sufferings of those I love so dearly (which is so heart rending), I want to be submissive and "endure as seeing him who is invisible."

Yours in his love,

The following letter from an aged Brother is refreshing and encouraging. He is spending his declining days in going about binding up the broken hearted and applying so far as permitted the eye salve of present truth to the blind eyes. May God bless him, and all like him who are giving their all in sacrifice. "How beautiful upon the mountains are the feet of Him," etc.

Illinois.

DEAR BROTHER:—With me life's work still progresses; though feebly and slowly, as in age I approach an open grave —the spirit is willing but I find the flesh is weak. I have been laboring here at home with the intent of creating an interest in the truths of MILLENNIAL DAWN, and with some success; but nothing to what I had fondly desired.

Religious teachers are making every effort, and using all conceivable means, to keep the minds and hearts of their membership and hearers intensely occupied with church work and measures, thereby preventing their consideration of any thing new (to them) in religious thought.

I am content that the harvest should come in God's own good time. No doubt we shall be surprised some day to learn the untold value of the truths we are now spreading to the world at large during the great day of trouble upon which we are entering. I purpose now, the Lord willing, to spend some time from home this coming winter with the chart. Enclosed please find order for tracts.

Yours in the bonds of truth and love divine, S. S. CONE.

VOL. XVII ALLEGHENY, PA., APRIL 15, 1896 No. 8

VIEWS FROM THE TOWER

Recently, during the session of the one hundred and ninth conference of the M. E. church of Philadelphia, the delegates to the Laymen's Electoral Conference gathered and discussed denominational interests. It is described as a "breezy" session in which *equal* representation with the preachers in the general conferences was warmly advocated. Of this session the *Philadelphia Press* says:

"Today's meeting of the laymen of Philadelphia was no exception to the rule. It not only adopted strong resolutions memorializing the general conference to grant equal representations, but also gave positive instructions to the lay delegates that were elected to attend the coming session of the conference to endeavor to secure constitutional changes to largely restrict the governing powers of the preachers and leave them shorn of much of the official authority they now possess. In fact, the preachers were 'handled without gloves,' and the declarations for enlargement of the authority of laymen in the government of the church were voiced with unusual vigor and unanimity. As was expected, the conference declared in favor of equal lay representation for women."

We clip the following from the *Pittsburg Post:*—

"Baltimore, April 6.—Rev. Dr. John Lanahan sprung a sensation in the Methodist preacher's meeting this morning when he announced that in a few days he will publish in a permanent form the 'Era of Frauds' in the Methodist Book Concern at New York, of which he was at one time an agent. He stated that the publication is made necessary by the repeated denials of the frauds by persons in official positions.

"After the astonishment created by Dr. Lanahan's reiterated charges against the New York concern had somewhat subsided, there was almost a unanimous sentiment expressed among the members of the preacher's meeting that the general conference, to meet in Cleveland, O., next month, be compelled to give serious attention to the case. Dr. Lanahan will be a member of that body, and his standing in the church is such that his statements can no longer be ignored.

"Dr. Lanahan will, he says, furnish proof that for more than 12 years every financial report made to the church by the New York management was false, from $20,000 to $100,000; that said reports were false as to the amount of cash in the Shoe and Leather bank, where the official account was kept, because the senior agent kept large sums of the concern's moneys in his personal account and used it to speculate in stocks in Wall street; that large sums of money sent to the concern for church benevolence were used in the same way."

We understand that the above charges are acknowledged but that for over twenty years the business has been in competent and reliable hands.

"At a recent meeting of Methodist Episcopal preachers of Pittsburg it was argued that $1,000 a year should be the minimum salary for them, and that it should be a lien on the church property. It was not the first time that such a suggestion had been made."—*Pittsburg News.*

The editor of the *News*, probably a worldling, comments upon this item, and gives an account of the labors and salary of a Methodist minister in these parts from August, 1833, to August, 1834, taken from his diary. Total receipts, $79.44; total sermons, 90, the first being from the text, "I must work the works of him that sent me, while it is day; for the night cometh when no man can work."

The difficulty seems to be that preaching is sought by too many for its honor, its leisure and its emoluments. Few today are preaching under the impulse which moved the Apostle Paul: that caused him to rejoice in the preaching of the gospel even when its only wages were slander and persecution, and he earned his living by tent-making. But the Apostle had a gospel to preach of which he was "not ashamed;" he had "good tidings of great joy which shall [yet] be unto all people," to proclaim. Thank God for the opening of our eyes and ears and mouths to this blessed message—the light of the goodness of God shining in the face of Jesus Christ our Lord.—2 Cor. 4:4.

* * *

"The unanimity of the pulpit in New York in the desirability of peace has brought the clergy of all denominations together, and greatly accelerated the movement in favor of church union. To employ the picturesque phrases of Bishop Potter, the very church steeples appear to embrace each other. Although the movement for church union has all along appeared very chimerical to the conservative clergy, recent events seem to indicate a very near approach to it. Bishop Potter is the most sanguine in his expectations, and is working very hard to bring it about."—*Exchange.*

The announcement is also made that there will be a meeting of prominent ministers in Pittsburg shortly, to consider what obstacles are in the way of a reünion of Protestants and Roman Catholics.

We are inclined to think that Jesuits are behind these movements, all of which are of direct advantage to Romanism. Every one of good judgment, who is informed on the subject knows that Rome will make no concessions; that all the surrender must be by Protestants. That Romanists are profiting by the situation is evident: missions for Protestants are being held in all large cities, at which questions relating to the differences between Romanism and Protestantism are entertained, and answered by priests of keen sagacity, who of course endeavor to represent Papacy as the mother of every good and desirable thing, and not the mother of harlots [systems] and all the abominations of Christendom.

But after all it makes little difference to the predominating "tares" whether they are Protestant tares or Romanist tares. Perhaps indeed the radical blindness of their leaders

may help some of the "wheat" class yet in Babylon to realize the situation, and thus hasten their separation, as those loyal to God. "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues!"—Rev. 18:4.

* * *

The "Church of England Almanack" reports eight associations amongst Church of England clergymen, favoring Ritualism and "restoration of *visible* communion" between the Church of England and the Church of Rome. One of these societies, the "English Church Union," has a membership of seven bishops and 4,255 ministers.

* * *

L'Independence Belge says that in time of peace Russia has a standing army of 858,000 men; next comes Germany with 580.000 and then France with 512,000 men. In case of war Russia and France could put in the field 9,700,000 men, against the 7,700,000 soldiers of the three countries forming the triple alliance—Germany, Austria and Italy. In time of peace the maintenance of the standing armies of the above powers costs $1,000,000,000 annually.

What a record! What a satire on the terms "Christian nations" and "Christendom!" How evidently Satan is still the "prince" of "this present evil world!" No wonder that the whole creation groans and travails in pain, waiting for the manifestation of the sons of God. No wonder that the sons also groan and pray, "Thy kingdom come! Thy will be done on earth as it is done in heaven."

It will not be long until these millions are enlightened to the extent that they will refuse to serve the ambitions of lords, priestcraft and superstition, who rule them by the grace of Satan. But they will not get free until they realize that the great taskmaker is Sin who rules them through their depraved dispositions, their selfish and degrading appetites. Next they must learn of and accept the great Saviour who has already redeemed them, and who waits to make them free indeed.

* * *

It appears that in modern rapid-firing guns the size of the bullets has been reduced to facilitate transportation, etc.; but a difficulty has been encountered: the smaller bullet does not sufficiently mangle the poor soldiers who are struck by them. Fewer lives are lost, and the wounded recover more rapidly, and are soon ready to be shot at again. This it seems is to be rectified, according to the following, from the *New York Sun:*—

"A perforated bullet for which great destructive power is claimed has just been finished by an inventor at Anderson, Ind. The bullet has a hole, one-eighth of an inch in diameter bored from the front end almost through its entire length. This air chamber, the inventor says, gathers air under strong pressure, caused by the rapid flight of the bullet, and the air expanding, when the bullet finds its mark, causes an explosion of great destructive force. Inch boards, which would be pierced by an ordinary solid bullet of the same calibre, are splintered and torn with great violence by the perforated bullet. Cans filled with water and sealed were simply pierced by an ordinary bullet, but were blown into fragments when struck by the new projectile. The usual effect, witnesses say, is for the bullet to tear in the object hit a hole from seven to ten times the size of the bullet."

Alas! "man's inhumanity to man" seems to know no limit. When the great Prince of Peace shall have inaugurated his kingdom and shall have opened the now blinded eyes of the world, with what feelings of revulsion and horror will men look back upon the present "reign" of Sin and Death! What feelings of sympathy and shame for the terrible degradation of the race should be awakened in every heart in which the love of Christ is shed abroad. True views, God's view, the view of the angels and the view of the saints on such matters should be impressed upon those with whom we come in contact, and especially upon our children. Let them know the truth—that cruelty is a shame, a disgrace, as well as a sin, even when practised on the lower creatures, but especially toward fellow beings made in God's image.

There are two great levers, Love and Selfishness. The former is the right, the divine power. It, with justice, moves the sceptre of heaven, and is shortly to be the power that will rule the world. It should therefore be recognized and cultivated in the hearts and lives, the thoughts and words and deeds of all who have been translated out of the kingdom of darkness into the kingdom of God's dear Son.

Selfishness, greed, is the Sin-power now in control of the world through depravity. It has led and is still leading to every evil thing. The Apostle James' comment (James 4:2) is endorsed by a *New York Tribune* editorial as follows:—

"Nations and individuals, the world over, as almost never before, are hastening to become rich. They are doing this in many ways, but most notably by the simple process of digging precious metals from the earth. Manufacturers, trade, commerce, all are too slow.

"Almost every war or threat of war today may be directly traced to this greed for gold and silver, just as could the savage freebooting of three hundred years ago. The troubles in the Transvaal are due to the gold fever on the Rand. That it is that makes Great Britain so resolute to maintain her suzerainty over the Republic, and that makes Germany so desirous of extending her own influence over it. The same cause led to the occupation of Mashonaland and to the Matabele war. It was not because Lobengula was a monster of savagery that he was deposed: no, but because his kingdom was a part of ancient Ophir. Prempeh of Coomassie made human sacrifices, it is true; but his kingdom was known to contain much gold, and hence the Ashantee war.

"It was in expectation of finding gold in Madagascar that the French decreed the conquest of that island. For the same cause Japan wrested Formosa from China, and Brazil and France are now involved in a boundary dispute. Reports of mines of gold and gems led England to the partitioning of Siam, and are now making Russia and Japan confront each other over Corea. It is the mineral wealth of the Essequibo and Orinoco basins that makes the Venezuela boundary question most acute and most difficult to settle. It is the gold mines of the Yukon and of the Coast Range that have brought the Alaska boundary question to its present state, and prompted the vast extension of Canadian claims. And the gold finds, or expected finds, of British Columbia, of Australia and of Colorado and Washington are stirring three great English-speaking nations to the heart."

* * *

In India there are no fewer than 65 Protestant missionary societies; *viz.*, 16 Presbyterian, with 149 laborers; 13 Baptist, with 129; 9 Church of England, with 203; 7 Lutheran, with 125; 4 Methodist, with 110; 2 Congregationalist, with 76; 1 Unitas Fratrum and 1 Quaker, with 16; 7 Independent, 5 Women's associations. In addition to 857 ordained missionaries there are 711 ordained European lay helpers, 114 European and semi-European lady assistants, teachers, etc., and 3,491 native lay preachers. The number of communicants is 182,722, an increase of 70,000 in the last decade.

Is it strange that when viewing all the inconsistencies of these varying sects, a Hindoo Brahmin should say: "You Christians are not as good as your Book! If you were as good as your Book, you would convert India to Christ in five years?"—*The Armory.*

* * *

"Probably one of the strangest facts in the history of language," says a recent writer, "is the resurrection of the Hebrew to life and activity as the language of a people and country, after its death, which occurred 2,250 years ago. The Jews who returned from the exile were a small people, and they were compelled to learn and employ the Aramaic, the language of the country, so that the Hebrew was disused, excepting by the priests, as the Latin now is by the Catholics. But the language was preserved in the Old Testament Scriptures, and it was taught that the Scriptures might be understood, and this has been continued to the present day. Now the Jews are returning to Palestine from Russia, Poland, Germany, Italy, Spain and other countries, and cannot understand each other in these divers languages, but they *all understand the Hebrew of the Old Testament, and employ it,* so that Hebrew is again *the language of the common people,* and is heard in the marts of trade and in common use. The Hebrews of Palestine employ it exclusively in their families, so that it has become again the mother-tongue. In Jerusalem it died, and in the same city after so many centuries it has come to life again. As was to be expected, the pronunciation varies, but this is corrected in accordance with the Arabic and other Semitic dialects. There is something marvelous in this restoration of, not only the people, but the language, which they had practically lost five hundred years *before* their dispersion."—*The Armory.*

* * *

Rev. A. T. Pierson, one of the speakers at the Prophetic Conference held in Allegheny in December last, was immersed on Feb. 1, by Rev. J. A. Spurgeon, a Baptist minister in England. According to Baptist usage (there is no Baptist law on any subject; for Baptists deny being a denominational organization) his action made Mr. Pierson a member of the Baptist church. But he was already a member of the Presbyterian denomination, and a member of the Philadelphia Presby-

tery to which he addressed a letter. After stating the fact of his immersion, he said:—

"This act was *not meant by me as in any sense a change of denomination,* but a simple act of obedience to what seems to me a clear teaching of the New Testament. For some years the basis of infant baptism has seemed to me too slender, scripturally, and its perversion too common and too dangerous, practically, to justify my longer adherence to the practice. And the obvious example of believers' baptism seems to be too conspicuous in the New Testament to leave in my mind a reasonable question that it was my privilege thus to confess Christ, and typically submit myself to burial with him."

Well done! Obedience to conscience is always a safe course. True, we regret the clinging to denominationalism, shown in the preference manifested for the tighter bondage of Presbyterianism, rather than the looser bondage of Baptist Associations; but Dr. P. is progressing, not retrograding. By and by, let us hope, he will be free indeed, from all human control. Let us hope, too, that he may yet come to see the true import of immersion, which few even of our Baptist friends see, of which the water immersion is only the outward symbol "Then shall we know, if we follow on to know the Lord."

The Philadelphia Presbytery was greatly agitated upon receipt of this letter. The fact that Dr. Pierson believed in the second coming of Christ, and took part in the Prophetic Conference, had already marked him as a semi-heretic, even though he avoided the despised Nazarenes of ZION'S WATCH TOWER and MILLENNIAL DAWN, and avoided teaching that our Lord's coming is for "the restitution of all things" (Acts 3:20, 21)—the only "good tidings of great joy, which *shall be* unto ALL PEOPLE."

In the discussion of the subject one of the ministers, Dr Hoyt, said,—"We [Presbyterians, respecting infant baptism] rest on the Abrahamic covenant confirmed in Christ. To deny that fundamental principle in the Presbyterian Church, and then to hold a position in its ministry is utterly inconsistent. We are in a dilemma, and don't know how to get out of this labyrinth in which Dr. Pierson has entangled us."

As with the doctrine of election, our Presbyterian friends have a mixture of truth with error, so on this subject of the justified state of the children of believers. True, the children of believers are subjects of divine grace until they come to years of personal rsponsibility (1 Cor. 7:14); but infant sprinkling has nothing whatever to do with this favor. Our Presbyterian friends have assumed, but without the slightest warrant, that *baptism* now takes the place of *circumcision* appointed for the seed of Abraham; and that, as infants were circumcised, so infants *therefore* should be baptized, even though not believers. But baptism and circumcision do not represent the same thing at all: if they do represent the same grace, only males should be baptized; for only males were circumcised.

We would like to see the truth on the subject of baptism very thoroughly and widely proclaimed. It would be a great blessing to all true Christians, not excepting "Baptists" and "Disciples."

A MONTH LATER

Several friends write us that they missed the TOWER which announced the proper date for the Memorial Supper. Such are advised to celebrate a month later; *viz.*, at the full of the following moon, April 26, after 6 p. m.—Num. 9:6-11.

THE EASY YOKE

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."—Matt. 11:28-30.

The yoke is a symbol of servitude and subjection, and all in the world are under yokes of some kind—political yokes, social yokes, financial or business yokes, yokes of sin, of selfishness, of pride, etc., etc. The man who is under the political yoke finds it a very hard one. He is busy days and nights planning and scheming and working for office, studying all the arts of worldly policy to gain the friendship of voters, spending time, money and thought and concentrating every energy upon the risky business of seeking office, which, if he gain it, brings only a multitude of cares, and exposes him to a host of enemies of the opposing party who are often ready to blacken his character at the slightest provocation.

Those under the financial or business yokes are similarly oppressed. They labor long and hard; they scheme and plan and contrive and fret and worry to be rich, and in so doing they fall into a snare which robs them of the true happiness which riches cannot bring.

Those under the social yoke labor hard and sacrifice much in meeting the demands of society upon them. Few in the humbler walks of life know how galling is this yoke upon the rich, and particularly to those who are vieing with others in better circumstances. Women often wear themselves out in this unsatisfying service, while husbands and fathers are driven to despair and ruin trying to keep up with the financial drain. The yokes of pride, selfishness and sin of every kind are indeed hard yokes, and their burdens are heavy. To shake off all yokes and free ourselves from all burdens is impossible in this evil day. The prince of this world, Satan, has already imposed upon all the yoke of sin. And there is none able to deliver us from this yoke and its binding fetters but Christ, who, in his own good time and way, will do it for all who come unto him by faith and repentance.

While it is the purpose of Christ ultimately to set all such free from every yoke and to release them from every burden, he sees that they are not able yet to exercise and enjoy the glorious liberty of sons of God; and so by way of discipline and training, he purposes to bring them to that condition. It is therefore necessary that those who would be delivered from the galling yokes of sin and of the present general order of things should submit themselves fully to Christ—that they take his yoke upon them. And he invites all who have come to feel and realize the discomfort of other yokes and the weight of other burdens, to come unto him for rest and release.

In tender sympathy for all the oppressed and sorrowing he says, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you," etc. Thousands have responded to the kind invitation, and they testify in no uncertain terms to the ease of Christ's yoke and the blessedness of his promised rest. And yet the rest is not of general temporal prosperity and freedom from care and toil and from all restraint.

Few would say in viewing the Apostle Paul's experience that the yoke of Christ on his shoulders was an easy yoke, or that the burden of Christ's work which he bore was a light one. But evidently he thought so, for he counted it an inestimable privilege to endure hardness as a good soldier for Christ's sake. He joyfully suffered the loss of all things and counted them but dross, that he might win Christ and be found in him. He rejoiced to be made a partaker of his sufferings that he might also be made a partaker with him of his glory, and share with him in the blessed work of his kingdom.

Blessed work! Paul gloried in the prospect of such a future mission, and was in haste to manifest his readiness of mind for it, by zealously and most energetically devoting his life here to the Lord's service along the lines indicated in the divine plan. He took Christ's yoke upon him: he did not attempt to guide himself, but humbly placed himself under subjection to Christ, and obediently followed his guidance whithersoever it led him—whether to prison and the stocks, to an ignominious public beating or stoning that left him almost dead, to shipwreck, to perils on land and sea, among heathen enemies or false brethren, to wearing labor, and painful toil, or what not? And yet Paul counted this burden of Christ a light one, and his yoke an easy yoke. He spoke of his trials as light afflictions, and said he rejoiced in tribulations; and with lacerated backs and feet fast in the stocks in the depths of a miserable dungeon Paul and Silas rejoiced and sang praises to God.

Stephen had the same rest and joy even while his enemies were stoning him to death; and thousands more of God's saints can testify to the same thing—in the midst of poverty, sickness, affliction, temptation, and enemies on every hand, and even in the flames of violent persecution. Whence comes it? or how are rest and even joy compatible with such conditions? The answer is: it is a rest of mind—"Thou wilt keep him in perfect peace whose mind is stayed on thee." None can know the blessedness of this rest until they have experienced it. And none can realize its great value until they have been put to the tests of affliction.

The Lord gives the key to this rest in the words—"and learn of me; for I am meek and lowly of heart." Truly, in a meek and quiet spirit is the secret of rest. To be meek is to cultivate the graces of patience; of loving submission to the will of God; of abiding confidence in his love and care and in the wisdom of his guiding counsel and overruling providences; and to perseveringly pursue this course through evil and through good report, or through favorable or unfavorable circumstances.

Let the beloved children of God seek more and more to copy Christ's meek and quiet spirit, accepting the providences of God and obeying his precepts and leading as he did, armed with the strength which he alone can supply, and will, to all those who take his yoke upon them, and learn of him.

OUR PRAYERS ANSWERED

The Post Office authorities have reinstated MILLENNIAL DAWN as "Second class mail" at pound rates of postage until May 19th, pending the action of Congress on Second Class Matter.

The sisters as well as the brethren did well to address Congressmen and Senators as per the suggestion of our last issue. The government officials are *representatives* of all the people for whom they make laws: and this includes women as well as men. Indeed, in the terms of the law women are denominated "citizens."

JUDAS' CASE A HOPELESS ONE

We have heretofore pointed out that during this present age (the Gospel age, the spirit dispensation) the world of mankind is not liable to the second death. (1) Because this age is for the church's trial and is not the period of the world's judgment or trial. (2) Because now the world has not that degree of enlightenment which would involve the full, extreme penalty of God's law,—the second death. (3) Because the inspired Apostle declares that now Satan is exerting a blinding and deceiving influence upon *all except* true believers (2 Cor. 4:4; Rev. 20:3), so that "the natural man receiveth not the things of the spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—1 Cor. 2:14.

These conclusions from the Scriptures in general are abundantly confirmed by the statements of Heb. 6:4-8 and 10:26-31, in which the Apostle warns the church that *wilful* sin or apostasy, on the part of those who have enjoyed the privileges of consecrated believers (*viz.*, those who "have tasted of the good word of God, and the powers of the age to come, and who have been made partakers of the holy spirit"), leaves the case of such hopeless. It will be found impossible to renew such, because there remaineth no longer any part for them in the sacrifice for sin—they *have had* and have misused their share in the great "ransom for all."

We have called attention to the fact that the world in general, even in civilized lands, has had no opportunity to sin after the example of wilful apostasy, described by the Apostle. And it is well to note that this sin unto death on the part of believers is not at all the same as the missteps and stumblings which may occur in the path of any through weakness of the flesh (Gal. 2:11-14), and which are among the sins which may be repented of, reformed from, and forgiven.—1 John 2:1; 1 John 5:16.

In view of the above, and in view of our further claim that the spirit dispensation *began* at Pentecost when our Lord was glorified (John 7:39), some have wondered that we teach that Judas' case is a hopeless one, since his sin and death were both before Pentecost. We are asked to explain this seeming inconsistency.

We answer:—The period of the Lord's presence at the first advent,—from his baptism to his ascension—differed from the period after Pentecost, throughout this age in which believers walk wholly by faith and not by sight, even as the Millennial age will differ from the Gospel age.

Now let us return to the case of Judas, and consider the conditions which obtained in his time of trial and failure, in the period of the Lord's presence, in the Jewish harvest. The circumstances of that time differed from those of the present age and also from those of the Millennial age in the conditions and hence the responsibilities differed also. Our Lord was present, and marvellous works were performed, *illustrative of* "the powers of the world [age] to come." The truth was presented to *the people* in such a manner that the Lord declared that its rejection would bring "stripes" and 'woes' upon those who, after hearing, loved darkness rather than light. He declared that some of those, because of the rejection of the truth, would be counted worthy of "many stripes;" and that it would therefore be more tolerable for Sodom and Gomorrah in the Day of Judgment than for those. Our Lord's declaration was, If I had not done among them the works which none other man did, they had not had sin.—John 15:22, 24.

And if *the people* had such a responsibility because of what they heard and saw, how much greater was the responsibility of the twelve chosen apostles? They had professed much, saying, "We have left all to follow thee." They were always with him; and not only beheld many of his mighty works, of which the multitudes in various places saw but few; but more: he communicated to them, severally, a measure of his spirit and power, and sent them out to proclaim him and his kingdom, and to work miracles—to heal the sick and cast out devils in his name.

The apostles received also a special insight into the divine plan, an enlightenment not granted to the people; the equivalent to much that is now granted to the spirit-begotten ones of this age. The Lord addressed the multitudes in parables and dark sayings, but these he interpreted to the Apostles, saying, "Unto you it is given to *know* the mystery of the kingdom of God; but to them that are without [outside the twelve and other special disciples], all these things are done in parables." Again he said to them: "Blessed are your eyes, *for they see;* and your ears, *for they hear;* for verily I say unto you that many prophets and righteous men have desired to see those things which ye see, and have not seen them."

If, then, the people who saw a few of our Lord's mighty works, and heard a few of his words of life under parabolic cover, were declared "worthy of *stripes*" for not receiving the light, what shall we say of the responsibility of the twelve, who not only saw much more, but by his power in them performed his miracles; who not only heard the parabolic words of life, but who had them expounded to them by the great Teacher? (Matt. 13:36-43; Mark 4:10-13.) And what punishment less than *death*—hopeless extinction—shall we suppose was merited by the one of these, who, after all this, according to his own confession, "betrayed innocent blood?" We judge that if Pilate and Herod and the Roman soldiers had some responsibility for Christ's death, the multitude which clamored, Crucify him! His blood be upon us and on our children! had much more responsibility; and that the better educated, envious Pharisees and Priests who incited the illiterate common people had yet a greater responsibility (Matt. 23:15-33); and that Judas, his betrayer, was the chief, the real crucifier, because of his knowledge and wilfullness. Upon him *alone*, of all who had to do with his death, our Lord placed the responsibility, the full guilt, when he said: "The Son of Man goeth [to death] as it is written of him [prophetically]; but woe unto *that man* by whom the Son of man is betrayed. It had been good for that man if he had not been born." (Matt. 26:24.) Should Judas be granted eternal life under any circumstances or after any experience, his birth could not be considered a disadvantage to himself.—See also Psa. 109:6-8; John 17:12; 6:70, 71.

So, likewise, it is those, and those only, who (with good knowledge of God's grace in Christ) sin wilfully and count the precious blood of the covenant, wherewith they were sanctified [set apart], a common thing, who "crucify Christ afresh and put him to an open shame." And, like Judas, they often accompany this denial of his ransom-sacrifice with the words, "Hail, Master!" and a deceitful kiss. All such should be an abhorrence to all who possess to any degree the true, noble, Christ-like spirit.

The question asked by some is,—Did not God predestinate that Judas should betray our Lord? Was he not thus forced to do his evil deed "that the Scriptures might be fulfilled?"

We answer, No; "God tempteth no man;" He forces no man to do evil. To so suppose would be to charge the Almighty with being the real sinner and using men as his tools. On the contrary, "All his work is perfect." "God is not the author of confusion."—See TOWER March 1, '95.

We cannot doubt that there are other men who would have performed Judas' part, as well as others who would, under similar conditions, have done as others of the Apostles did. God's foreknowledge of Judas' course and his Scriptural forestatement of it no more *caused it to be so* than the forestatement of the changes of the moon's phases by Almanac makers causes those changes.

OUR CHILDREN IN THE TIME OF TROUBLE

The following letter doubtless voices the sentiments of many.

DEAR SIR:—I have a baby daughter now two years old, In the year 1910 she will be only sixteen years old. The query is, What is to become of her during the period of anarchy? She probably represents a class. Numbers of God's people must have small children growing up, and the same query must present itself to a great many. Certainly it would show anything but a commendable spirit if any parent could rejoice in the hope of becoming a member of the bride of Christ and himself being taken away from the trouble "coming upon the whole world," and not think of the fate of his children who would be left behind. Now I find such promises as Psa. 37:25, 26; 102:28 and Prov. 11:21; but these do not exclude the use of means. If the children of the righteous are delivered in the "time of trouble," it seems to me it will be by the use of means provided for their deliverance; and who should be considering the means to be used, if not their parents and guardians?

Now my idea is that a state of anarchy will produce a complete destruction (1) of commerce—no railroads will be in operation, no post office service, no telegraph lines open; (2) of business—no manufactories will be running, no trade carried on, except in a primitive way and confined to narrow limits; (3) of government—there will be no protection to individuals except what their own strength affords. The country will be filled with bands of marauders, and the peaceful and moral among the people will be obliged to unite in little bands for defence and protection. For food and clothing they will be obliged to depend on what they can themselves produce and defend from marauders.

Cities and towns will be burned or fall into ruin from neglect, bridges, etc., be destroyed, the machinery, etc., of our manufacturing establishments be destroyed or rendered useless by neglect and decay, so that after the period of anarchy is over the world will be obliged to begin over again.

I would like you to consider this question of the state of the country: for perhaps it will not be so bad as I have described, at least in the United States and England. These two countries have been especially favored during the Gospel age, and perhaps they may still be favored during the time of trouble. Their higher degree of intelligence, their greater love of order and their greater knowledge of the truth, may enable them to conform sooner to the new order of things and not bring so severe punishment upon them as upon the rest of the world. Furthermore, may it not be that the prophecies more particularly refer to the Roman Empire; and the United States certainly, and England probably, were not parts of the Roman Empire.

When we come to consider who will be the most favorably situated for escaping the perils of that time, it is evident that the towns and cities will suffer most. The ones who will be disturbed the least will be those who live in places remote from towns and cities and the main routes of travel, who live in a primitive manner, supplying their wants principally by their own labor from the land around them, who are not dependent upon commerce for their supplies, and whose remoteness from towns and routes of travel will keep them secluded from bands of marauders. Such places are mostly found in mountainous regions, and mountainous places are most easily guarded and defended from attack. This reminds us that Christ warned the Christians of Judea to "flee to the mountains" when they saw the near approach of the Jewish "time of trouble"—which was typical of the coming trouble. May it not be that he intended us to profit by that warning and provide places of refuge for those of our families and friends who will be here when the anarchy begins?

[IN REPLY:—The above conception of the coming trouble is, we believe, a very moderate one. The account of the trouble upon Jerusalem at its fall is much more thrillingly awful; so also is the record of the reign of terror in France a century ago. Both of these great events are mentioned in Scripture as illustrations of the coming general trouble; which, however, it is distinctly declared, will be worse than either of these;—"a time of trouble such as was not since there was a nation."

While the Roman empire occupies an important place in the prophetic history of the past eighteen centuries, yet we are to remember that the great troubles marking "the day of the Lord" are shifted to symbolic Babylon—confused nominal Christendom—which certainly includes Great Britain and the United States. Indeed, as the severest troubles came at the first advent upon those who had seen the great light and rejected him, so we may well fear that the great privileges and blessings enjoyed by the English speaking peoples have brought great responsibilities and will bring severe tribulations.

The tendency of all as the storm approaches will be to seek cover, protection, under the great mountains (kingdoms) and in the rocks of society (beneficial orders) (Rev. 6:15-17); and many will flee from the country to the cities. The "overcomers" who will "escape all these things coming upon the world" (Luke 21:36) will indeed flee to the mountain, the kingdom of the Lord, and be safe, but none others can attain to it. "Who shall ascend into the mountain of the Lord? who shall stand in his holy place? He that hath clean hands, and a pure heart," etc.—Psa 24:3-6.

But, seeing that all the efforts of men to hide themselves "from the wrath of the Lamb" when the great day of his wrath shall have come will be in vain, the saints would best make no such effort to hide their children, knowing that it would be folly. The trouble comes to overthrow sin and every false system and thing; and the lessons it brings will prove beneficial to mankind in general, breaking their idols and purging their hearts. If our children and friends need the purging, we should not wish to have them escape it. If they do not need it, we may rest assured that the Lord will permit the glorified members of his body, his Church, to care for their children and friends during that trouble and to succor them from all that would not be to their benefit. What more could we ask than that we should be their ministering guardians, far more able to help them than if with them in the flesh?

The best provision which parents can make for their children is to give them, by precept and example, faithful instruction in *righteousness*. Remember that "the fear [reverence] of the Lord is the beginning of wisdom." Begin therefore to instruct them in the plan of salvation, the plan of the ages. As they come to a true appreciation of God's wisdom, justice and love, it will give them broader and truer views of justice and love, in respect to their own conduct and toward their fellow creatures. Teach them meekness and humility, and the folly of pride and arrogance. Teach them generosity of thought, and how to be happy with little, reminding them frequently that godliness with contentment is true riches. Remind them of the Lord's words, "seek meekness, seek righteousness. It may be that ye shall be hid in the day of the Lord's anger." (Zeph. 2:3.) The rich in this world's uncertain riches, and the proud, whether poor or rich, and all that do wickedly, will be special sufferers.—Compare Mal. 4:1; James 5:1-6.

During the time of trouble, for the first time in the world's history, there will be a *premium* on meekness, patience, love, gentleness, goodness. (However, before that stage of the trouble comes, before Babylon falls, there will be a different trouble upon a "great company" of those not overcomers, who will be severely buffeted by Babylon which for a time will have an increase of power. The foregoing remarks do not apply to this class which will come through great tribulation. Since the service of the poor and afflicted in mind and body is a great privilege, we should endeavor so to train our children that, when the trouble comes, they will be both able and willing to counsel others to righteousness and the avoidance of carnal warfare, rather than selfishly think merely of their own safety. Children should be encouraged to such stability of character, in combination with faith in God, that they will, under any stress, act up to a high conception of nobility.)

THE CONTRAST OF HUMAN PERFECTION AND HUMAN DEPRAVITY

"And they crucified him, and parted his garments, casting lots, that it might be fulfilled which was spoken by the prophet, 'They parted my garments among them, and upon my vesture did they cast lots.' And sitting down they watched him there."—Matt. 27:35, 36.

Here, in marked contrast, are seen the glory of moral perfection and the depth of human depravity. Here was the most sublime heroism, the most perfect self-abnegation, the most exalted benevolence, and the most devoted loyalty, in contrast with the vilest hypocrisy, the most cold-blooded hate, and the most abject cowardice. The meanest, vilest selfishness, pride and conceit delivered to ignominy and death the fairest flower of virtue that ever bloomed on earth, and wicked hands and fiendish hearts executed the dark designs of envy and hate, taking a morbid pleasure in the dying agonies of the Son of God, while he, as a sheep before her shearers is dumb, opened not his mouth in self-defense, but meekly submitted to the terrible ordeal of suffering and death for the world of sinners, none of whom could then appreciate and understand

his motives or his work. Truly, the contrast of such virtue, in comparison with such depravity, encircles the Cross of Christ with a halo of ineffable glory, the broken rays of which, falling upon us, express to us all there is of moral excellence and worth.

In the apprehension, arraignment and crucifixion of Christ three classes of criminals come to view. First, there were those who, *for envy*, delivered him to death. They were the proud, boastful, self-righteous hypocrites, who, realizing their own inferiority, and aware of their own unfitness to be the leaders and saviours of the people, yet so anxiously craved the honors and praises of men and the emoluments of office that they could not brook the appearance of a rival of superior talents and ability. These hated the Lord without cause, save that which originated in their own depravity. These, the mighty men of the Jewish nation, the rulers and religious teachers, the educated men of the nation, the expounders of the law of God, and the interpreters of the prophets,—these wickedly took counsel together against the Lord and against his Anointed; and in their counsels among themselves they acknowledged the superiority of the victim of their hate and expressed the real animus of it—their envy of his rising fame and influence among the people, which tended to their own speedy displacement.

Second, there were those cringing, hireling, menials, too basely selfish to spurn a bribe, or to appreciate a principle, and who are ever willing to sacrifice principle for a trifle of present advantage or gratification. Of this class was Judas, who sold the Lord for thirty pieces of silver, and also all of that infuriated mob which, incited by the priests, cried "Away with him! Crucify him! We have no king but Cæsar! His blood be upon us and upon our children!" Judas loved the money, and these loved the approval of the priests and rulers, and wanted to be on the popular side. How mean the bribe, how base the crime!

Third, there were those cold-blooded, cruel servants of the Roman state who, presuming to have no responsibility in the matter, cared nothing for the honor of justice or the vindication of right. It was their business to execute the mandates of their superiors, and they must do so at their own peril. Looking to their own interests, therefore, it was their *business* to drive the nails through the quivering flesh and to plant the thorny crown upon the victim's head. It was an awful business, but they were schooled to it, so that the groans of anguish failed to reach their hearts. So, regarding the horrid transaction in the light of *business*, they thought only of their booty, and, with frigid indifference, sat down and watched the agony of the Lord, while they cast lots upon his vesture. And some even endeavored to add to the sufferings by cruel taunts and fiendish exultation.

How strange it seems that humanity, originally in the likeness of God, can sink so low; and yet it is all too true. The depth of depravity to which an intelligent being can sink can be measured only by the height of the original perfection and glory. Satan fell from a great height to a corresponding depth, and so likewise man falls to the very depths of iniquity, unless he repent and be converted from the error of his way, and voluntarily submit to the healing influences of divine grace. Sin, with accelerating speed, ever tends downward to more and more vile conditions, until it ends in the shipwreck of everything that is noble and pure; and "sin when it is finished bringeth forth death."

As we look at the various manifestations of wickedness on the part of those who crucified the Lord, it is a sad comment upon human depravity to notice that the very same elements have been in the world ever since; and alas! are present still. And the special victims of their hate have been, and still are, the meek of the earth, who have taken up their cross to follow in the footprints of the crucified One—the body of Christ which fills up the measure of his sufferings. (Col. 1:24.) All through the age there have been those anxious to deliver them to death, who, for envy, hypocritically assumed to be the representatives of God to condemn them, and to seek them out, and hunt them down, and kill their influence, and deliver them over to be crucified. This is the *Pharisaical class*—the class represented by the chief priests, the scribes and Pharisees. There has also always been the hireling class, ready to sell their services to such leaders for the paltry bribes they have to offer—for the favor of their leaders, for the convenience of being on the popular side, or for a trifle of financial or social advantage. This is the *Judas class*—a class which, like Judas and like the priests and scribes and Pharisees, know, and secretly recognize, the truth and righteousness exemplified in the body of Christ, yet who nevertheless dislike them, hate them, and are ever willing to make merchandise of them,—to deliver them over to scorn and contempt, if not, as in former times, to prison and to death, for the mean advantage of popular favor.

Then there are still the cruel *cold-blooded menials* who, with complacency and indifference, and yet with curiosity, sit down and watch the sufferings of the body, and wonder what will happen next. They are surprised and puzzled by the fortitude which daily takes up the cross and follows after Christ; they cannot understand the motives that inspire it; they have no faith in the rewards to which the consecrated look, and they curiously watch them to see if, perchance, their God will interpose and deliver them. And when they see no miraculous interposition in their behalf, but that instead they bear the cross to the bitter end of sacrifice, they regard them, like their Head, as "smitten of God and afflicted," and to the sufferings are added their reproaches. And so every member of the anointed body can say with the Head, "The reproaches of them that reproached thee are fallen upon me."

The important concern to all who are thus suffering with Christ in any measure is that they bear it with the same humility, benevolence and fortitude that characterized him under the most crucial tests of endurance. He was not surprised by the exhibitions of human depravity: he knew that he was in an unfriendly world bound by sin and largely under the dominion of the prince of darkness, and therefore he expected reproaches, taunts and persecutions, all of which he endured patiently while his great loving heart, almost unmindful of its own sufferings, was full of pity and of loving concern for others. Have we indeed so much of the Master's spirit that we can thus suffer with Christ, meekly bearing reproach and trusting to heaven's vindication of us in due time? "If when ye do well and suffer for it, ye take it patiently, this is acceptable with God: for even hereunto were ye called, because Christ also suffered for us, leaving us an example that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered he threatened not, but committed himself to him that judgeth righteously." Therefore let us "consider him that endured such contradiction of sinners against himself, lest we be wearied and faint in our minds." (1 Pet. 2:20-23; Heb. 12:3.) And let us also see to it that we bear the reproaches of Christ as he bore them.—with pity and prayer for the erring and depraved, if perchance God may grant unto them repentance; and with humble fortitude esteeming it a privilege to prove our devotion to the Lord by enduring hardness in his service as good soldiers.

But what shall we say of those who hate the Lord's body without a cause, who for envy deliver them to persecution and death, or of those who for bribes betray the innocent, or of those who, with frigid indifference, but curious interest, calmly watch the sufferings of the body, as the Roman soldiers did of the Head, saying, "Let be, let us see whether Elias will come to save him?" "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united." Their way is the way of death. When the noble spectacle of loyalty to God, to truth and righteousness, and of Christian fortitude in enduring hardness and persecution meekly and patiently, fails to move and win the hearts of men, what more remains to be done for them? The goodness of God exemplified in his children as well as in other ways should lead to repentance; but if it only hardens the heart and steels it against the further influences of divine grace, sad indeed is the condition of such a soul. It is not ours, however, to judge such to condemnation: but it is our part to shun the company and counsels of all such. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: but his delight is in the law of the Lord; and in his law doth he meditate day and night. . . . . For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish."

THE TRUTH DEFENDED IN SCOTLAND

Some months ago we gave a little account of Brother Houston's success in the colporteur work. He is a merchant, but is able to give a considerable portion of his time to special service for the truth, of which he is not ashamed. His business talent and training are thus, as part of his stewardship, being used for the Master. And we might remark that he is not alone in this. In the United States there are a number of business and professional men and many artisans and farmers who are similarly using what time they can disengage from labor for the meat that perisheth. Indeed,

everywhere, those who are filled with the spirit of the truth are finding and using opportunities for serving it.

Brother Houston's activity soon aroused opposition. MILLENNIAL DAWN was attacked through the public press, especially by a minister named Davidson, who endeavored to prejudice the people so that they would not read the DAWN. After several newspaper battles Mr. Davidson evidently thought his tongue would be mightier than his pen, and challenged Bro. H. to a public debate of the questions at issue. His challenge was accepted, and below we give a report of the discussion, by an unknown, clipped from one of the local papers. Bro. H. wrote us that it was his first experience in a debate, but that he felt it to be his duty to defend the Lord's cause, and that he was relying on help from on high. From the report below, he was evidently sustained by the Lord.

"A CRITICISM ON THE DISCUSSION"

"I was present at the theological discussion in Canisbay Free Church on Wednesday evening, and followed both speakers with great interest. Will you kindly allow me to say how very much disappointed I was with Mr. Davidson's method of dealing with his opponent, and why? Mr. Houston affirmed the universal applicability of the ransom sacrifice by Christ, taking as his key text 1 Tim. 2:5, 6—'For there is one God and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.' I think that in the course of the discussion he made, among others, the following points:—

"That in view of our fall in the first Adam, the basis of hope for the human race is in the ransom—'corresponding price'—given by the second Adam, the Lord from heaven.

"That this is confirmed by numerous other statements of Scripture, among which he quoted the following: 'Jesus Christ, by the grace of God, tasted death for every man;' 'as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life;' that the gospel is thus 'glad tidings of great joy which shall be to all people;' that in 'the seed of Abraham'—the church (Gal. 3:29)—'all the families of the earth shall be blessed;' that Christ died 'for our [the church's] sins, and not for ours only, but also for the sins of the whole world;' that 'God so loved the world that he gave,' etc.—John 3:16.

"That salvation is thus a free gift to all men, the conditions being accept, believe, obey.

"That when Christ died millions had gone into their graves who had not known of the coming Saviour even in type and shadow.

"That his, however, is the only name given under heaven among men whereby we can be saved.

"That millions have died since without ever having heard of the 'only name.'

"That justification by faith is the central doctrine of the Christian system.

"That St. Paul argues that they cannot believe in Him of whom they have not heard.

"That therefore all must hear—have a full and fair opportunity before being finally condemned, and that it is only if we sin wilfully, after that we have received the knowledge of the truth, that there remaineth no more sacrifice for sin.

"That the hope of the church—the company to which many are called but of which only a little flock make their calling and election sure, the very elect, his bride, specially called out in the Gospel age—is that she shall share the glory of her Lord as his joint-heir. That the present work of the church is the perfecting of the saints for the future work of service—preparing by following Christ's footsteps of self-sacrifice for being the kings and priests of the next age. That the hope of the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom—the restitution of all that was lost in Adam to the willing and the obedient at the hands of the glorified church. That the ransom does not essentially or by the mere fact of it give or guarantee salvation to any man, but that the knowledge of it, with the corresponding opportunity, will be testified to all men in God's due time.

"That there is no obstacle to belief in all this except the idea that death ends all probation—an idea for which there are no grounds in the Scriptures except the words, 'Where the tree falleth there shall it be' (Eccl. 11:3), which may be interpreted to mean that no change takes place in the period of the grave, in harmony with Eccl. 9:10. That as the hope of the restoration of the Jews is the resurrection from the dead, so in that day (a thousand years), which God hath appointed to judge the world by that man whom he hath ordained, all that are in their graves shall come forth, when all who have not had full knowledge shall receive it. ('I am the resurrection and the life. He that liveth and believeth in me though he die shall live again; and no one who lives again and puts faith in me shall in any wise die until the remotest age. Believest thou this?' John 11:24, 26) That the preaching of the Gospel to all who hear it now is a savor of life unto life or of death unto death, knowledge proving our condemnation if we do not accept the free gift.

"That, *per contra*, the teaching of the Confession of Faith is that all mankind (save and except the elect) God was pleased to pass by and to *ordain them* to dishonor and wrath for their sin; and to assert and maintain that men can be saved by any other religion, or the light of nature, 'is very pernicious and to be detested'—thus absolutely shutting the door of hope for the ignorant masses of mankind.

"That this is out of all harmony with the God revealed to us in the Bible—the God who is infinite in justice, love, mercy, and who gave his own dear Son as a ransom for all.

"Here, surely, was plenty of work cut out for Mr. Davidson. Why did he not take up all, or some, or even one or two of these points, and show wherein they were unscriptural? I venture to say your readers will search your report in vain for an answer to any of these points. Here was constructive matter. What was wanted was destructive criticism. To merely relate the commonly accepted beliefs avails nothing. Why were these passages of Scripture not taken up and their true meaning explained—that is, if the wrong construction was placed upon them by Mr. Houston? Instead, amid much that was wholly irrelevant, and in execrably bad taste, Mr. Davidson read lengthy extracts from the book, MILLENNIAL DAWN, with the view of trying to prove that it teaches 'a second chance.' It was noticeable that the extracts as read met with no marked objections on the part of the audience. The book teaches that to every man is guaranteed one full opportunity in the Second Adam—not that if, in God's providence, one gets an opportunity in this life and refuses he gets another in the next life, but that all who had not heard *will* hear; it will be testified to them in due time. The quotation given by Mr. Houston from the book was a complete answer to the charge that it teaches a second opportunity to those who already had one. 'We do not wish,' says the author of MILLENNIAL DAWN, 'to be understood as ignoring the present responsibility of the world, which every man has, according to the measure of the light enjoyed, whether it be much or little, whether it be the light of nature or of revelation,' p. 145. From this it is manifest that by answering either 'yes' or 'no' to the categorical questions put to him—a most unusual thing, by the way, in a debate—he would be giving a misleading impression of the teachings of the volume in question.

"A 'second chance' to those who have heard and understood the Gospel, and have wilfully rejected it, might be 'unphilosophical, repugnant to Christian thought and feeling, and highly dangerous to morality;' but a plan of ages and dispensations, in the course of which all will come to a full knowledge of the ransom, is highly philosophical, by no means repugnant to Christian sentiment, and, if generally understood, would be a much more powerful lever to morality than the fear of everlasting torment. The world, sir, has outgrown a theology of gloom and despair. Reprobation is scouted all along the line of the best Christian thought of the day; and if Mr. Houston lacked in anything it was in failing to invade his opponent's territory and show up the logical absurdities into which much that is preached as the gospel today leads us.

"As a Bible student I protest against points like those indicated above being scoffed at as 'a mixture of sense and nonsense,' and our would-be spiritual leaders going away fondly imagining that by the re-stating of thousand-times-told platitudes and playing upon our emotions by throwing a sanctimonious tremor in the voice, they had successfully answered important points of Bible teaching affecting the most vital doctrines of our faith."

THE RICH MAN AND LAZARUS

APRIL 26.—Luke 16:16-31.

This parable has long been used as the special support of the horrible doctrine of "eternal torment." If those who thus misuse it would but examine it afresh in the light of the below suggestions they would find it more in harmony with other

portions of the Bible, more beautiful and more reasonable.

(1) It is a *parable*, without doubt; because to take it literally would make of it an absurdity. It simply puts the rich man into flames and torment because of his fine linen and purple and sumptuous living, and not because of any specified evil doings. It likewise puts the beggar into "Abraham's bosom" simply because he was poor and sick, and not for any specified merit or righteousness. And if Abraham's arms are only for the poor and sick he surely has them more than filled long ago; so that the poor and sick of the present time would have no more chance than the well clothed and well fed of getting into his bosom—if this were a statement of *fact* and not a parable.

(2) Since it is a parable, it must be understood and expounded as a parable, and *not as a fact*. In the parable of the wheat and the tares, wheat does not mean wheat but the children of God, and tares do not mean tares, but the children of the devil. The same is true of all other parables—sheep, goats, fish (good and bad), the pearl of great price, ten pieces of silver, etc., etc.: the thing said was *never* the thing meant. It would therefore be as incorrect to say that the rich man and the beggar of this parable were two men as to say that literal sheep and goats, and wheat and tares, were referred to in the other parables.

(3) Interpreting this parable on the lines of interpretation applicable to all parables, we should expect the rich man to represent some class of people, and the beggar to represent another class, and the fire and Abraham's bosom to have equally symbolical meanings.

(4) We suggest the following as fitting all the conditions:—

The rich man represents the scribes and Pharisees (the elder son in the parable of the Prodigal Son) who enjoyed the good things of God's favor and had much advantage every way over the Gentiles as well as over the publicans and sinners (the prodigal) of their own nation. The purple raiment represented the royalty promised to Israel, the fine linen represented their justification through the typical sacrifices.

The beggar who desired the crumbs from the table of the favored represents the sin-sick of Israel, and especially of the Gentiles, who were desirous of God's favor. Some of these Gentile outcasts asked for and received from our Lord "crumbs from the children's table."

The death of both, beggar and rich man, at the same time, represented the change of dispensation which dated from the time that our Lord, just before his death, pronounced over Jerusalem the words, "Your house is left unto you desolate."

The rich man in torment represents the trouble which has been upon the Jews throughout this Gospel age. The beggar in Abraham's bosom represents how the former poor outcasts have been received into divine favor during this Gospel age, and are no longer strangers, but children of Abraham through faith in Christ.—Gal. 3:29.

For further particulars see OLD THEOLOGY TRACTS, Nos. 1 and 32.

The Golden Text chosen shows that those who selected the lesson had the common misunderstanding of this parable.

ENCOURAGING WORDS FROM FAITHFUL WORKERS

England.

DEAR BROTHER RUSSELL:—Just a word to tell you that our little church (thirteen in number) met last evening and joined with the rest of the body in commemorating our Master's death on our behalf. We had a solemn but blessed time, and we realized perhaps more than ever how much his death means to us. We thank God and take courage.

Your brother in the faith, JESSE HEMERY.

Maryland.

DEAR BROTHER RUSSELL:—A little company met at our house and celebrated our Lord's last Memorial Supper. We all felt how graciously the Lord hath dealt with us in leading us out of darkness into his glorious light. We realized our shortcomings and unworthiness of the high privilege of participating in the communion of his death, after being made acceptable to our Heavenly Father through the merits of our Redeemer. After a brief explanation of the symbols, seven partook of the same. We closed with Hymn 276.

All were greatly strengthened, especially as we realized that all the Lord's people everywhere were praying for one another. We also felt, from previous experiences, that we have especial need at this time to encourage one another. May the Lord be gracious unto all, and keep us very humble; "for many are called, but few chosen."

Love from your brother, joined by all the company at Oakland, H. WEBER.

Ohio.

DEAR BROTHER AND SISTER RUSSELL:—I pray for you daily that our Father in heaven will give you a clear conception each day of his will and grace and strength to stand for God and the truth. Oh, how thankful we are (I am speaking for our little assembly here) that God has been pleased to reveal his Son to us, and that we know him as the way, the truth and the life!

Our little assembly is using me for its leader, and I am so weak, dear Brother, that I need your prayers daily; but Oh, I am so thankful that I feel very humble, and pray the dear Lord always to keep me in that way. How much I need to study and meditate on the love of God to usward, in order to get the mind of our dear Lord. Only by continuance in well doing and prayer can we have the spirit's guidance in this wilderness journey. Our daily song should be,

"I love thy Church, O God!
Her walls before me stand."

We met for the Memorial Supper at Brother Fry's. When I saw a good-sized room full, the thought came to me, "Can I serve in a way that will be satisfactory to our blessed Lord and the truth-loving ones?" The answer came like a flash, "I will be with thee and uphold thee; my grace is sufficient for thee; only trust, and lean on me." How strong I was, dear Brother, after the answer came to my whispered prayer! I read a short article on the subject from one of the dear old TOWERS, and Brother Chase gave thanks. All appeared to be deeply impressed and to realize the solemnity and import of the occasion.

Yours in the love of the truth, R. S. MOORE.

[The three letters above are fair samples of about one hundred reports received of the commemoration of the Memorial supper: and probably as many more celebrated from whom we have had no reports. These seasons are becoming more precious yearly. Indeed, we are glad to be able to report that the spiritual health of the church was probably never better than now, the servants of the truth never more active nor more wise, and the triumph of truth over error never more pronounced. God be praised for the privileges and pleasures of his service! This we believe is the sentiment of an increasingly large number.

May the strength and blessing derived from this Memorial of our Redeemer's sacrifice and of our fellowship in it abide with us all as a blessing, fitting and preparing us for further faithful service, and to endure whatever trials and tests our Lord may see best to permit to come upon his flock; we cannot expect that such a season will altogether pass without "siftings" for the wheat, to separate the chaff and the tares.—EDITOR.]

England.

DEAR BROTHER:—The TOWER is as fully appreciated now as at any time during the past fourteen years in which I have been privileged to receive it. Its form and size are convenient; its title page is a sermon in itself; but as "in de wah time" the Richmond newspapers were eagerly welcomed, though printed on the commonest of wrapping paper, so the TOWER would be gratefully welcome for the blessed truth and spiritual food it contains, apart altogether from its outward appearance, necessary though it be that it should be becoming, pure, chaste, sober, unsensational in garb, as a fit covering to the purity within.

I have said it is as much appreciated as at any time; in some respects it is even more so. Articles are anonymous, less controversial matter appears with regard to those who "went out from us" and those not of us; only so much as is necessary, that the true flock may be kept true, and guarded from false shepherds and false and poisonous food; and less prominence is given to "Encouraging words from faithful workers" in the omission (if I remember rightly without referring back) of names of writers. Altogether there is a welcome appearance as of a chastened purity, which without doubt has a corresponding effect upon its readers.

Whilst in heart and mind I give thanks to our Father through Jesus our Lord, that I have been privileged to hear and to accept of the blessed truth of the most holy Word, and to partake of the spiritual food now spread before us, in His due time; I yet, whether rightly or wrongly I know not, have a great distaste for the relation of "personal experiences." Perhaps the liking or disliking of it in different persons may be owing largely to early training and sectarian association; . . . . though the admonition "confess your faults

one to another," in a proper spirit, is fully recognized.

It appears to be a duty, whenever occasion offers, to boldly declare the truth, as far as lieth in one, and certainly it is a great pleasure so to do, and especially to an ear that can hear; but how few these are.

With kindest seasonable greetings and affectionate respects and regards, Yours in the one faith,

[Experience meetings in which the speakers vie with each other in the relation of their past wickedness, or in boastfulness of present grace or attainments, are sure to be injurious in their tendency. But testimony meetings at which each child of God present in simplicity and godly sincerity recalls the Father's care and love and discipline for the week or month preceding are surely very profitable. If each is careful to relate such features of his experience, his trials or triumphs, as will be helpful to others, all will be edified. This letter column is designed to supply such a lack for many of our readers who are isolated and enjoy no such privileges of communion of saints.—EDITOR.]

Illinois.

DEAR BROTHER RUSSELL:—It is now a few years since my eyes were opened to the present truth; and I feel that I ought to write you a few words telling you of the great joy and happiness it has given me. Oh, how thankful I am to God that the "present truth" has illuminated my path! I can not find words to express myself. How I rejoice that I can now see that all the world will be blessed in "due time," and that the time is fast approaching when the Gospel church will be glorified with Christ, our Lord and Head.

Brother Franklin was the first to present the truth to me. I remember very well the first time we conversed about the matter. When he said that death (extinction of being) was the penalty for sin, and when he denied eternal torment, he startled me! I thought it was horrible that a man, claiming to be a Christian, could be so bold as to deny eternal torment for the ungodly. I purchased the first volume of DAWN of the brother, but at that time I could not read English, and not until after two years did I commence to read it. It was hard for me to get rid of all my inherited prejudices; but, thank God! I can now see what the Word of God teaches and also the value of Christ's sacrifice; and I have tried to present the truth the best I could to my countrymen.

I am glad to inform you that in my judgment the Swedish translation of DAWN is very good, and I will circulate as many as possible. Please remember me in your prayers, and be sure that when at the throne of grace I always remember you.

Sincerely yours in Christ, A. T. ERICSON.

"LORD, INCREASE OUR FAITH"

MAY 3.—Luke 17:5-19.

Our Lord's teachings were contrary to the spirit of this world and so adverse to its policy that his disciples felt that to adopt his methods and principles and discard their own really involved a revolution of their former ideas. And in yielding, themselves, as true disciples, they felt the need of a stronger, firmer faith than they had yet been called upon to exercise. They were quite persuaded from the purity and nobility of his character, and from his miracles and his teachings, that he was indeed a teacher sent from God; yet remembering the requirement of discipleship,—"Whoso forsaketh not all that he hath [all his own ideas and will and possessions and earthly prospects], he cannot be my disciple,"—they felt that to continue in this attitude of acceptable discipleship would require a growing faith which would rise to every emergency of his requirements. Hence their request, "Lord, increase our faith."

And they were quite right in their reasoning; for the Lord also clearly shows that the true disciples make progress in the school of Christ toward the full overcoming of the spirit of the world. And this progress can be achieved by faith only—by such full, implicit confidence in his teaching and training as will keep them continually as earnest, diligent pupils under his guidance and instruction. "This is the victory that overcometh the world, even our faith." (1 John 5:4) This, by the way, is very suggestive of what it signifies to be an "overcomer," to whom pertain all the exceeding great and precious promises of the gospel of Christ. It is simply this—that day by day we attentively heed and patiently carry out the instructions of our infallible Teacher and Guide in full, unquestioning faith in his wisdom and love; no matter how heavy will be the daily cross or how severe the discipline. It is indeed a tedious, life-long process, but the end will be glorious; and even the daily discipline, patiently and meekly borne, will bring the present rewards of conscious progress in the great work of overcoming and of a nearer approach to the goal of a ripened Christian character. All of this is implied in the beautiful words, so expressive of the faith and fervent devotion of true discipleship,—

"Nearer, my God, to thee, nearer to thee,
E'en though it be a cross that raiseth me."

We observe that the Lord made no direct answer to this request of his disciples, but that he dwelt upon the power and desirability of faith. He showed that even a weak, but genuine, faith could so lay hold upon the power of God as to instantly root up and replant a tree, and on another occasion he said it could remove mountains into the midst of the sea. Is the suggestion preposterous? No, not to faith: for, bear in mind, faith is not imagination, nor self-will, nor ignorance, but it is a reasonable thing founded upon good and substantial evidence: so that our Lord's teaching here implied what on another occasion he clearly stated; *viz.*, that the request be made according to the will of God. (John 15:7) Thus, for instance, if the least disciple were assured, on good evidence, that the removal of such a tree or mountain would be a part of the divine will, and that it was his duty to do the commanding, he should have equally strong faith in the results. Thus it was when the Lord caused the barren fig tree to wither. This, observe, was not to satisfy mere idle curiosity, but like all of his miracles, which God wrought by him (Acts 2:22), it was for a definite and wise purpose, to teach an important lesson, and also to convince his disciples of his divine recognition and authority.

But since there is no basis of evidence for faith that the will of God is to remove literal trees or mountains in answer to any idle or self-willed or ignorant commands of men to do so, a genuine faith in his willingness to do it now is an impossibility. But regarding the tree and mountain as symbols of difficulties and obstructions in our individual Christian course, or in the general course of God's work, we know that "miracles" are wrought for those who exercise faith; and they going forward in the strength of the Lord, are thus permitted to overcome difficulties and to work righteousness otherwise impossible.

While the Lord made no direct answer to this request for an increase of faith, his whole subsequent course with the disciples was a fulfilment of it. And so it will be with us if in a similarly true spirit of discipleship we pray, "Lord, increase our faith." The increase of faith will come, not by a miraculous infusion, but in the natural process of the Lord's leading and training. In the school of experience, in following his leading and in the blessed results of each step of the way, faith develops and grows.

Verses 7-10 show that it is in the Lord's service we are to look for the rewards of faith, the special manifestations of divine favor, in the removal of obstacles and difficulties found to be in the way of our progress in his service by cultivating Christian character in ourselves and others, and in ministering generally to the furtherance of the divine plans. We may not expect these rewards of divine favor except as we prosecute the service. And when they are received we are not to regard them as evidences that we have done any more than it was our duty to do. As servants of God we owe him the full measure of our ability; hence we may not feel that we have merited or earned the great blessings of heavenly inheritance and joint-heirship with Christ. We have merely done our duty; but God, with exceeding riches of grace has prepared, for those who lovingly serve him, rewards far beyond what they could have asked or hoped for. We can do no works of supererogation; even at our best our service is marred by many imperfections, and could never find acceptance with God except as supplemented by the perfect and finished work of Christ.

Verses 11-16 show how the rewards of faith, which are of God's free grace and by no means earned by our faith, should be gratefully received. The samples given illustrate the fact that the rewards of faith are not always gratefully received. Here were ten lepers cleansed, and only one returned to give thanks and worship. So also of the many who receive justification by faith, the forgiveness of sins and reconciliation with God through Christ, how few return to present themselves living sacrifices, thank-offerings, to God, their reasonable service!

VIEWS FROM THE TOWER

Christian (?) Italy, like other Christian (?) nations of Europe, has been trying to do its duty to the heathen of Africa to teach them something of modern civilization, as represented in the liquor traffic and in land-grabbing. Italy felt that duty called her to conquer and "protect" the Abyssinians; —that is, she would "protect" such as she did not destroy with her modern implements of warfare, that they, as her slaves, might be heavily taxed and help her to live in luxury and pay the interest on her present enormous debt. But the Abyssinians surprised the world by nearly exterminating the army invading their home. In view of this they may be regarded as less "barbarous" than Italy had supposed, and as not needing Italy's civilizing taxation.

Christianity was introduced into Abyssinia as early as 330 A. D., but it was of the corrupt type so early prevalent, and represents many of the errors of the Romish, Greek and Armenian systems. But Protestant missionaries and Bibles published for them by the British and Foreign Bible Society have done much to elevate their moral and religious standing. What will the Abyssinians now think of the British assisting the Italians by advancing upon them the Egyptian army?

The following from *La Figaro* purports to be a letter from Negus Menelek, king of Abyssinia, to Mr. F. S. R. Clark, an English missionary, Feb. 3, some little time before the Italian army attacked him and was defeated. We quote as follows:—

"You are mistaken in believing that I do not care for your prayers. All prayers of believers are dear to me, even when they come from the children of Europe. Not all are aggressors in my kingdom; not all commit the iniquity of attacking those whom they hope to find weaker than themselves: not all have bent the knee before Baal, the god of destruction and the slaughterer of brothers. Many, I am sure, still truly adore the God of the cross, the God of justice and of peace. With them I feel in perfect communion of faith, and I am happy that they pray for me, for my household and for my people.

"I only wish they would make truth dwell in the sanctuary, and that instead of a mutilated gospel, which explains the confusion and the infidelity of the peoples of Europe, they would return and lead others back to the true gospel which began with the creation of the world.

"By what right do they efface the whole portion of it which precedes the coming of Jesus Christ, and have they done away with what God established for all time?

"What you call the Old Testament is as true as the New, and what is contained in it must be respected and observed by those who follow Jesus and the apostles, announced by the prophets.

"Never did Jesus abolish the distinctive mark of his race, since he was subject to it by his mother on the eighth day. [*Circumcision*, still practiced by Abyssinians.] To suppress that which God established "from age to age and from forever to forever" is to weaken the faith, is to furnish the same spectacle shown by the Christians of Europe. It is not only without that they use violence, but also within, against the Jews who are, nevertheless, Christian souls, and to whom we owe our Saviour. There are more than 300,000 of them in my kingdom, and, though they enjoy almost complete independence, they are obedient and industrious subjects. They never conspire, pay all tributes, and respect our abuna as much as do the Christians. If they are worse in Europe, it is because the Christians, too, are worse. Our Lord Jesus forgave them on the cross: why should we persecute them? You [English], at least, do not persecute them. May the other Christians of Europe imitate you.

"What you need is to return to our God, to observe all his ordinances, to no longer separate Moses and the prophets from the apostles or St. Peter from St. Paul. Whoever wishes to serve God must humble himself and obey. You know that, envoy of God. Teach it in Europe and Asia. I am having it taught in Africa.

"May the grace of our Lord Jesus Christ be with you.
Menelek."

Little as we have in common with any of the so-called "Catholic" systems of Christian religion—the Greek, Roman, Armenian and Abyssinian—we nevertheless consider it a shame that, if the Armenians cannot be protected from the Mohammedan Turk, the Abyssinians must be scourged by Roman Catholic Italy, backed by Protestant and enlightened Britain, while civilized France has just finished a conquest of Madagascar, which for some time has been known as "the *first* heathen nation converted to Christ" in modern times. The heathen pay dearly for their acquaintance with civilization and so-called "Christian nations." Evidently selfishness is the basis of all this injustice. All this, however, may be a necessary experience to prepare men for the true kingdom of Christ.

* * *

In Chicago a number of Presbyterians broke away from the Fullerton Ave. church, and, with "Rev. Dr. John Rusk," organized an independent congregation known as the "Church Militant." This church, in order to emphasize their Christian (?) liberty, recently invited Col. Robert Ingersoll to *preach* (?) to them. Mr. Ingersoll did so on Sunday, April 12. The public press account is as follows:

"With a prelude that included an invocation, the repeating of the Lord's Prayer in unison, the reading of the tenth chapter of Luke, beginning with the twenty-fifth verse, the singing of a Hosanna, of "Nearer my God to Thee" and "America," Col. R. G. Ingersoll stepped to the rostrum of the Church Militant and for nearly two hours expounded to the congregation his views upon 'How to Reform Mankind.'

"Although admission was strictly confined to ticket holders, the street in front of the theatre was blocked with people long before the opening of the doors, and even after the interior had been packed more than a thousand men and women besieged the entrance. On the stage were 400 or more representative citizens, including nearly every member of the Appellate and Superior judiciary and several county officials, delegations from every medical and law college and institution of learning in the city and suburbs, and a number of retired preachers. Every sect and denomination of importance, without exception, had its representative.

"When Col. Ingersoll made his appearance, arm in arm with Rev. Dr. Rusk, there was loud applause. In the prayer that followed the musical exercises Rev. Dr. Rusk asked for a special blessing on Col. Ingersoll as one who was endeavoring to show the world how this life might be made one of usefulness and joy. Rev. Dr. Rusk invoked a dispensation for Col. Ingersoll's wife and children, and in his introductory remarks spoke of the agnostic as 'the man who is endeavoring to do this world good and to make it better.' Rev. Dr. Rusk added that this was no time to reason, no time to disagree with the faiths of men or beliefs of men, when they were trying to make the world better than they found it. No matter, he said, whether a man believed in God or not, if he expounded the truth.

"As Col. Ingersoll stepped to the rostrum he was welcomed with applause that lasted for over a minute. His text was from Shakespeare, 'There is no darkness but ignorance.' He discoursed fluently on the evolution of intellect and the necessity for education; on the evils of war, showing that it costs $6,000,000 per day; on how to lessen crime by teaching criminals 'the *naturalness* and harmony of virtue.' [A difficult lesson for intelligent men to learn. All of their experiences attest the contrary, and agree with the Scriptures that to the *natural* man virtue is quite unnatural. ED.] He advocated homes for all the people, proper, useful education, etc., and then gave his views of what a church should be, as follows:

"'Now it seems to me that it would be far better for the people of a town having a population of 4,000 or 5,000 to have one church, and the edifice should be of use not only on Sunday, but on every day of the week. In this building should be the library of the town. It should be the club house of the people, where they could find the principal newspapers and periodicals of the world. Its auditorium should be like a theatre. Plays should be presented by home talent, an orchestra formed, music cultivated. The people should meet there at any time they desire. The women could carry their knitting and sewing, and connected with it should be rooms for the playing of games, billiards, cards, and chess. Everything should be made as agreeable as possible. The citizens should take pride in this building. They should adorn its niches with statues and its walls with pictures. It should be the intellectual centre. They could employ a gentleman of ability, possibly of genius, to address them on Sundays on subjects that would be of real interest, of real importance.'"

This is a "natural" man's mistaken conception of what *Christ's* church should be. He rejects Christ, and cannot be expected to have his spirit or mind on the subject of what, why and how his church is "called" "out of the world." And alas! The church, two-thirds full of unconverted, "natural" men, see no better than this infidel teacher. Indeed, to "natural" men the advice of "natural" men must appear more reasonable and more consistent than the teachings of the Word and spirit of God. It does not surprise us, therefore, to see

many turned from the truth unto fables (2 Tim. 4:4), and congregations and denominations moving from the hopes and methods set before us in the gospel to hopes and methods of their own misconceptions and unbelief.

But the close of the address pictured the *real* church of God glorified, in a manner and degree little realized by the orator, who meant rather to describe Nature—his god. He said:—

"The firmament inlaid with suns is the dome of the *real* cathedral. The interpreters of nature are the true and only priests. In the great creed are all the truths that lips have uttered and in the real litany will be found all the ecstasies and aspirations of the soul, all dreams of joy, all hopes for nobler, fuller life. The *real* church, the *real* edifice, is adorned and glorified with all that art has done. In the *real* choir is all the thrilling music of the world; and in the starlit aisles have been, and are, the grandest souls of every land and clime."—Compare Eph. 2:21; 2 Cor. 6:16; 1 Pet. 2:4, 5; Rev. 3:12; 21:22; Matt. 13:43.

The "Church Militant" convinces us that it is free—not only free from Sectarian supervision and creed-bondage (a good thing), but *free also from Christ*, a very dangerous freedom. Yet it is still true that truth only can make *"free indeed."* Whatever the state of their hearts, if Christians at all, they sat for two hours in the seats of the scornful and took counsel of the ungodly. The blessed of the Lord do not so, as is particularly stated in the first Psalm.

How this circumstance shows the blindness of Christ's professed followers, that they who should be the light of the world should be so dark that they feel their need of, and request the instruction of one whom the god of this world hath blinded; who is so blind that the light of the glory of God as it shines in the face of Jesus Christ our Lord has not yet penetrated his mind;—almost as blind as the "fool" mentioned in Psalm 14:1. Verily, Mr. Ingersoll chose a good text, There is no darkness like ignorance; and if, as the Scriptures declare, "The reverence of the Lord is the beginning of wisdom," then Mr. Ingersoll is still in gross darkness, the "True Light" not having shone into his heart. What could he know or teach of the true hope for the groaning creation?

We have not yet heard whether or not some of the brethren in Chicago improved the opportunity to offer to the congregation, as they came out, some of the truth in printed form, but if they did not they missed a grand opportunity. There probably were some of the really truth-hungry children of God there, who, starving for lack of true food for their souls, are looking and feeling after it in a wrong direction. All men are awaking, and all as they awake are hungry: Satan will supply them poisoned food in abundance and under favorable conditions; let us who have the truth redouble our activities if we hope to hear our Master say, Well done! good, faithful servant, ... enter thou into the joy of thy Lord.

* * *

The Christian Denomination, otherwise known as "Disciples," have very rigid ideas respecting baptism (immersion in water). They teach that immersion is the door to justification, or forgiveness of sins and acceptance as God's people. They lay stress upon the Apostle's statement in Acts 2:38, and fail to notice that he spoke to the Israelites, already God's people (verse 36), and not to the Gentiles. They overlook the fact that it is faith, not water, that justifies.—Rom. 5:1; 4:2-4, 13, 22-24. See TOWER for June 15, '93.

The Cedar Ave. Disciple Church, Cleveland, having recently broken over the unwritten law of the denomination, and having received into membership a Christian man who had not been immersed, a great stir has ensued, and, as a sign of disfellowship, the donation of this church to the *Foreign "Christian" Missionary Society* was refused. But nevertheless the influence is spreading, and the South Side Christian Church of Indianapolis is also receiving members who have not been immersed.

The result will no doubt be a disruption of the denomination, for its membership will be started to thinking; just as other circumstances are arousing thought in other denominations. It is all a part of the shaking and waking up, proper to this time of "shaking" (Heb. 12:28), that the true Christians of all denominations may get free from denominational thraldom; henceforth to be bound, not as members of human institutions, but each as a branch in the true vine—Christ. Instead of unions in cliques, societies and denominations, bound tighter and tighter to prevent disintegration, each individual Christian must stand free from all human alliances, that he may be most completely united to Christ, and, in fellowship and bonds of love only, with all who have Christ's spirit. The fall of Babylon means the setting at liberty of those whom God calls "My people."—Rev. 18:4.

* * *

Abbe Courbe, parish priest of Dion, Vichy, France, has just published a book, which he distinctly states is done with the consent of his superiors, in which he presents the view of a future Millennium. (This is the very opposite of the Roman Catholic theory, which all along has claimed that it was fulfilled during the period of Papal triumph, from the eighth to the eighteenth century, closing with Napoleon's triumph, which it claims began the "little season" of Rev. 20:3, 7. This book may be an attempt to "hedge" a little, and indicates at least a *doubt* as to the previous interpretation.)

The title page of the book, translated from the French, reads as follows:—

"The great occurrence ("coup") with its probable date. That is to say the great chastisement of the world and universal triumph of the church, which will probably occur between Sept. 19 and 20, 1896. The secrets of La Salette compared with the prophets of the Bible and other authorities."

As here indicated the author expects a one-day (24 hour's) battle, whereas we see from the Scriptures that it is a forty-year battle day, begun twenty-one years ago, whose latter part is to be a time ["day"] of trouble such as never was before. (Dan. 12:1) Like the bloody predictions of others for this year, this of course will fail. The year will doubtless bring its share of troubles, but much remains to be done before the great revolution shall occur which will wreck society.

* * *

Electrician Thos. A. Edison has developed the "Roentgen ray" or "X ray" to such a degree that in a recent experiment he was able with his naked eye to look through an eight-inch block of yellow pine and see the outlines of his fingers. He has still greater hopes of future experiments.

Professors Pratt and Wightman have conceived that these penetrating rays might be utilized not only in locating diseases but also in curing disease by killing the disease germ. They have been experimenting with the germs of Diphtheria, Cholera, Influenza, Typhoid fever and Consumption; and report excellent results. They believe that the X rays will kill these disease germs or *bacilli* and thus stop the dreadful ravages of these diseases. These things are telegraphed throughout the world, yet how few realize their meaning—that the long-promised "times of restitution" are approaching and that our *present* Lord is thus making ready for blessing the world physically, by natural means, which are none the less of his providence.

If any one wonders how restitution could possibly rejuvenate the aged, let him read of a sample case, possibly granted for the purpose of illustration, as follows:—

"Middlesboro, Ky.—Mary Crabtree, who will be 91 years old the 15th day of August, is now in possession of all her faculties, has cut a new set of teeth, and can read without glasses. The most remarkable fact of all, however, is that her hair, which was snowy white, began to turn dark again eighteen months ago, and now is of a dark, glossy brown, just the color it was when she was a girl of eighteen."—*The Philadelphia Press.*

"HAVE THEY NOT HEARD?"

"But I say, Have they not heard? Yes, verily their sound went into all the earth and their words to the ends of the world." Rom. 10:18.

By many, this scripture is understood to mean that in Paul's day the Gospel had been preached everywhere and heard by everyone. This is a mistake, as we shall see. To make *such a statement* would not only contradict Paul's utterance in the fourteenth verse of this same chapter and elsewhere, but it would also contradict *facts*, for we know that the Gospel was not preached before Jesus came, and that, since then—during the few years after, when Paul wrote this epistle—it never reached in the remotest sense, *one-tenth* of all the world. It could not have reached the vast countries then undiscovered and unknown—America, Lower Africa, Further Asia, Australia, etc.

The Apostle's meaning will be clear when his discourse is considered as a whole. The ninth, tenth and eleventh chapters should be taken together, and studied as one subject. Then it will be seen that the apostle, by reasoning from the Old Testa-

ment Scriptures, is showing that the Gospel is to be preached to *all the world*, and not to Israel only, as some imagined. To support his argument he repeatedly quotes from the Prophets. This is not clearly shown by the ordinary translation, in reading which it is difficult to discern which are Paul's words and which the statements of the Prophets.

It should also be borne in mind that the Prophets seldom speak of things as future, but instead, they take a future standpoint and speak of things future as though they were accomplished in the past. Thus Isaiah, in referring to the birth of Jesus—a thing then future—spoke of it as though already accomplished, saying, "Unto us a child *is* born, unto us a son *is* given." (Isa. 9:6.) Thus also "*went*," in the above text, should be understood; and the real meaning of the passage is seen to be "Verily their sound *shall go* into all the earth." In harmony with this custom of the Prophets, our translators should have rendered Paul's expression as future also. It would then read: "But I say *Shall* they not *hear?* Yea, verily their sound shall go into all the earth." The same Greek word here translated *heard* (past tense) is in Acts 3:22, 23, and elsewhere translated *shall hear* (future tense).

To set our view of Paul's argument clearly before you, we will briefly paraphrase Romans 9:30 to 11:36, placing Paul's quotations from the prophets in italics.

[Rom. 9:30-33.] What must we conclude, then, concerning God's dealings with Israel and the Gentiles? We conclude that though Israel has been seeking to be right and justified before God for over 1800 years, and the heathen nations were indifferent to and ignorant of it, yet now that it is offered, Israel will reject and the heathen accept the Gospel. Why? Israel, as a nation, is really hindered because they expect it by *works*, while the heathen will be better prepared to accept it by faith in Christ's finished work. Israel, feeling so confident that she can approve herself to God by works of obedience, stumbles at the simplicity of the Gospel and cannot believe that

"Jesus died and paid it all,
All the debt we owe."

Therefore, instead of accepting of Christ's *ransom*, they stumbled over and rejected the only *way* to God. This was foreshown by the prophet's words: "*Behold I lay in Sion a stumbling stone, and rock of offense; and whosoever believeth on him shall not be ashamed.*"

[Chap. 10:1-4.] Though I speak thus plainly about Israel and their stumbling, do not understand me to rejoice in their fall, for I desire and pray that they might be saved. I do not accuse them of indifference and willful unbelief; nay, they have great zeal for God, but they have a plan and way of their own, and are thus blinded and cannot see God's way and plan of justifying through a ransom. Hence they are striving to keep the Law in every particular, which in their degenerate condition is an impossibility, and are rejecting Christ, who before the tribunal of justice became the ransom, substitute, or representative of all who will accept of his service; and for all such he met and fulfilled the claims of the Law—DEATH.

[Vs. 5-10.] Moses explains (Lev. 18:5) that the man who *does right* according to the Law shall continue to live, and not die; but in all the time since Moses thus wrote, none have succeeded in meriting life—death claimed all. It is therefore useless to longer look to works. We are proclaiming that Christ is the end of the law for righteousness to every one that believeth. Jesus' death settled the claims of the law upon all who accept his ransom, and this is the glad tidings which we now proclaim, that a right to life may be had by accepting of the redemption provided in Christ's sacrifice for our sins.

But, my brethren, as Moses also said (Deut. 30:11-14), this thing is not hidden from them, neither is it afar off, difficult to understand, and those who banish prejudice and exercise faith will not say, Who ascended into heaven to bring Christ down from above, or who descended into the grave to bring Christ back from the dead? But what will faith say? Faith will say just what Moses said (Deut. 30:14). The word (that is, the truth which we preach), is nigh thee, even in thy mouth and in thy heart—it is reasonable and plain that you may understand. Faith accepts the coming of Christ from above, his death, his resurrection and ascension, and finds abundant foundation in the words of Jesus, the Prophets and Apostles—unimpeachable witnesses. Unless you believe this, you of course cannot accept of his sacrifice as being the *end of the law* and the cancelling of its death-penalty against you as a violator of it.

But if you would lay hold of this great salvation, you must publicly and openly confess that Jesus is *Lord*—your Master; that by his death he purchased you and thus became your owner; for "To *this end* Christ both died and revived, that he might be LORD [owner, master] both of the dead and living." (Rom. 14:9.) And you must not only own and believe that he is your purchaser, Redeemer and LORD, but also that he is a *living* LORD—that God raised him from death and highly exalted him to a higher nature than that which he gave as our ransom. To believe and thus confess is acceptable with God, and to such believers it will be plain that Christ settled all the condemnation of the Law against them, and such may have *joy and peace* in thus believing. After all, it is with the heart that men believe. No matter how much their minds may be convinced of the truth, if their hearts are stubborn they will not believe. Brethren, get your hearts right, and then you will be able both to believe on and confess Jesus as your *Lord*.

[Vs. 11-13.] This general principle of faith and release from condemnation in God's sight, is proved by the prophet's words to apply not only to Israel but to all mankind, viz: "WHOSOEVER *believeth on him shall not be ashamed.*" This shows that no matter how much preference was shown the Jew under the Law, there is to be no difference shown under the Gospel, for the same *Lord* over all is rich enough to settle the claims of all that come unto him and ask for a share in his ransom. We have proof of this in the prophecy which says: "WHOSOEVER *shall call upon the name of the* LORD *shall be saved.*"

[Vs. 14-17.] And this brings us to another question, namely: Is it not very proper to preach the glad tidings of ransom and salvation through Christ to the Gentiles or heathen, as well as to Israel? Certainly, the quotation last made implies *this;* for how could all *call* on Christ as *Lord* without believing? and how could they *believe* on him except they should hear? and how could they hear without a preacher? and how can preachers go forth truly unless commissioned and sent of God. Hence it is evident that God meant this *glad tidings* to be preached to the Gentiles and to every creature. Not only can we reason it out logically thus, but we find a positive statement that the *glad tidings* will be preached, which implies that the Law will be at an end to every one who heareth and believeth. The prophets Isaiah and Nahum testify of this preaching, saying: "*How beautiful the feet of them that preach the gospel of peace* [reconciliation through his blood—the remission of sins] *and bring good tidings of good things,*" which come as a result.

But we must not hastily suppose that when preached all will receive the glad tidings; for the Prophet, speaking of things future as though they were past, again testifies of the result of the preaching, saying: "Lord, who hath believed our report?" which implies that the real believers and confessors would be few, at least for awhile. But this proves that *faith* is to be the result of hearing—hearing God's truth.

[Vs. 18-21.] Now we inquire, Will the fact that few will believe prove that the testimony will reach only a few? No, it is bound to reach *all*, in proof of which I again quote from the Prophet. He says: "*Their sound went* [shall go] *into all the earth, and their words to the ends of the world.*" This proves that the Gentiles shall yet have this Gospel preached to them. Now how about Israel? Shall not they as a people come to know—understand and appreciate—the glad tidings? Yes, but not for a long time; they are yet a stiff-necked and stubborn people. As Moses said, God *will* (have to) *provoke you to jealousy by them that are no people, and by a foolish nation will anger you.*

But Isaiah speaks yet more pointedly of Israel's rejection of the message and the acceptance of it by the heathen, saying: "*I was found of them that sought me not, I was made manifest unto them that asked not after me.*" And speaking of Israel he says, "*All day long have I stretched out my hands to a disobedient and gainsaying* [or self-willed] *people.*"

[Chap. 11: 1-5.] In view of these declarations of the Prophets showing that Israel will have to be thus dealt with and disciplined, I ask: Hath God utterly cast away his people Israel? God forbid; for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not utterly cast away his people whom he formerly recognized and favored. Call to mind Elijah's prayer against Israel, saying: "*Lord, they have killed thy prophets and digged down thine altars, and I am left alone, and they seek my life.*" But what was God's answer? "*I have reserved to myself seven thousand men who have not bowed the knee to Baal.*" Even so at this present time there is *a remnant* who through God's favor will accept the glad tidings and will not stumble.

[Vs. 6-8.] But now another point; this *remnant* is not saved by the works of the Law, nor because they *almost kept it*, but by accepting of God's favor through Christ. While Israel as a nation fails to receive the blessing sought by works of the Law, the chosen ones, the remnant of Israel and those of the heathen who receive the glad tidings—these get the blessing. These being justified, not by works, but by faith in Christ as

their Redeemer (substitute), thereby gain the privilege of becoming sons of God on the divine plane and joint heirs with Jesus Christ in the coming kingdom. The rest, both of Israel and the nations, will be blinded to the Gospel glories. The God of this world will blind them all except those who by faithfulness make their selection sure—a "little flock."

[Vs. 9, 10.] David also foretold Israel's stumbling, saying: *Let their table be made a snare and a trap and a stumbling-block and a recompense unto them"* [*i. e.*, their downfall shall be over the very blessings which God gave them; over *their blessings* they shall stumble. God had given them *food* such as he gave to no other people—to them God had committed the oracles of truth, the prophecies and the types which shadowed forth the sacrifice for sin, and the blessings following that atoning sacrifice; yet becoming proud and vain of the honors conferred; they thereby *stumbled* over the very graciousness of God's plan shown to them in types.] Thus their eyes were darkened, and they were bowed down to see only the earthly promises.

[Vs. 11-14.] But now we come to another question—admitting that Israel will and is stumbling as foretold—I ask: Have they stumbled to fall irrevocably—will they ever again come into fellowship with God? God forbid that they should forever remain cast off; the significance of their fall is rather to be a *blessing* to the Gentiles than a permanent *injury* to Israel. And we may reason that if their fall from favor results in the riches to the world—the Gentiles—then their restoration to favor, which God's promises guarantee, will imply an *abundance* of divine favor both to Jew and Gentile. I speak to you Gentiles thus, because being the apostle to the Gentiles I desire to show the importance of the Gentiles in God's plan, and to stimulate my countrymen to emulation, and thus recover some of them from blindness.

[Vs. 15-21.] Thus is seen the breadth of God's plans. We know that there are certain promises made to Israel which must yet be fulfilled; and if they be temporarily postponed and a blessing unexpectedly given to the Gentiles, it argues that God's plans, as we now see them, are broader than we had at first supposed, and include Gentiles as well as Jews; for if the casting away of them opens a door of favor to the Gentiles, what shall the receiving of them be but life from the dead. That is to say, God's promises to Israel are such as imply their resurrection from death—their restitution—and now that we learn that the World in general is reconciled to God and their sin atoned for by the ransom, we may reasonably conclude that "life from the dead"—restitution—will come to all the heathen as well as to Israel. We see Israel to be merely a first-fruit of the world, the first-favor; and if God has a blessing for them as promised, it follows that he has the same blessing for other nations, for if the *first-fruit*, or sample, be holy—acceptable and blessed of God—so also the mass which it represents.

If the root or original promise of God made to Abraham and Israel retain its life, it must bring forth the promised fruit—the blessing of all the families of the earth. The root of these promises is Abrahamic and Israelitish, and though some of the natural branches or offspring were broken off, and wild heathen branches grafted in instead, with them to partake of the life from the root—yea, the very fatness of the promise—yet they should not be puffed up against the broken off branches, but humbly and thankfully remember that they are occupying the place originally belonging to the natural descendants. Walk humbly, for if because of pride and unbelief they failed and were cast off, God would be as likely to cut off the wild branches under similar circumstances.*

[Vs. 22-24.] Here we find two prominent characteristics of our Heavenly Father illustrated—his love and his justice—his goodness and severity. He is abundant in mercy and goodness, but will by no means clear the guilty. His goodness is manifest by the promise and the blessings it contains and his severity or justice in the cutting off from those favors of all the unfaithful. But even in cutting Israel off, God is merciful and kind; and even though cut off they may be re-engrafted, if they exercise the needful faith.

THE MYSTERY

[Vs. 25-27.] Here is a point not generally known; it is a secret as yet—a *mystery*—and will show you that God's plan is more comprehensive than you have yet appreciated; and by showing you that you have not all wisdom, it will enable you to keep humble and to search for the further unfoldings of God's plans. The mystery is this: The blindness and breaking off of Israel will not continue forever, it will only last until the choicest, fittest branches from the Gentiles have been properly engrafted on the root—the Abrahamic promise. Then the broken off branches shall be reunited to the root. The fact is, the root or promise contains a double set of branches: first, the *select branches* (natural and engrafted) the spiritual seed of Abraham—the Christ which is to bless all nations; and secondly, a lower order of re-engrafted branches (Israel restored)—the natural seed of Abraham through which the spiritual seed will principally operate in blessing all nations.

Thus seen *all* Israel will be *saved* FROM THEIR BLINDNESS in due time, and shall yet share in the very blessings they *expected* when they were broken off, viz.: the natural or earthly part of the blessings—the better or spiritual part of the Abrahamic blessing being conferred upon the *elect*, the chosen, who through much tribulation and crucifixion of the flesh and following of the Master are counted worthy of the *chief* honor—the spiritual blessings. In proof of what I state as to the recovery of Israel from her cast-off condition, I quote Jehovah's words by the prophet: *"There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them when I shall take away their sins."*

[Vs. 28-30.] This prophetic statement shows us, beloved Gentile grafts, that though the natural branches are treated as *enemies* for the present, and for your exaltation, yet really they are still beloved of God, and he has blessings yet in store for them, as promised to their fathers; for any free gift and promise which God makes is sure of fulfillment. He knew all about this temporary lopping off, before he made his promises concerning them, and knowing the end from the beginning makes it unnecessary for him ever to repent of a promise made to any.

Let us now analyze this prophecy and see that it implies what we have before suggested to be God's plan, viz., to bring the natural branches again into God's favor. *Jacob* clearly means *fleshly Israel*, and from these ungodliness is to be turned away—but not until God himself shall "take away," or "put away," or "blot out" their sins. As elsewhere shown, the sins of the world are not put away, until the close of the Gospel age, until the sufferings of the *body of Christ* are ended. During this age, only the sins of those who *now believe* are cancelled or put out of sight by God. But he who *now justifies* believers will then justify them, as believers in the ransom, and he will thus take away their sin through the ransom which he gave for sin—even his Son.

In turning away ungodliness a *Deliverer* is made use of. This is none other than Christ, the Great Deliverer whom Moses promised. He shall deliver from all evil, from death, from pain and sickness, from ignorance and blindness, from every oppression of the Devil. He shall bind Satan and set free his captives, for he is Jehovah's Deliverer. This deliverer is the complete Christ, the members of the body with the head united, complete—no more twain, but *one*. This deliverer comes out of *Zion;* it is the first-born of Zion's offspring—the overcomer and heir of all things. Hence, *before* the promised blessings come to Jacob (fleshly Israel) the heir of the spiritual blessings must *first* be developed.

Nor should we suppose that the blessings and deliverances will stop with Jacob, for, as already shown *they* are but first-fruits of restored mankind, and when they are turned to God, they shall become a channel through which the Deliverer will bless and release "all the families of the earth."

[Vs. 31.] Lift up your eyes and take now a comprehensive view of God's dealings with Israel—both spiritual Israel and "Israel after the flesh"—and see how grand and large is the plan of God which as yet is only budding. As for a long while you (Gentiles) were strangers and aliens from God, and *seemingly* unloved and uncared for, yet now have obtained mercy and favor, while fleshly Israel is cut off, even so these of the fleshly house are now unbelievers and cut off, that by and by they may obtain mercy and find favor *through you:* that is to say, God is blessing them at the very time he is cutting them off, for in blessing you and preparing the *spiritual seed* and Deliverer, he is making ready to bless them *through you*, when you as the body of Christ are complete. (Gal. 3:29.) Thus through the mercy which God now shows you, he is also providing *mercy for them*, to be manifested in his due time.

[Vs. 32.] God treated Israel as a nation of unbelievers, and cast them aside nationally in order that he might have mercy upon them, and bring them as a people to inherit the earthly promises made to *them*.

Looking at the deep workings of God's plan thus, in the light of what he tells us is *future*, as well as *past*, we can but exclaim: Oh, the rich depths of God's wisdom and knowledge! how useless for us to try to discover his dealings except as he is pleased to reveal his plans to us. His doings are all

*How we see this fulfilled in the breaking off of the Gentile branches—the nominal Church—now blinded and cast out and only the elect few branches, "the little flock," remaining. They are no more respected than were the natural branches, and are broken off for the same cause.—Rev. 3:15-17.

mysteries to us except as enlightened by his spirit. Who knew this gracious plan, so much beyond human conception? Who helped the Lord to arrange such a plan, think you? This is not human wisdom and supposition. God only could be its author. A Jew never would have planned to graft in Gentiles to share the *chief* blessings of the promise! A Gentile never would have arranged the original stock and branches Jewish and himself a favored graft. No, the plan is clearly of God, and illustrates well both his goodness and just severity. Of him is all the plan, and to him be all the glory forever.

When the spirit of Paul's argument is caught, it can be clearly seen that he quotes from Isaiah the words "*Their sound went into all the earth and their words to the end of the world,*" not to prove that the Gospel had been universally published, but that it *would be* in due time. "All shall know me, from the least of them unto the greatest of them."—Jeremiah 31:34.

"GOD BE MERCIFUL TO ME, A SINNER"

MAY 10.—Luke 18:9-17.

Golden Text—"The publican, standing afar off would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me, a sinner."—Luke 18:13.

While the Pharisee presents to our minds the extremes of conceit, selfishness and hypocrisy it is always well to remember that there are many approaches to that disposition which give sure signs that those who have and who are cultivating them will by and by mature the same kind of fruit unless they change their course. The spirit of meekness, which is the spirit of all true children of God, is the very opposite of the spirit of proud, boastful self-righteousness. It is only this spirit that can gain the ear of the Lord and bear away the answers of peace, as illustrated in the case of the publican so strikingly in contrast with that of the Pharisee.

How this calls to mind the words of wisdom and of warning to guard against every approach to a spirit of pride and vain glory:—"Be sober, and watch unto prayer;" "Be sober, be vigilant" against "your adversary, the devil; I say . . . . to every man . . . . not to think of himself more highly than he ought to think, but to think soberly;" "In simplicity and godly sincerity" have your "conversation in the world." (1 Pet. 4:7; 5:8; Rom. 12:3; 2 Cor. 1:12) It is the intoxication that comes from imbibing the spirit of the world that leads to that foolish boasting of which a man in his sober senses would be ashamed, and such intoxication is an abomination in God's sight and is unworthy of the least of his children; for every sober man must realize that he is far, very far, short of perfection. Boasting, therefore, is only an evidence of intoxication with the worldly spirit.

To further enforce this teaching, our Lord calls attention to the beautiful, artless simplicity of childhood as a pattern in this respect of what all must be who would enter the kingdom of God. To be a child in guilelessness and simplicity, however, is one thing, while to be a child in understanding and development of character is another; and it is in the former, and not in the latter respect, that we are to be children. And it is in this respect that the people of God are spoken of as his "little ones" (Luke 17:2), and by the beloved John as "my little children." They may be old in years and gray headed, but their hearts are young and preserve the sweet simplicity of childhood. On the other hand, they may be ripe in character and learned in the wisdom of God, as was the Apostle Paul, who said, "When I was a child, I spake as a child. I understood as a child, I thought as a child; but when I became a man I put away childish things." And the same apostle also says, "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men." "Watch ye, stand fast in the faith, quit you like men, be strong."—1 Cor. 13:11; 14:20; 16:13.

The simplicity of childhood, realizing its need, confesses it and asks mercy, instead of attempting to deceive itself by philosophizing. In this respect we must continue "children," we must continue to admit our own imperfection, continue to admit our need of mercy, continue to trust in the precious blood provided to cleanse us from all sin, if we would continue to have the Heavenly Father's ear and favor, and if we would continue to be "*justified*" in his sight.

We urge upon all the importance of sincere prayer;—private or "closet" prayers, "family" or "household" prayer and "social" prayer with fellow-Christians. Each has its special importance to everyone who is running the heavenly race; and each has Scripture sanction. They need not be lengthy: indeed few of the Scriptural examples of prayer were so; but they must be sincere, from the heart and not a lip service. Heart prayers are always accompanied by efforts of life in harmony with the prayers; while lip prayers are usually in contradiction of the living epistle. Prayer without corresponding endeavor is like faith without works; it is a dead, worse than useless, thing.

Prayer is required, not to change God's plans, but to bring our hearts into such a condition as will prepare us to receive and appreciate the blessings which God has freely promised and which he delights to grant to his children. Hence our requests should be such only as God has authorized us to ask and expect. Our requests should be unselfish: The Apostle remarks that some ask and receive not because they ask amiss (not in harmony with the Lord's arrangements), to consume the things asked for upon selfish desires.—James 4:3.

STEWARDSHIP OF THE POUNDS AND TALENTS

MAY 17.—Luke 19:11-27. Compare also Matt. 25:14-30; 1 Cor. 4:1-7.

"He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." Luke 16:10.

The Parable of the Pounds and the Parable of the Talents, as companion parables, illustrate from different standpoints the responsibilities of the stewardship of God's people. St. Paul says, "Let a man so account of us as of the ministers [servants] of Christ, and stewards of the mysteries of God." This stewardship and ministry, while it belonged in a special sense to the apostles, belongs also to the whole Gospel church, all of whom have the anointing and the commission (Isa. 61:1, 2) and the consequent responsibilities of the sacred trusts committed to them. And as stewards of God we have nothing of our own, nothing with which we may do as we please; for, says the Apostle, "What hast thou that thou didst not receive?" Nothing. And what have we to call our own that has not been included in our covenant of consecration to God? Nothing. Consequently all that we have belongs to God and we are merely stewards of his goods.

"Moreover," says the Apostle, "it is required in stewards that a man be found faithful;" and the parables under consideration show what is considered as faithfulness to our stewardship. To merely receive the gifts of God is not faithfulness, tho many seem to think so. Many indeed seem to think they have done God a great favor in merely accepting his grace through Christ, and are satisfied to make no further efforts. But such make a great mistake; for faithfulness, as here shown, consists in a proper and diligent *use* of our gifts in harmony with the divine purpose and methods; and both the Lord and the Apostle point to a day of reckoning, when the secret things will be brought to light, and all the counsels of the hearts shall be made manifest.—Luke 19:15; 12:2, 3; 8:17; Mark 4:21, 22; Matt. 25:19; 1 Cor. 4:5.

We observe that in the former parable each of the servants received exactly the same thing—a "pound," while in the latter the gifts varied: one received five talents, another two, and another one, "every man according to his several ability." The "pound," being the same to all, fitly represents those blessings of divine grace which are common to all God's people. Among these are the Word of God and the various helps to its understanding, the influences of the holy spirit, the privileges of faith and prayer and communion with God and fellowship with Christ and with his people. But the "talents" being distributed according to every man's several ability, represent opportunities for the service of God along the lines of such abilities as we possess. They may be talents of education, or money, or influence, or good health, or time, or tact, or genius, with opportunities for their use in God's service.

In both parables our Lord is represented as about to take his departure to receive for himself a kingdom and to return. And a part of their object was to disabuse the disciples' minds of the idea that his kingdom would immediately appear. He thus intimated that while he was about to return to his Father in heaven there would be an interim between then and the time of his return, during which time their faithfulness to him would be fully tested, and that all that would prove

faithful to their stewardship in his absence would be owned and blessed to him in his kingdom upon his return.

The commission to each and all of the Lord's stewards is expressed in the words, "Occupy [which, in old English, signified, "Do business with," "Use," "Traffic with"] till I come." And the *first* business with the King on his return is not to deal and reckon with and judge the world, but to reckon with these servants to whom his goods—the "pounds" and the "talents"—had been committed; to see how much each had profited thereby, as a test of their fidelity, to determine what place if any should be granted them in his kingdom. Notice also that the reckoning with them is as individuals, and not by groups or classes.

In plain language, these parables teach that it is the duty of every Christian to make good use of all that the Lord has given him. The right use of the "pound" is to diligently profit by all the means of grace for the spiritual upbuilding of ourselves and others. We cannot afford to neglect any of these; for we cannot do so without loss. If we neglect to consider and ponder the principles and precepts of God's Word, or to heed their wholesome instructions; if we fail to consider or to follow the leadings of the holy Spirit if we neglect the privilege of prayer and communion with God; or if we fail to cultivate the fellowship and communion of saints, we are folding our "pound" in a napkin. It cannot yield its legitimate increase while thus unused. Christian character cannot grow and develop in the neglect of the very means which God has provided for its perfecting. In such neglect a spiritual decline is sure to set in; and the more persistent and long-continued is the neglect, the less realized is the decline, and the less inclination is there to energy, diligence and zeal in correcting it. But in the diligent and proper use of these means of grace there is a "feast of fat things" which is sure to build up and invigorate the spiritual life and cause it to bring forth much fruit unto holiness, which is the increase for which the King is looking.

Yet the parable shows different degrees of increase in different cases following the right use of the "pound." The "pound" in the care of one servant gains ten, while with another it gains five. This reminds us of what we commonly observe, that even the same means of grace do not profit all to exactly the same extent. Some, for instance, are by nature more studious and thoughtful, or more generous, or grateful. And therefore the appeals of the various means of grace to the heart differ in different individuals, and the consequent fruitfulness also differs in quantity. Another illustration of the same thing is also found in the parable of the sower (Matt. 13:8), where the seed in *good ground* produces fruit in varying quantities—some thirty, some sixty, and some an hundred fold.

But all such fruitful characters are appreciated and rewarded as "overcomers," and of the "little flock" to whom "it is the Father's good pleasure to give the kingdom." The different measures of fruitage—the thirty, sixty, and hundredfold, or the ten pounds and the five, mark differences in obstacles to be overcome, etc., rather than unfaithfulness in the use of the means of grace. Some may work long and diligently for small results, while the same effort in others of more resolute will and of greater continuity may accomplish great things. Some by slips and occasional backslidings, from which they subsequently recover, lose time and opportunities which can never be regained, although they are forgiven and generously reinstated in the divine favor and thenceforth run with diligence and patience to the end.

All of these, therefore, because of their faithfulness, because they have overcome the obstacles in their way and have diligently cultivated the fruits of the spirit in the use of all the means of grace provided, are accorded a generous welcome into the everlasting kingdom, although the best efforts were short of perfection, and each must still have the robe of Christ's righteousness imputed to him by faith. But the degrees of exaltation in the kingdom differ according to the measure of their fruitage here. The steady diligence that secured the gain of "ten pounds" here is rewarded with corresponding exaltation there, which figuratively is likened to authority over ten cities; while the faithfulness which was sometimes interrupted and imperilled by dangerous backslidings afterward healed, but which apart from these perseveringly gained "five pounds," is rewarded with an exaltation in the kingdom represented as "authority over five cities."

The Parable of the Talents illustrates fruits of labor. In it the ratio of increase is the same with both of the faithful servants—each doubled his "talents;" and the same approval is expressed to each, according to the principle mentioned by Paul (2 Cor. 8:12),—"If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." A truly "willing mind" to serve the Lord will always find a way to serve him in the use of whatever talents are possessed; and the increase is sure to follow; and if not under our immediate, present observation, it will appear by and by. "God is not unmindful of our work and labor of love," however unfruitful it may appear to us. The fruit will be manifest by and by when all the secret things shall be revealed.

The differences of reward, accompanied by the same words of approval and welcome to the kingdom glory and joy of the Lord, call to mind those scriptures which bid us rejoice in all present opportunities for that suffering and service which attest our faithfulness, because they work out for us "a far more exceeding and eternal weight of glory," and also remind us that there will be some least and some greater in the kingdom of heaven. This is an incentive to "lay up treasures in heaven," where moth doth not corrupt and where thieves do not break through and steal.—See Matt. 5:11, 12; 2 Cor. 4:17, 18; Matt. 11:11; 6:20.

But what of the faithless servant who wraps his "pound" in a napkin (who failed to make use of the means of grace for his own spiritual upbuilding and character development) and who buries his "talent" (of time or means or education, or ability of any kind, great or small) in the earth—in the service of self and Mammon? Is there any reward for his faithless misuse of the Master's goods? No! even that which he hath shall be taken away, and he shall be cast into outer darkness. (Luke 19:24-26; Matt. 25:28-30) The principle announced in the golden text is that upon which the rewards are to be given. Great trusts are to be committed to the "overcomers" of this age, and their worthiness must be tested·they must endure the tests, and thus be proved.

The citizens that hated him (verse 14), and sent a message after him, saying, We will not have this man to reign over us, represent not only the Jews who cried, Away with him! Crucify him! We have no king but Cæsar! but includes also all who having come to a knowledge of Christ and his coming kingdom are so out of accord with righteousness that they do not desire the promised Millennial kingdom. Wrath will come upon these, a great "time of trouble, such as was not since there was a nation," soon after the "servants" have been reckoned with and rewarded. "Bring them hither and slay them before me," speaks of the Lord's righteous indignation against evil doers, but in no way cuts off hope of forgiveness for those who shall then repent and become loyal subjects of the King.

ENCOURAGING WORDS FROM FAITHFUL WORKERS

California.

DEAR BROTHER AND SISTER RUSSELL:—I wrote you some time ago that I had commenced to hold meetings in the house of a poor widow who was in great trouble. She seems to be much comforted, and is eager for the truth.

I was much encouraged recently to learn that two to whom I had spoken two years ago followed up the subject and have become deeply interested. Glory to His name! It seems wonderful to find undeniable evidence that the Lord had blessed one's feeble efforts. Another lady to whom I talked tells me that she has read the three volumes and uses the TOWER explanations of the S. S. Lessons in the Sunday School. I am kept very busy. I held four meetings last Sunday, three of them with an audience of one, the other with an audience of three. I would save much trouble if I could get the people to meet all together, but so far I have not been able to do so. Therefore, in order that they may hear the truth of God's plan I go to them. Three of them are old ladies from 50 to 60 years, one of whom has been bedridden. I sometimes think that if we could perform miracles, as the disciples did, we could then get many followers, if we could make the lame to walk, etc. But it seems that such is not the plan of God for these days.

I know that my poor efforts have slow results sometimes, but I recall the words of St. Paul, not to look back, but to press forward to the prize which is in Christ Jesus. The Lord is so good to allow the light to shine even here on me; and if it is his divine will, I would like that its rays should reach those to whom he leads me to speak of the precious truth.

Bidding you Godspeed, Respectfully, Mrs. A. A.

[This dear co-laborer has caught the right idea. An audience of one is not to be spurned by us, who follow in the footsteps of him who was pleased to serve the lone Samaritan woman; and, if we despise not the day of small things, he

will not only bless us for our humanity and warmth of zeal, but also those whom we serve, and finally grant us still larger opportunities for service. The spirit that will search out the poor and aged and afflicted, in order to comfort them with the glad tidings, is the spirit of Christ. He "*went about* doing good; . . . . for God was with him."—*Ed.*]

S. Dakota.

DEAR SIR AND BROTHER:—I do not wish to intrude upon your time, but judging your heart to be something like mine, I trust good news will be no intrusion.

The Master has very graciously and lovingly been leading me for the past two years. I used to like Christ, felt very grateful to him for forgiving my sins and for the peace I even then felt, and was willing to do a great many things for him. Now I think I can truly say I love him with all my being; and what a wonderful change has come over my whole life! Truly, he is the one altogether lovely.

I have been a member of the Methodist denomination for a long time, but probably by the time this reaches you I will be no longer. I also have a Bible class in the Sunday school; but last week I received a letter from the pastor stating that my class was becoming annoyed at my persistence in teaching doctrines of Adventism (?), and giving interpretations to passages which according to Methodist doctrine were unscriptural, and requesting that I desist.

I had determined upon the withdrawal some time ago and asked for guidance as to the best way to do it. And the Master seems to have opened the way much more effectively than I could have done. The letter referred to was in reply to one of mine to the pastor setting forth God's dealing with men as I understood it.

A number in the city are much interested in the DAWN. What the next step will be I do not yet know; but he who has opened one door can certainly open another. So I have no fear, my only anxiety being that I may be willing to take the next step when it is made plain.—Phil. 3:14-15.

[A later letter says:—] I have your very kind favor, also the DAWN and tracts. The five volumes are already gone. Enclosed find order for more.

The Father, Christ and Heaven all look so much more glorious and lovely as I get some of the cobwebs of tradition and creeds cleared from the picture, that I want to help clear them from before the eyes of others.

The many ways the Lord has taken to open my eyes, seemingly so adapted to just my peculiar needs, would take too long to mention, but to me they are so manifestly from him that I cannot doubt. Suffice it to say, so far as I know my own heart and mind, everything has been laid upon the altar, and as fast as new light comes to show me more, I receive it very thankfully, and lay that also upon the altar.

I appreciate very much your personal prayers for me and mine, and I am glad to be able to ask the Father daily that his favor and spirit may be granted you and yours, that you may be able and willing to do his will completely.

Yours in Christian fellowship, W. E. V.

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ERRONEOUS CHRONOLOGY AND FALSE CONCLUSIONS

Many are the false chronologies and erroneous and very misleading applications of prophecy in our day, but the majority of them being little known it is not necessary that their errors should be specially pointed out. But during the past five years numerous tracts and pamphlets have been published and widely circulated by a Mr. Dimbleby of England, and by a Mr. Totten of the United States, which present a so-called "Bible chronology," and various prophetic interpretations based thereon, which are quite misleading to many,—inclining them to false expectations and thus diverting their attention away from correct expectations, and consequently away from the real duties of the present "harvest" work and time.

Their chronology, and methods of applying such prophecies as they attempt to expound, are practically the same, with a few exceptions which we will show later on. Mr. Dimbleby is conceded to be the originator of the Chronology, which is far from clear, and very disconnectedly stated. It is built only in part upon the testimony of the Bible; and, while claiming exactness to the fraction of a day, it is one hundred and twenty-nine years astray, according to the Bible record. This is shown in the article following, on "The True Bible Chronology;"—to which, for straightforward, unvarnished simplicity, no other chronology we have ever seen will compare. We do not claim it as "our" chronology: on the contrary, we claim it is God's chronology, supplied in the Bible to all that are his, and for our common use and behoof. We fear human speculations and manufactures along these lines, by ourselves or others.

But it may be asked, Why should any be confused by this Dimbleby-Totten chronology, which they do not understand, and which is not simple? We reply, it is chiefly because of five things:—

(1) Because these gentlemen claim to back up their chronology by astronomical calculations, eclipses, etc.

(2) Because Dr. Dimbleby is or has been connected with the British Chronological and Astronomical Association; and Mr. Totten is a man of some erudition, who for some time held the position of Instructor of Military Tactics in Yale College, and therefore is known as Professor Totten.

(3) Because the majority of people know little about mathematics, chronology and astronomy—especially the latter—and are apt to overestimate possibilities along those lines.

(4) Because both of these gentlemen, following a very common failure, employ their talents rather to impress their readers with *reverence for their learning*, and thus for their views, than to elucidate and prove their subject. They use technical terms, and *assert* astronomical proofs of their chronology which the average readers do not comprehend, the latter are convinced of their own ignorance, and proportionally convinced of the wisdom of these gentlemen; and forthwith they *accept* what they do not at all comprehend. And as for those who have some knowledge of astronomy, they usually have little knowledge of the Bible, and no knowledge of Bible chronology. They are therefore as unprepared to see, as they would be indifferent to expose, the errors of statement on this subject made by Mr. Totten and Mr. Dimbleby.

(5) Because these gentlemen state themselves boldly, as though they believe all that they are teaching.

Respecting the last proposition: We must remind our readers that it is nothing uncommon for people to deceive themselves, as well as others. Saul of Tarsus, one of the most zealous, God-fearing men in Israel, was deceived to the extent that he persecuted the church while verily thinking that he did God service. Hence, while charging these gentlemen with serious errors, we do not believe that they were originally actuated by any desire to deceive themselves or others. They desired to find a chronology, and concluded they ought to be able to find and prove one. They set about it; and have bent and warped their own judgments so that they no doubt at first believed what they were teaching, which, as we proceed to show, is very far astray chronologically, and without a particle of astronomical support. But we do find fault with them in that afterward, when they became involved in difficulties from which they could not extricate their theories, either logically or Scripturally, they taught and still teach them instead of refuting them.

Their "Bible Chronology" is defective; because in certain places where the historic account of the Bible is broken, they have neglected to take the divinely given "bridging" for those "chasms," specially provided by the Lord in the New Testament; hence the difference between it and the simple, easily comprehended. Bible chronology presented in MILLENNIAL DAWN, VOL. II., Chapter II. (See p. 42), and stated in *Anno Mundi* order on another page of this issue. The largest portion of this error (100 years) is made in reckoning the period of the Judges. The error next in magnitude is made in connecting Bible chronology with secular chronology,—the "seventy years *desolation of the land*" being taken to mean seventy years of *captivity*, whereas the captivity began eighteen years before. Thus one hundred and eighteen (100 + 18) years are lost from their reckoning. In these two errors these gentlemen have followed Bishop Usher, whose chronology appears in the margin of our common version English Bibles. Indeed, it may be said that they use Usher's chronology with but slight deviation, until, finding it too short, they adopt a peculiar, "original" and erroneous method of lengthening it, the fallacy of which we will expose.

But, says some one, if their chronology is wrong to the extent of one hundred and eighteen years, or even one year, or even one day, how could they *prove* it by astronomy?

They do not *prove it*, we answer; they merely *assert* that they prove it: and we will show you why it is impossible, absolutely impossible, for them or for any one else to prove their chronology, or any other Bible chronology, by astronomy.

Now do not allow yourself to conclude that because *you* know nothing about astronomy you can therefore only choose between their claim to prove their chronology by astronomy and our claim that such a procedure is as impossible as the most impossible thing you ever heard of; for the matter is not nearly so abstruse as some learned people pretend and some unlearned people suppose. When we have explained, in simple language, the principle of applying astronomy to chronology, you *can* understand it, and *will* understand it; and you will see and fully endorse our declaration that astronomy *cannot* in any sense or degree be applied to Bible chronology.

First.—Astronomy has taken note of the fact that the heavenly bodies move with such regularity that it is possible to calculate their movements into the future and say, Unless some remarkable and now unforeseen change occur, the sun will rise and set at such hours on a certain day five hundred years hence, and that during that year there will be such eclipses at such and such hours on such and such days. By similar calculations or by reference to tabulated reckonings (just as in reckoning interest one person would figure it out while another would refer to an "Interest Table"), it is a very simple matter to know that such and so many eclipses occurred one thousand years ago or ten thousand years ago, unless some unknown changes occurred in the meantime.

But now suppose that you had reckoned the matter out, and found that just five thousand years ago today the sun rose at 5 A. M. and set at 7 P. M. in the vicinity of Palestine; and that during that year the moon was eclipsed four times, and the sun twice; suppose that you were very precise and had reckoned the very day, hour and minute at which each of those six eclipses occurred; suppose that you noted, also, a transit of Venus and a transit of Mercury, to the very day, hour and minute, that same year. Of what value would all that reckoning be to you, or to any one, so far as giving a knowledge of human history, or of enabling anyone to connect your astronomic reckoning with mankind and the chronology of human affairs?

None whatever!

All can see that! Any grammar school pupil can see that it would be absurd to claim that because you had found that certain eclipses and transits occurred in a certain year, therefore, that must be the year in which Adam died; or in which Noah was born; or in which Moses and Israel came out of Egypt.

But, says some one, while that seems logical enough, will you not explain how astronomy is sometimes used in ascertaining, or at least in corroborating, dates of history?

In ancient times a connected chronology was not valued and preserved as now. The solidarity of the race was not appreciated then as now, and no common era was recognized. The first effort to bring time-order into the world's general history was in the second century of the Christian era (A. D.), by that celebrated astronomer, mathematician and geographer, Ptolemy, of Alexandria, in a book entitled "A Table of Reigns." In it he gives a chronological table of the Assyrian, Persian, Greek and Roman sovereigns from his own day back to Nabopolassar, the father of Nebuchadnezzar, of Bible note. The records of those kings and dynasties had been written independently; and Ptolemy attempted to reconcile and harmonize them into one. And, although generally quite accurate, no doubt the *mistake* of reckoning the "seventy years desolation" as seventy years of *captivity*, in his endeavor to unite Bible history with secular history, was originally his. It has been followed, very generally, since.

Astronomy was one of the early "sciences"; but in early times it was so mixed with vague imaginations and astrology as to be of little value, and astronomers (rather astrologers) then not only claimed to foretell something respecting the future state of the weather, but after the style of the modern "fortune-teller" pretended to predict future events;—teaching that there was some connection, or relation, between the eclipses and transits of heavenly bodies and the events of earth,—such as births, battles, deaths, revolutions, plagues, etc.;—and they frequently made note of eclipses in connection with their records of events which they supposed answered as fulfilments of these superstitious notions, just as superstitious people now often connect things together in their imaginations which have not the remotest philosophical relationship—as, for instance, the breaking of a looking glass to be a sign of a death, etc., etc. Thus it happened that Ptolemy, who was a historian as well as an astronomer, found in those superstitious records of the world *connections* between history and astronomic data which he was able to use; and his knowledge of astronomy and of dates and times when eclipses had occurred *helped* him in bringing order and harmony out of the histories of the four principal heathen nations of his day—Assyria, Persia, Greece and Rome.

To illustrate the incompetency of astronomy in fixing dates, we note the fact that scholars are still in doubt and dispute respecting the date of our Lord's birth. Some hold that it occurred one year and three months before the beginning of the year A. D. 1, while others contend that it occurred four years (and some six years) previous to A. D. I. Both parties appeal to astronomy to assist them in proving their dates. There is nothing in the Scriptural account to assist (except the reference of Luke 3:1 to the reign of Tiberius; see MILLENNIAL DAWN, VOL. II. p. 54), for in the Bible nothing is recorded respecting eclipses or transits; but in secular history something was found that might bear upon the subject, at least indirectly,—the date of Herod's death, supposed to have been the year in which our Lord was born, or the year after. The only astronomical date was Josephus' record that the same year that Herod died a sedition occurred and several of the rebels were burnt alive by Herod's orders; and "*that very night* there was an eclipse of the moon." This is *more* data for an astronomer to work on than is furnished by any incident mentioned in the Scriptures: but was it sufficient to fix the year of Herod's death? No; because there are from one to four eclipses of the moon every year.

How absurd it is, therefore, to talk about establishing Bible chronology by astronomy! The absurd claim of the Mormons that God gave them a new Bible engraved upon copper plates is no more incredible. The one proposition is as worthy of belief as the other.

The following from the American Cyclopedia bears upon the point we are considering. It says:—

"Greek and Roman dates are generally well authenticated [back] to the first Olympiad (*about* 776 B. C.) . . . . The Assyrian, Babylonian and Egyptian inscriptions are in extinct languages and in characters long obsolete. . . . Ctesia, a Greek, about 415 B. C., wrote a history of Babylonia, but it is not regarded as authentic. Herodotus is valuable only as to his own time, *about* 459 B. C., and those of a century or two earlier.—*Attempts* have been made to bring astronomy to the aid of chronology. Eclipses being anciently regarded as portents, occasional mention is made of them in connection with historical events."

Thus it is seen that secular history of very early dates is admittedly not generally reliable; and that only in a few instances has astronomy been able to assist in fixing dates to a *reasonable* degree of exactness. Two dates are fixed with considerable certainty,—the beginning of Nabonassar's reign on Feb. 26 of 747 B. C. and the beginning of the reign of Cyrus in 536 B. C. The former date is valueless to us in the study of Bible chronology; because Nabonassar is not mentioned in the Scriptures. The latter, however, is a very important aid; for the Bible chronology ends with the "70 years desolation of the land," and it tells us that God stirred up the heart of Cyrus to restore Israel from captivity at the close of that period, and that this was in the first year of Cyrus;—hence 536 B. C.

The Bible, and the Bible alone, supplies such a chronology as the people of God can rely upon; and our conviction that God did intend to give us a Bible record of all past time is strengthened by the fact that the only broken periods in the Old Testament record are "bridged" by New Testament records.

If, then, we rely upon the Bible as an inspired declaration on the subject, why should we not use it *as far as it goes;*—to the "seventy years desolation of the land," and thus to Cyrus. Why not believe that God intended thus to provide a chronology as long as it was needed—down to the point where secular history *could* be depended upon as accurate—so as to give us a complete chronology A. M.? We do so believe; and we find most satisfying corroborative evidence of it in the fact that the whole Bible record fits it with accuracy and precision, as shown in MILLENNIAL DAWN, VOL. II.

But did not Messrs. Totten, Dimbleby and Usher pursue this safe plan, and make use of the inspired chronology of the Bible as far as it will go,—down to the first year of Cyrus?

No, they did not. They admit that the first year of Cyrus was the end of the "seventy years desolation of the land;" and that that date is well established as A. D. 536; but instead of *following* the Bible line of chronology back of that, and making the uncertain dates of secular history conform to the positive statements of the Bible, they reverse the matter, and attempt to make the Bible record agree with the secular dates, admitted to be quite obscure and uncertain. For instance, they adopt the uncertain secular date for the beginning of Nebuchadnezzar's reign; and then referring to

Dan. 1:1, they *thus* fix the date of Jehoiakim's reign and alter other matters to suit.* Then again, they apply the "seventy years" as years of *captivity* and begin them in the third year of Jehoiakim; whereas the Scriptures unequivocally declare, repeatedly, that those were years of "desolation of the land," "without an inhabitant." (Jer. 25:11, 12; 29:10; 2 Chron. 36:21; Dan. 9:2.) In this manner the remainder of the reign of Jehoiakim and all of the reign of Zedekiah (18 years) are reckoned in as part of the "seventy," whereas Scripturally they were previous and, therefore, additional years.†

In this connection let us remind the intelligent reader that the secular history, whose dates are taken in preference to the Bible history and dates, is so confused, that to this very day the ablest secular students of the subject are not in full agreement as to who was the immediate predecessor of Cyrus,—Darius or Cyaxares; or whether those two names were applied to the same ruler, or whether they ruled for a time conjointly with Cyrus.

It is not surprising that unbelievers put as much confidence in the uncertain dates of secular history as they do in those furnished by the Bible; but it is strange that Christians should do so: and that they should give them the preference and adopt them when professedly giving a "Bible Chronology" is a matter of regret. The consequence is that while Usher's chronology is 124 years too short, the chronology of Dimbleby, endorsed and used by Totten, is 129 years too short. This leads the gentlemen into other errors (one error almost always leads to another); for they see that there are strong evidences that we are living somewhere near the end of the Gospel age, and near the time for the Millennium to be ushered in by "a time of trouble such as was not since there was a nation."

They believe, with us, that the 6,000 years of permitted sin are to be followed by the 1,000 years of Christ's reign of righteousness. But whereas the true Bible chronology shows that the 6,000 years from Adam ended in 1873 (the very year in which the world-wide depression began), their erroneous chronology would show the beginning of the seventh millennium to be *over one hundred years in the future.*

To make their short chronology *come out* to fit present times, two fallacies are introduced; and their readers, who are unskilled in chronology, are confused and misled into false calculations and into false expectations based thereon. As their applications of prophecy differ a little, we shall consider their efforts separately,—Mr. Totten's first.

With these three thoughts in mind: (1) that the transition should be expected somewhere about the end of six thousand years; (2) that present evidences indicate that the Lord's kingdom is near at hand; (3) that his adopted chronology shows the end of six thousand years to be more than a century future, Mr. Totten seems to conclude that he *must* look up some means of shrinking his chronology, of shortening the 6,000 years so as to end them somewhere near the present time; or rather near 1899¼—which date he reckons, by his calculations, will witness the end of the Times of the Gentiles.

Mr. Totten is ingenious. He reflects that while according to *his* accepted chronology the 6,000 years will end in A. D. 2002, yet by reckoning twelve lunations as a year, each year would be shortened eleven (11) days and the 6,000 years end very shortly now. These he terms "short" or "lunar" years; while the regular solar year he styles the "true" year. To count the entire 6,000 years as "lunar" years, of 354 days each, would make the 6,000 years from creation end in A. D. 1829, rather too early for present use; so looking along the aisles of history, and figuring, he finds that the date of Joshua's great battle, at which he commanded the sun and moon to stand still, would be a convenient approximate date, as well as a marked event upon which to speculate. He reckons the date of that event to have been the year A. M. 2555¼, and declares that the remaining 3444¾ years necessary to complete 6,000 years would (if reckoned 354 days to each year), according to his chronology, end A. D. 1899¼. We quote his words from his own publication of Sept. 22, '90, as follows:—

"Since *that* [Joshua's] day the millennaries have been shortened to lunar years, so that there will extend from thence 3444¾ lunar years to March 1899 A. D. The sum of the 2555¼ "long" or solar years up to that day and the 3444¾ "shortened" or lunar years, from thence to the specified equinox, is exactly 6,000. Thus some particular day near the vernal equinox [March] of the year 1899 A. D. will *accurately terminate* the sixth millennary since creation."

We can find no reason whatever for using such a year as 354 days would make; and know of no reckoning, ancient or modern, upon that basis. The solar year (*i. e.*, the year reckoned by the sun, and marked every spring and every autumn by equinoxes—the equal length of the day and night) has always been used in reckoning years. The ancient Jewish custom was to reckon intermediate time by "new moons," but this was rectified in a simple manner, and brought to solar time, by beginning each new year with the first new moon *at the Spring equinox*, nature adding an extra month every few years. Thus the years of the Bible were true or solar years, and may be reckoned in with our present chronology without difficulty. Although arrived at in a simple manner, it was no less accurate and scientific than our present method of intercalation.

But we shortly after discovered another reason why Mr. Totten chose this date for the ending of 6,000 mixed years (part solar and part lunar);—he wanted it to agree with his "Times of the Gentiles," reckoned by his chronology. Accordingly, we concluded to examine his "Times of the Gentiles," which he brings to a close at the same minute, and *proves* by similarly careful (?) mathematical (?) and astronomical (?) calculations. What do we find?

We find that in this, as in his chronology, Mr. Totten goes outside the Bible account and takes secular history from the first year of Cyrus back to and through the Babylonian period. Thus doing, he is obliged to deny the Bible statement that the land of Judea lay "desolate" "without an inhabitant" for seventy years. (Dan. 9:2; 2 Chron. 36:21; Jer. 25:11, 12) To get the Bible chronology linked to secular chronology he shortens the desolation period, which followed Zedekiah's captivity, from seventy to fifty-two years.

But, worse yet; in order to get the "Gentile Times" to end as early as 1899¼ he begins them, not at the time when the crown was removed from Zedekiah, the last representative of David who ruled the typical kingdom of God; nor even at the date when Nebuchadnezzar had his vision and was told that *he* was the head or beginning of the Gentile governments represented in the image shown him in his dream. Mr. Totten goes back *twenty-two years before the dream given to Nebuchadnezzar, and forty years before the crown was taken from God's representative on the typical throne of David,* and begins it with the first year of Nabopolassar.

God, both by a vision and by his Prophet Daniel, had said to Nebuchadnezzar, "*Thou* art this head of gold, and wheresoever the children of men dwell, the beasts of the field and the fowls of heaven, hath he given into *thy* hand, and made *thee* ruler over them all." (Dan. 2:38) And, in view of this clear, plain statement, no sufficient excuse can be found for such misapplication of Scripture as the above, by any candid expositor. We can only suppose, as above suggested, that Mr. Totten, realizing from the signs of the times that the great crisis of the age is close at hand, let his zeal run away with his judgment and his conscience, to a greater extent than even he has fully realized.

(1) He errs in asserting that his chronology is that of the Bible, and that it is supported by astronomy—eclipses, etc.,—when in reality everybody familiar with the Bible knows, who knows anything about the adaptation of astronomy to history and chronology, that there is not one solitary event so recorded in the Bible as to make this a possibility.

(2) In shrinking his (erroneous) chronology 103 years, he supposes a year such as no people, not even savages have ever used.

(3) To get his "Times of the Gentiles" near the same date, by his erroneous chronology, he violates the Bible record and begins them twenty-two years before God gave any intimation of Gentile Times, and while God's typical throne still stood

By reason of the assertive style of Mr. Totten's teachings some astronomers even, who were not so well posted in the Bible as in astronomy, have been thrown off their guard, supposing that he had found something new in the Bible on which to calculate the dates astronomically; and vice versa, some Bible students were so unfamiliar with astronomy that they were ready to believe that it could prove anything. And so some very good and some educated men are misled by Mr. Totten's supposed wisdom, the main evidence of which to them is his strong statements that he has "solved the riddle of history," found "the hidden key" to prophecy and chronology, etc. Many of the unsophisticated of God's children are thus in danger of being misled so as to ignore and neglect the true light now shining upon God's Word and plan. Unless helped in time, they are likely by and by to be greatly shaken by the failure of Mr. Totten's predictions; and then to become easy captives to the snare of infidelity.

But, while Mr. Totten is very positive about all past time, he is *cautious* as he reaches out into the future. He states

* We, on the contrary, by this passage *fix* the date of Nebuchadnezzar's reign, from the Bible date of Jehoiakim's reign.

† Thus they lost eighteen years more.—See MILLENNIAL DAWN, VOL. II, pp. 50, 51.

himself, but rather vaguely; intimating that the "watchers" will understand: and they do. We see exactly what he expects from his writings and diagrams, but have difficulty in finding brief, succinct, positive statements for quotation.

His theory, as presented in his publication of Sept. 22, 1890, chart, is, that from March, 1892, to March, 1899, seven years, the world will be crazy; as represented in the seven years of Nebuchadnezzar's madness.

By March, 1891, A. D., the *"Jewish Irredentalism"* would be accomplished; *i. e.*, the Jews would organize as a people, but under the domination of other governments.

By the autumn of 1891 A. D. he announces *"Palestine Redivivus;" i. e.*, Palestine would come into existence again, be revived. By this we presume he meant *nationally*, for Palestine has been in process of revival otherwise, for nearly twenty years. That he meant nationally is implied also by his expectation that "Jewish Irredentalism" would precede it six months.

By March, 1892 A. D. (the beginning of the seven years of world-madness), a man, a prince (Antichrist), representing himself as Messiah, would appear and deceive many Jews, and make *"a compact with many;"* and the following September would see the "altar finished" and Antichrist's "edict issued," and then would follow the general deception and conversion of the whole world to Antichrist,—the "virgins" being the only exceptions. This would be quickly done, and fully completed before Sept. 1895 A. D., the "midst of the week."

By Sept., 1895, a wonderful event was to take place;—the setting up of a great Image of Antichrist, which every human being on earth was to be compelled to worship, or else be killed. Onward to 1899 the "plagues" and "vials" of divine wrath, mentioned in Revelation will be let loose upon Antichrist and all whom he had deceived—the whole world; and Antichrist will perish, while Christ and the saints (to be translated about March, 1892), will *appear in glory*, at that time, March, 1899.

That it may be seen that we are not misstating Mr. Totten's views we quote his words, from his pamphlet of Sept. 22d, 1890, as follows (the brackets are ours):—

"This table gives upon an enlarged scale the years surrounding the *final seven* upon the 'Times of the Gentiles.' [March, 1892 A. D., to March, 1899 A. D.] They antitypify those of Nebuchadnezzar's insanity, and *cover Antichrist's* REIGN OF HORROR. The latter half of the seven, which will probably be bi-sected [divided, Sept., 1895], by the setting up of his IMAGE [Rev. 13:18] in the temple, is the time of 'Jacob's trouble.'"

"The times are now short and their signs are all completed save a single *one*—the manifestation of *'Ho-Anomos'* **'That Lawless One'** (2 Thes. 2:8), whose synonym in the same language gives us the familiar neologism, *'Ho Anarchos'*—(THE ANARCHIST)—and those short days (*a year and a half*) [Sept. 22d, 1890, to March, 1892), are the SOLE DAYS OF GRACE THAT YET REMAIN TO US. For when that One shall have begun his reign [March, 1892], *the holy Spirit* which hitherto has withstood it (2 Thes. 2:6, 7) *will have withdrawn!* From that dread moment [March, 1892], we must date the 'Great Tribulation,' which is the time of 'the harvest' . . . . Progressive interpretation of the Word now suggests the *awful certainty* that the holy Spirit, grieved beyond endurance, *will withdraw* [March, 1892], before the second advent! *With it* 'the elect' will probably be 'caught up to join the returning Saviour in the air. But *'woe* to the inhabiters of the earth' (Rev. 12:12) when the 'wise virgins' disappear! The 'foolish' will then be truly surrounded by a pack of wolves, for when the holy Spirit 'withdraws itself' man *must literally face the* INCARNATE DEVIL."

We take exception to every item of Mr. Totten's program, except that the Gospel age ends with the second presence of our Lord in the clouds of a great time of anarchistic trouble, already overshadowing the world. We are not now presenting our views, however, but criticizing his.

In the beginning of Mr. Totten's presentations of his views, we thought that few probably would be misled by his errors; and that those few would quickly be undeceived by the utter failure of the predictions for 1891 and 1892. But no; we had given his followers credit for more discernment than they possessed; for it seems that they and Mr. Totten become more and more infatuated with their errors as the predictions one after another fail, until now they think of no date except 1899¼. There they expect something, nay, everything, to occur; whereas, according to Mr. Totten's claims, if reliable at all, everything should be *over* by that time.

Mr. Totten himself, instead of coming out frankly and admitting that *thus far* his calculations and predictions are certainly erroneous, still infatuated with them, writes in the same *positive* manner as at first. In his publication of Dec. 21st, 1892, after the time predicted for *"Jewish Irrendentalism"* and *"Palestine redivivus"* had passed and, as every one knows, brought no such events; and *after* the year 1892 had passed, and no Antichrist such as he predicted had appeared, or made an "edict," or made a covenant or "compact with many" Jews, so far from admitting his errors Mr. Totten writes thus:—

"I doubt if many hamlets in Saxon lands have failed to hear some echo of the message, which during the past year I have been constrained to send forth with no will to hesitate, *nor have I aught of it to curtail or withdraw.*"

"Whether the date, March 29th, 1892, upon which I have fixed as merely the beginning of *Judgments*, be a *type only*, or the long delayed antitype itself, it is the one or the other and in either sense is FINAL."

All this is the language of desperation, the language of a man who has staked his *all*, and as it disappears will not believe the evidence of his senses, but continues to mutter to himself, It is so! *It must be so*, even if it isn't so! Hear him again:—

"The time has at last arrived when Biblical Chronologists may be *absolutely sure* of certain things; and *have no fear* that they will ever have to be moved again."

But Mr. Totten thinks best to take some notice of the dates which had so evidently proved false, so far as his predictions were concerned. He concludes to mention the matter guardedly, lest a few should have seen the slip, and need just a word of assurance from him, that his only reliable and authentic, only Biblical, and only astronomically proved and double riveted chronology is *as faultless as ever.* Yet the statement must be so guardedly made that the masses of his readers, uncritical, would not know that any *slip* had occurred. His utterances, therefore, must be as much as possible like the utterances of the ancient Oracle of Delphi,—capable of being understood variously, according to the hearer and according to the *facts of the future.* Thus on page 319, Dec., '92, issue, he refers to the "Jewish Times" which he had previously shown most conclusively would end *exactly* one and a half years before March, 1892, as *proved* beyond shadow of doubt by his wonderful astronomical calculations. Without a word of retraction of the error (so far as we have noticed), he takes a new place for beginning those times; *viz.*, 3406 A. M. (his and Dimbleby's chronology) instead of, as before, 3444¾ A. M., a difference of only 38 years—a mere nothing however, in Mr. Totten's exact (?) chronology which *proves* (?) itself to a fraction of a minute.

But more; he not only begins at a different point, but also changes the *kind* of time: he now measures it by the "true" or solar year of 365¼ days, instead of by his short and untrue year of 354 days; then, because the reckoning reaches nowhere, he adds 75 years (for no conceivable reason except to force a date); and then gives the *astonishing* (?) result, 6001 A. M. Here are his own words:—

"Hence, adding to 3406 A. M. these seven times (7x360=2520 years), we reach the 5926 A. M., and by the *further addition* of thirty and forty-five or seventy-five years, we reach the year 6001 A. M., which is the first of the Sabbath thousand, reckoned on the longest possible or Solar scale! . . . . Moreover, as we are at this moment (Sept. 20-21, 1892 A. D.), only at the end of Solar year 5890 A. M., it would appear that the first year of the Millennium was still about 111 years off! And so it is upon the long or Solar scale."

This is so stated that Mr. Totten can refer to it by and by and say,—I showed that the Millennium might not come before 2003 A. D. This would mean that the poor Jews would be "trodden down of the Gentiles" for *a hundred years more;*—a hundred years after the end of Gentile Times, after all Gentile nations and Antichrist have been destroyed by the establishment of Christ's kingdom. Where now is Antichrist's deception of the Jews, getting them to build him a temple and altar and to worship him—if he flourishes from March 1892 and is destroyed in March 1899; and, poor Jews! must *they* be trodden down by their *dead* enemies for another century?

But Mr. Totten well knew that *few*, very few, of his readers would see or appreciate this little statement sandwiched in with other matter; and so he proceeds on the very next page to reiterate his older erroneous position, in these words:—

"Our 1899¼ A. D.—Now I have elsewhere shown upon a dozen or so lines of independent calculation that the 'Times of the Gentiles' *must terminate* with this latter date, and it is for this reason that I *unhesitatingly* place the termina-

tion of a hidden scale of 6000 years *at this very point.*"

It will be noticed that March 1899 is no longer stated as the end of 6000 years, but now the end of "*a hidden* [deceptive] scale" of years;—part "true" or solar years and part false or short years. All this we can characterize as nothing short of a jugglery of language.

Although Mr. Totten had previously acknowledged Mr. Dimbleby as his "preceptor" "in the critical study of Biblical chronology," and claimed that they "use the very same line of A. M. years with the same respective calendars, all as discovered by Professor Dimbleby;" and although he had vouched for the whole, and assured his readers that he (Totten) had verified it by astronomy, etc., etc., proving it to a second and beyond a shadow of doubt, as it were double riveting it all around by his *wonderful* discovery, or inspiration, etc., connected with Joshua's long day and the dial of Ahaz, etc., yet after critics had taken some notice of its historical and astronomical inaccuracies, Mr. Totten shoves the blame of them upon Mr. Dimbleby, saying in his serial of Dec. 25, '94.—

"He [Dimbleby] formerly held the maximum Eclipse Cycle to be *651 years to the very day.* The true Eclipse Cycle seems to be *nearer to exactly 649 years,* as he now agrees Yet for all practical purposes 651 years *is* an accurate Eclipse Cycle. We *now believe* that it is really the earth's mean anomalistic period, and that it always closes with an eclipse to within 4-5 days, *sometimes* accurately."

Is this a sufficient retraction for men to make who have deceived a confiding public into the belief that they had found some new means of verifying their chronology to the fraction of a minute, and, by a system of stretching and shrinking periods, had led people to expect a fulfilment of their predictions from 1892 to 1899, which, if not witnessed would impliedly prove God a liar and the Bible a fraud;—*because* their eclipse-proved chronology could not err? *Now* the fraction-of-a-minute exactness means, "within 4-5 days, sometimes accurately," on a short cycle of 649 years!

We have searched carefully for any retraction or acknowledgement of the error of the statements of what he had previously stated *must* occur in the several years 1892 to 1899: but we find none. On the contrary, the Dec. 25, '94 issue speaks of the leading of the holy Spirit still, although it was to have been withdrawn in 1892 to make way for Antichrist. Referring to past teachings in the aggregate, he affirms their truth, saying that it must yet "be mastered by the scoffers."

Finally, in Nov. 15, '95 issue, he admits just a possibility of some trifling error: but by his triumphant tone would have his readers believe these so trifling as to be unworthy of mention. He says:—"Now and then a stray shot may hit away a 'week-day' designation, and here and there a careless disposition may entail the sweeping of a whole section of our work into the dust." But not one syllable as to the gross misapplications of Scripture and history already pointed out in this paper; which misstatements will surely do damage to the faith of some well-meaning but too credulous people, unless they are helped by God's providence.—Psa. 91:11, 12.

In the same publication, in view of the proved gross inaccuracies of Mr. Dimbleby in relation to astronomy, etc., Mr. Totten says: "Any close astronomical student of Biblical Chronology will detect the specific errors of Professor Dimbleby." But Mr. Totten himself not only endorsed those astronomical inaccuracies, but has also used them to delude many trusting souls. Mr. Totten adds: "Even were *every feature* of Prof. Dimbleby's work amenable to the specific criticism of inaccuracy, *and we will not say it is not,* it has none the less SUPPLIED THE FOUNDATION upon which some of the grandest truths of Biblical chronology have been discovered."

What an admission of the weakness and unworthiness of the *foundation* upon which Mr. Totten has labored for years. And how astounding that any man not bereft of reason should claim that he had built a substantial faith-structure upon an unreliable, crumbling proposition which "*any* close astronomical student" would at once reject as senseless, if not fraudulent. Yet Mr. Totten declares, in the same editorial,—"We not only believe, but are *satisfied* by PROOF and DEMONSTRATION that the time of the end of the times of the Gentiles *is almost over*, that the world ought to have the message sent to it at once, and as no message was sent ever before. If we had the means we should send it at any cost." But as Mr. Totten has not the means, those who believe his unscriptural, unscientific, unastronomical and mathematically incorrect presentations can procure them at the wholesale rate of $8.50 per set in paper covers, and scatter them as truth, and delude fellow pilgrims. Alas! that even those who seem to be struggling to open the eyes of their understanding should be beset by such bewildering false lights.

In a chart issued by Mr. Totten, Oct., 1895, he reiterates his so-called Bible chronology which we have shown is very unscriptural, and repeats the same false measurements of Gentile Times, but he says nothing about the withdrawal of the holy spirit in 1892, nor about the seven years' reign of Antichrist from 1892 to 1899, predicted in a previous chart. Instead, he runs the record of years down to 1899, and then says, "How long, O Lord!" and following this he shows another century—until A. D. 2000, for Israel to tussle with a literal, human Antichrist and get firmly established. Some may consider this all the retraction of previous errors necessary; but we do not. Many will not see *through* it, and hence the necessity for helping the candid ones, as we now attempt to do.

If we have shown that Mr. Totten's chronology is not Biblical nor reliable,—and that it is absurd to talk of *proving* his (Usher-Dimbleby) chronology, or any other Bible chronology, by astronomy,—eclipses, etc.—because the Bible contains no record of eclipses and absolutely *no data of any kind* upon which astronomy could take hold,—and that his "Times of the Gentiles" were commenced at a wrong period, for which there is no authority in reason or Scripture,—and that all of his other prophetic "discoveries" are based upon these false premises and hence are equally erroneous and misleading, we have accomplished our purpose.

MR. DIMBLEBY'S CHRONOLOGY, ETC.

As already stated, Mr. Dimbleby's solar chronology was the one acknowledged by Mr. Totten. Therefore, whatever we have said respecting its errors of one hundred and twenty-nine years applies to the calculation built upon those errors in the theories of both. But to the credit of Mr. Dimbleby's knowledge of astronomy, he found nothing peculiar to note about the time of Joshua's long day, nor any reason to count his years 354 days each from then on, so as to culminate the six thousand years over a century sooner than they could honestly be terminated, *according to his erroneous chronology.* So he allows his 6000 years to end in the year 2002 A. D., and begins in another way to show that the seventh or great millennium of Christ's kingdom will begin one hundred years before the sixth thousand years end—but for what reason each reader is left to *guess.* It was evidently the observance of *this inconsistency,* together with the erroneous chronology, that led Mr. Totten to his grievous error of attempting to shorten one period and stretch another to bring the two together.

Mr. Dimbleby errs, as Mr. Totten does, in beginning his "Gentile Times" with the beginning of King Nabopolassar's reign, fully twenty-five years before Nebuchadnezzar had his dream of the great image of Gentile governments, in the interpretation of which God informed him, through Daniel the prophet, that into *his* hands (not into the hands of his dead father Nabopolassar) he gave the dominion of the world. (Dan. 2:38.) So even if his chronology were corrected he would be obliged to alter the date for beginning his 2520 years of "Gentile Times" or rule;—which, by the way, he brings to an end in A. D. 1898¼ (March, 1898), one year earlier than Mr. Totten. Working on the same *exact* (?), *eclipse-proved* (?) chronology, Totten begins Nabopolassar's reign with the year 3377½ A. M., and Dimbleby begins it in 3376½ A. M.

Mr. Dimbleby, knowing of Mr. Totten's failure thus far, steers clear of any danger of failure before 1898, by locating the second coming of Christ, the time of trouble, etc., *beyond* or *at the close of* his "Times of the Gentiles"—March 1898. He says:—

"We must observe that our Lord places his second coming as at the end of the "Gentile Times," 5896¼ [1898¼ A. D.] . . . . The coming of Christ, the conversion of the Jews, and the appearance of the saints in glory, are contingent events, all taking place *at the end* of the Gentile Times."

"The evidence is abounding and overwhelming, if we can add up figures, that the eventful period is 1898¼. . . . . All civil governments will thus be overturned, and God rises up to make the enemies of Christ his footstool."

"Following the close of 'Gentile Times' will be the 30 years. . . . . But how great are the events of this day of Christ, or 30 years, now close at hand."

What about this "30 years?" What is it? Where does Mr. Dimbleby get it?—We reply, He claims that there are certain Jewish Times as well as "Gentile Times," with a different beginning and a different ending—an ending 30 years after 1898¼, where he ends Gentile Times. But this is an unreasonable and untenable position, and betrays a misunderstanding of the real significance of "the times of the Gentiles."

God passed by all the other nations of the earth and recognized only Israel. (See Amos 3:2; Rom. 3:1, 2.) In Israel he placed his own throne, *typically,* and her kings represented Him; as it is written, "Solomon sat upon the

throne of the Lord as king instead of David his father." (1 Chron. 29:23.) Yea, before the first of their kings, Saul, God considered himself Israel's King, and so declared. (1 Sam. 8:7) Under his covenant with that nation, God promised to bless and protect them while they remained loyal to him; but to chastise them for disloyalty. He did this repeatedly, delivering them on account of sin into captivity to the Philistines, etc., and rescuing them again after they repented; but still recognizing that nation, as represented in "Judah," under the kings of David's line, *down to the end of Zedekiah's* reign (3522 A. M., *true* Bible Chronology*). There, in harmony with his vision to Nebuchadnezzar, in the fourth year of Jehoiakim (18 years previous), *God actually removed his typical kingdom*, to permit Nebuchadnezzar's government to become universal; for it would be impossible for the Gentiles to have universal sway so long as God's kingdom, even in a typical form, existed. The Lord marks this time and event in most explicit language, saying of Zedekiah, the last king upon the typical throne,—"Thou profane and wicked prince of Israel, whose day is come when iniquity should have an end, thus saith the Lord God: Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it [God's typical crown and kingdom on earth]; and *it shall be no more until* he come, whose right it is [the Christ, "Head" and "body"]: and I will give it [the crown and kingdom *there* overturned] unto him" (Ezek. 21:25-27.) It is for this period, during which the crown or kingdom of God is overturned in the earth, that God gives a lease of ruling authority to the Gentiles, whose "times" are seven symbolic years, or 2520 literal years. And it is during their "times" that God's people, Israel after the flesh, are trodden under foot by the Gentiles; and during the same period Israel after the spirit, "the kingdom of Heaven, suffereth violence, and the violent take it by force." (Luke 21:24; Matt. 11:12.) Hence for Gentile Times to end means for the Gentiles to cease to tread down, and for God's people no longer to be trodden down; and the treading and the being trodden must of necessity end together.

But not only does Mr. Dimbleby err in separating his Jewish times of being trodden from the "Gentile Times" of treading, but he begins them at different and wrong places. He begins his Jewish times at the end of the reign of King Jehoiakim: seven years after Nebuchadnezzar's dream, and eleven years before God removed the diadem of his kingdom and overturned it. Furthermore, although he does not use Mr. Totten's false year of 354 days in his chronology, he falls into the error of reckoning his Jewish times by that false measure, authorized nowhere and by nobody. Though his chronology and starting times are erroneous, his calculations seem to be truthful, except when he tries to bring together various prophecies which have no real connection, and there he persuades himself that the following statement is true; *viz.*,—

"I should also state that the 1260 and 1335 years make a total of 2595,—and 2595 lunar [354 day] years are 2520 solar."

Mr. Dimbleby's pencil deceived him here, by five years lacking 26 days; for 2595 lunar years, 354 days each, would represent exactly 2515 years and 26¼ days, of 365¼ days to the year. A rather bad slip for an astronomer and premier chronologist, who claims to figure out a chronology correct to the fraction of a day, and *proved* (?) by astronomy (?)!

On the whole, then, Mr. Dimbleby's errors are perhaps less serious than Mr. Totten's; but still very *serious* for himself and many others: for he has a very dogmatic style, calculated to deceive many. Indeed, he almost charges that if there should be any miscarriage of *his* dates it would be because of God's unfaithfulness. For instance, in commending his findings and presentations, he says:—

"Is God going to change? Will he abandon his fidelity? Better suppose that the sun will not rise tomorrow."

Such language is not that of a teacher properly under the lead of the Lord's spirit. A teacher should present the Scriptural or other evidences, and there rest his case. Beware of any teachings "hammered in" thus. The implication is that Mr. Dimbleby's work is infallible, beyond question; sooner question God's veracity and fidelity, and sooner yet doubt the sunrise: the thing *farthest from failure is Mr. D.'s* chronology and figures,—which we have just shown are inconsistent in every important part. We recapitulate them here:—

(1) Errors in Chronology of one hundred and twenty-nine years.—One hundred years short in the period of the Judges of Israel. The other twenty-nine years in error are dropped by leaving the Bible record (as the standard, down to the first year of Cyrus, the end of the seventy years *desolation*) and attempting, with Ptolemy, Usher and others, to harmonize the statements of Scripture with the fragmentary statements of secular history.

(2) The error of making a period of "Jewish Times" (which the Scriptures nowhere mention) separate from "Gentile Times;" and of beginning both at wrong dates, and counting them upon his erroneous chronology, and one of them upon false (short) years.

(3) Above all the other errors his wholly unwarranted and absolutely untrue statements that prophecies begin and end on the same day of the week and month, etc., and that his chronology is proved by eclipses, exact to an hour or minute, etc. Mr. Dimbleby, as well as Mr. Totten, must know, what every person of even average acquaintance with chronology, astronomy and the Bible should know, that the Bible does not contain one solitary item that could be used by an astronomer in fixing any date;—neither with certainty nor with uncertainty.

What he has done with his chronology any one could do with any chronology. First, as Mr. Dimbleby practically does, accept Usher's chronology—partly from the Bible and partly from secular history. Then, take your pencil, or such astronomical "tables" as are accessible to all, and say to yourself, *If* my chronology is correct, Nebuchadnezzar came to his throne in such a year; and, *if so*, I see by the "tables" that there must have been such and such eclipses, or such and such transits, that year. *If* my chronology is correct, king David ascended his throne in the year——, so many years ago; and, *if* so, *according* to the "tables," there were such transits and such eclipses that year.

But all depends on the *if* of the chronology. If the chronology were astray one year, or one thousand years, astronomy would not assist in detecting the error, *unless* accurate and quite elaborate records of astronomical events are found in *connection* with the history; which is not the case with Bible history.

We could just as easily fix up a statement of solar cycles, conjunctions and transits and affix it to various items of our *truly* Bible chronology. We could claim that astronomy verified every date; and we could no doubt deceive many by such attempts, and few would see through the sophistry. But God would know it, and we would know it ourselves; and we believe that it is as dangerous for one to deceive himself as to deceive others. We advise all to be especially on guard against self deception in handling the divine Word.—2 Cor. 4:2.

* * *

Much more could be said in criticism of the views set forth by Messrs Totten and Dimbleby—their misapplication and distortion of every prophetic date they attempt to handle; their expectation of a coming *man* Antichrist, etc., etc., but we forbear for two reasons. (1) Because those who see that their chief proofs (?) and arguments are absurdities would know better than to trust in other matters to such teacher's *assertions*. (2) Because our readers already have what we believe to be the Scriptural interpretation of the various prophetic periods, and a full treatment of the Antichrist, in MILLENNIAL DAWN.

* * *

For the sake of some, we remark that a "prophetic year" of 360 days, used to symbolize 360 years, is an arbitrary arrangement peculiar to its intended symbolic use. It is neither a Lunar year of 354⅓ days nor a Solar year of 365¼ days. The fulfilment of a prophetic year would mean 360 actual or Solar years of the common reckoning.

* Starting from this, the evidently correct starting point, the 2520 years of "Gentile Times" will, without stretching or shrinking, end with September, 1914, A. D.; while, *possibly*, something may be expected 18 years sooner (1896 A. D.); because the announcement of "Gentile Times" was made by Daniel, and the dream representing them was given to Nebuchadnezzar, 18 years before God's typical Kingdom was taken out of the way of Nebuchadnezzar's universal sway.—See MILLENNIAL DAWN, VOL II, Chap. 4.

ENDURANCE

My doctrine is to lay aside
Contention and be satisfied.
Just do your best; and praise or blame
That follows that counts just the same.

I've always noticed great success
Is mixed with trouble more or less;
And it's the man who does his best,
That gets more kicks than all the rest.

—*James Whitcomb Riley.*

TRUE BIBLE CHRONOLOGY STATED A. M.

The arrangement of Chronology in our Common Version English Bibles was made by Bishop Usher. It begins with the era known as *Anno Domini* (the year of our Lord—although Usher believed, with many scholars, that our Lord was born 4 years *earlier* than that era,—and we claim 1¼ years earlier.)* Usher reckons backward from A. D., calling the years B. C., and in our chapter on Chronology in MILLENNIAL DAWN, VOL. II., we have followed the same usage. But since some might grasp the subject better by a presentation of it in consecutive order, from Adam's creation to the present time, we will here give such a presentation, known as A. M. (*Anno Mundi*) or the year of the world. Otherwise the statement following will be found to coincide exactly with the presentation in MILLENNIAL DAWN, VOL. II.

PERIOD FROM CREATION TO THE FLOOD

					A. M.
Adam's	age when	Seth	was born—Gen	5:3—was	130= 130
Seth's	" "	Enos	" " "	5:6 "	105= 235
Enos'	" "	Cainan	" " "	5:9 "	90= 325
Cainan's	" "	Mahaleel	" " "	5:12 "	70= 395
Mahaleel's	" "	Jared	" " "	5:15 "	65= 460
Jared's	" "	Enoch	" " "	5:18 "	162= 622
Enoch's	" "	Methuselah	" " "	5:21 "	65= 687
Methuselah's	"	Lamech	" " "	5:25 "	187= 874
Lamech's	" "	Noah	" " "	5:28 "	182=1056
Noah's	" "	the flood was on the earth		7:6 "	600=1656

Total years from Adam to the day the flood was dried up Gen. 8.13 1656

PERIOD FROM THE FLOOD TO THE ABRAHAMIC COVENANT

	A. M.
Flood dried up (Gen. 8:13)	1656
Arphaxad was born two years after the Flood (Gen. 11:10)	1658
Arphaxad begat Salah when 35 (Gen. 11:12)	1693
Salah begat Eber when 30 (Gen. 11:14)	1723
Eber begat Peleg when 34 (Gen. 11:16)	1757
Peleg begat Ren when 30 (Gen. 11:18)	1787
Ren begat Serug when 32 (Gen. 11:20)	1819
Serug begat Nahor when 30 (Gen. 11:22)	1849
Nahor begat Terah when 29 (Gen. 11:24)	1878
Terah died aged 205 years (Gen. 11:32)	2083
Abraham at that time was 75 years old (Gen. 12:4)	2083

PERIOD FROM THE ABRAHAMIC COVENANT TO THE LAW

A. M.

Terah was Abraham's father; and at his death (Acts 7:4; Gen. 12:4) Abraham removed into the land of Canaan. Thus by his faith and obedience he sealed to himself the great Abrahamic Covenant, which God had previously promised should be his, upon this condition. (Gen. 12:1-7.) And, since the period from the making of this Covenant to the giving of the Law was 430 years (Gal. 3:17), it follows that the first feature of the Law, which was the Passover, was instituted in the year . 2513

(See Exod. 12:40-51 and MILLENNIAL DAWN VOL. II. pp. 45-47.)

PERIOD FROM THE LAW TO THE DIVISION OF THE LAND

A. M.

Israel's day of trial in the wilderness was 40 years—from "the self-same day" that the 430 years ended, on the fourteenth day of the first month, four days after they entered Canaan in 2553

There the Jubilee cycles began to count.—Compare Joshua 4:19 and 5:10; Lev. 25:2.

Six years were consumed by Israel in conquering the land and dividing it amongst the tribes. These preceded the first Sabbath year, and ended with the year. 2559

(Josh. 14:7, 10; MILLENNIAL DAWN, VOL. II., p. 48.)

PERIOD OF THE JUDGES

A. M.

St. Paul, discussing this subject, says (Acts 13:19, 20): "He [God] divided their land to them by lot; and *after that* he gave them Judges about [during†] the space of four hundred and fifty years [*i. e.*, they had Judges off and on *during* that space of time], until Samuel the Prophet [inclusive]. And *afterward*, when they desired a king, God gave unto them Saul," at the close of the year. 3009

(Compare MILLENNIAL DAWN, VOL. II, p. 49.)

PERIOD OF THE KINGS

						A. M.
Saul's 40 year	"space" of reigning		(Acts 13:21)		ended	3049
David's	reign of 40 years		(1 Chron. 29:27)		"	3089
Solomon's	" 40 "		(2 Chron. 9:30)		"	3129
Rehoboam's	" 17 "		"	12:13	"	3146
Abijah's	" 3 "		"	13:2	"	3149
Asa's	" 41 "		"	16:13	"	3190
Jehoshaphat's	" 25 "		"	20:31	"	3215
Jehoram's	" 8 "		"	21:20	"	3223
Ahaziah's	" 1 "		"	22:2	"	3224
Athaliah's	" 6 "		"	22:12	"	3230
Jehoash's	" 40 "		"	24:1	"	3270
Amaziah's	" 29 "		"	25:1	"	3299
Uzziah's	" 52 "		"	26:3	"	3351
Jotham's	" 16 "		"	27:1	"	3367
Ahaz's	" 16 "		"	28:1	"	3383
Hezekiah's	" 29 "		"	29:1	"	3412
Manasseh's	" 55 "		"	33:1	"	3467
Amon's	" 2 "		"	33:21	"	3469
Josiah's	" 31 "		"	35:1	"	3500
Jehoiakim's	" 11 "		"	36:5	"	3511
Zedekiah's	" 11 "		"	36:11	"	3522

PERIOD OF THE "70 YEARS DESOLATION OF THE LAND"

A. M.

This period began after Zedekiah's kingdom was overturned when the land left *desolate* (Jer. 40:6-13; 41: 10-18; 43:5-7 3523

It ended 70 years later, in. 3593

PERIOD FROM THE RESTORATION UNTIL THE ERA A. D.

A. M.

The date of the restoration of Israel to their own land, which terminated its seventy years of desolation "without an inhabitant," is clearly fixed in the Bible as the first year of the reign of Cyrus the Mede (2 Chron. 36:21-23), which was therefore, as above shown, the year 3593

Here the Bible chronology ends, giving us a good connection with secular history; for the first year of Cyrus is recognized by all competent judges as a clearly fixed date, 536 years before our era known as Anno Domini. (And it should be remembered that no earlier date than this can be clearly and unquestionably associated with Bible history and chronology.) Since the year 3593 *was the same year* as the first year of Cyrus, to add 535 years to it would show that the year B. C. 1 was the year 4128

Our A. D. era followed.

To complete 6000 years would require 1872 years (to Oct. 1872 A. D.) 1872

Hence, the year ending Oct. A. D. 1872 was the year 6000

The date marked by the Jubilee cycles as the beginning of the Times of Restitution (Acts 3:19-21), Sept 20th, 1874‡ was therefore the year. 6002

The year which ended Oct. 1895 was. 6023

The year ending Oct. 1900 A. D. will be. 6028

The year ending Oct. 1914 A. D. will be. 6042

and the full forty year "day of wrath" from October, 1874, will end Oct. 1914 A. D., the full limit of Gentile Times to tread down Jerusalem and its people.

All students of chronology may be said to be agreed, that the first year of Cyrus was the year 536 before the beginning of our *Anno Domini* era.‖ But there is, and can be, no *agreement* as to the dates of previous events, for several reasons:

(1) The records of secular history are fragmentary, and all hopelessly tangled. The Bible record is by far the most clear; yet, as we have seen, its Old Testament records would be insufficient without the inspired assistance of the New Testament writers.

* See MILLENNIAL DAWN, VOL. II, p. 54.

† The Greek word here rendered *"about"* is *hos*, and has the significance of *during* or *while*. The same writer, Luke, uses the same word in Acts 1:10; 10:17; Luke 24:32; and in each of these cases it is translated "while," in our common version. The Syriac reads thus,—"And for four hundred and fifty years he gave them Judges, until Samuel the Prophet"—the last of the Judges.

The record of 1 Kings 6:1 is evidently a transcriber's error, 480 being stated instead of 580. The latter agrees perfectly with the Apostle's statement (Acts 13:19, 20), and is in accord with the lapping and broken periods of the Judgeships and captivities recorded in the Book of the Judges.

The *Emphatic Diaglott* has the following foot note on Acts 13:20.—"A difficulty occurs here which has very much puzzled Bible chronologists. The date given here is at variance with the statement found in 1 Kings 6:1. There have been many solutions offered, but only one seems entirely satisfactory; *i. e.*, that the text in 1 Kings 6:1 has been corrupted by substituting the Hebrew character *daleth* (4) for *hay* (5), which is very similar in form. This would make 580 (instead of 480) from the exode to the building of the temple, and exactly agree with Paul's chronology."

‡ Two years in Eden, free from sin, may be reckoned as belonging to the Millennium, and thus the two years discrepancy between the end of the 6000 years and the beginning of the Times of Restitution be accounted for;—Man's week of evil, 6000 years, being measured in full. See MILLENNIAL DAWN, VOL III, p 127.

‖ Much confusion will be saved by remembering that between B. C and A. D. is a *fixed* point which marks a new era chronologically; (not the birth of Christ, but that *point of time* once assumed to have been the date of his birth). Hence, whether our Lord was really born one and a quarter years earlier, or four and a quarter years earlier, would not alter the number of the years. Whatever would be added to the A. D. would come off the number of B. C. years, and the *total* years would be in every case the same. See MILLENNIAL DAWN, VOL. II, p. 55.

(2) In endeavoring to harmonize the statements of the Bible with the tangled statements of secular history, Bishop Usher (and nearly all more recent chronologists have followed his lead in this matter unquestioningly) counted the "seventy years" upon Israel to be years of *captivity* to Babylon and have dated them from the first year of Nebuchadnezzar, when he carried Jehoiakim and many of the people and the valuable vessels of the Temple to Babylon. The chronology arranged upon such a false supposition is of course incorrect; for, as we have shown, the Bible explicitly declares that those were "seventy years *desolation of the land*," without an inhabitant.

Our method, of taking the Bible figures *only*, and *exactly*, is the only proper course; and we are thus assured that we neither deceive ourselves nor others. God will in due time vindicate his Word abundantly;—meantime we trust it implicitly. Whatever may be said of others, the chronology as given in the Bible itself is, in our judgment, the only one worthy of consideration by the child of God who believes that

"God is his own interpreter,
And he will make it plain."

THE TEMPLE OF GOD

"For the temple of God is holy, which temple ye are."—1 Cor. 3:17.

The usual Hebrew term applied to the Jewish temple was *heykal*, which signifies a royal residence. It was also often qualified by the term *kodesh*, sanctuary, to indicate its sacredness as the visible dwelling place of Jehovah among his people. The same significance also attached to the movable tent or sanctuary of Israel, the tabernacle in the wilderness. The idea thus visibly expressed was that God was in the midst of his people, as he said, "And there will I meet with the children of Israel, and the tabernacle shall be sanctified by my glory. And I will sanctify the tabernacle of the congregation and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office. And I will dwell among the children of Israel, and will be their God."—Exod. 29:43-45.

In fulfilment of this promise, as soon as the tabernacle was finished, the glory of the Lord filled it, as we read:—"So Moses finished the work. Then a cloud covered the tent of the congregation and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle. . . . . The cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel throughout all their journeys."—Exod. 40:33-38.

So also at the dedication of Solomon's temple there was the same divine recognition of this more permanent structure:—"So was ended all the work that king Solomon made for the house of the Lord. And Solomon brought in the things which David his father had dedicated, even the silver and the gold and the vessels did he put among the treasures of the house of the Lord. . . . . And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord so that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord."—I Kings 7:51.

The idea conveyed by the several accounts of this glory of the Lord, as it appeared in the Tabernacle, in the Temple, on Mount Sinai, and as it guided and protected Israel in coming out of Egypt, is that of exceeding brightness, enveloped, and usually concealed, by a thick cloud, from which, on special occasions, it shone forth. Thus we read, "And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days. . . . . And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel."—Exod. 24:16, 17. See also 19:9, 18, 19; 40:34, 35; 1 Kings, 8:10, 11.

But the tabernacle and temple of God, built by divine direction and under the divine supervision, and thus honored with the visible, typical manifestations of the divine presence and glory, were only types of that grander tabernacle, not made with hands, of which fleshly Israel could have no conception, and of that holy temple which should by and by eclipse the grandeur of the earthly temple with all the gold and precious stones that adorn it. Let us, then, look away from, or, rather, let us look through, the typical temple of God to its antitype. The Apostles tell us that the Gospel church, both individually and collectively, constitute the antitypical temple:—"For the temple of God is holy, *which temple ye are.*"

Considering the matter first in its individual application, we hear Paul say to the consecrated people of God, "Know ye not that your body is the temple of the holy spirit which is in you, which ye have of God, and ye are not your own? . . . . Ye are the temple of the living God, as God hath said, I will dwell in them and walk in them; and I will be their God and they shall be my people." (1 Cor. 6:19; 2 Cor. 6:16; Lev. 26:12) Thus every faithful, consecrated child of God in whom God, by his holy spirit, dwells, is a temple of God, a royal residence of the King of kings, a holy sanctuary, this high privilege being ours through Christ, who first redeemed us by his precious blood, and thus made us eligible to the call of God to be thus sanctified and set apart wholly to his use—"for a habitation of God through the spirit."

It was to this that our Lord also referred, saying, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him and *make our abode with him.* . . . . The comforter which is the holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:23, 26) Thus each individual saint becomes "a habitation of God through the spirit," a holy temple, a royal residence.

How precious is the thought, how great the condescension of our God in thus honoring his chosen ones who believe and trust in him and are fully consecrated to his will and service. "Ye are the temple of the living God;" and "ye are not in the flesh [in the old carnal condition], but in the spirit, if so be that the spirit of God dwell in you." (Rom. 8:9) And if the spirit of God dwell in us, it is to sanctify and glorify these temples of his, that even now we should show forth the praises of him who hath called us out of darkness into his marvelous light.

It is in this view of our relationship to God that Paul would impress upon our minds the sanctity of these temples of the holy spirit, saying, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man destroy the temple of God, him will God destroy." That is, if, after he has been made a partaker of the holy spirit, and consequently, through the enlightening and guiding influences of that spirit, has tasted the good word of God and the powers [privileges of divine instruction, etc.] of the coming age, he should stifle all these blessed influences, refusing to be further led of the spirit of God, and turn again, either suddenly or gradually, to the spirit of the world, such a one is destroying his spiritual life—destroying the temple of God, which was holy and consecrated to God. And if such a one should hope thereby to have his portion in the coming age with the restitution class, let him quickly undeceive himself, for the judgment against all such is, "Him will God destroy." The Lord has "no pleasure" in any who "draw back" from such high privileges. "But, beloved, we are persuaded better things of you, and things that accompany salvation. . . . . We are not of them who draw back *unto destruction*, but of them which believe to the saving of the soul."—Heb. 6:4-9; 10:38, 39.

It was in allusion to this same thing that our Lord, addressing his disciples, said, "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life, shall preserve it;" and that Paul also said, "If ye live after the flesh, ye shall die: but if ye, through the spirit, do mortify the deeds of the body, ye shall live." (Luke 17:33; Rom. 8:13) It is to those who appreciate the sanctity of these temples of God that all the blessings of divine grace belong; for God shall dwell in them and walk in them, and his glory shall be manifested in them and to them. It is their blessed privilege, in reverent humility, to realize the condescending favor of God in recognizing them as his temples, and making his abode with them, and to profit by all the hallowed influences of his presence and favor. And if indeed these bodies of ours be the temple of the holy Spirit, what manner of persons ought we to be in all holy conversation and godlikeness? and how ought these mortal bodies to be quickened by his spirit that dwelleth in us?—quickened into active and diligent service and to the bringing forth of all the fruits of holiness.—2 Pet. 3:11; Rom. 8:11.

But while the saints are thus individually the temples of God, they also collectively constitute the great temple in which Peter likens each individual to a living stone, and Christ to the chief or foundation corner stone, "To whom coming, as unto a living stone, ... ye also, as living stones,

are built up a spiritual house, an holy priesthood, to offer up sacrifices* acceptable to God by Jesus Christ." (1 Pet. 2:5) Paul also refers to this same thought, saying, "Ye are . . . . of the house of God, and are built upon the foundation of the apostles and prophets [the foundation of hope in which they trusted, and which they pointed out to us], Jesus Christ, [he] being a foundation corner stone of it; in whom all the building fitly framed together, groweth unto an holy temple for the Lord: in whom ye also are builded together for a habitation of God through the spirit."

The fact of the chief corner stone being also the foundation stone of this building, as well as the "head-stone," the crowning glory of it, as suggested by the prophets (Zech. 4:7; Psa. 118:22), calls to mind the form of the Great Pyramid whose top stone is the chief corner stone, and whose internal structure corresponds so perfectly with the Tabernacle and its symbolism.† And further, if Christ be the chief corner stone, the top stone and also the foundation, as he surely is (1 Cor. 3:11), the manifest suggestion is that the foundation of this building of God is laid in the heavens, not on earth, and that all the other living stones built upon this foundation are drawn and cemented to it by heavenly and not earthly attractions. Yes, "ye are God's building"—"ye," both individually and collectively, consecrated sons of God who have become the habitation of God through the spirit, ye are the temple of God. Howbeit, though now it is but a tabernacle in the flesh, and though in this tabernacle we often groan, being burdened, we know that when this tabernacle is destroyed we have a building of God, "a house not made with hands, eternal in the heavens."—2 Cor. 5:1, 2.

Though the church, like a tabernacle in the wilderness, is now a habitation of God, owned by him, and blessed by his presence, and filled with a large measure of his glory, yet enveloped, as it generally is, by clouds of trouble, etc., which hide the glory from others, except as occasionally manifested, it is not always to be a moving tent with its glory concealed. By and by her glory will be manifested without the enveloping cloud;—"She shall shine forth as the sun." (Matt. 13:43) The prophet Isaiah joyfully anticipates that blessed time when the finished temple of God shall displace the present tabernacle, saying, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee, ... and his glory shall be seen upon thee. And the nations shall come to thy light, and kings to the brightness of thy rising."—Isa. 60:1-3.

What a hope is thus set before the faithful ones, who, as living stones, come to Christ to be built upon this foundation! From the eloquent imagery of prophets and apostles we catch the inspiration of that holy joy which shall be fully realized when all the living stones of the glorious spiritual temple of God shall noiselessly come together without the sound of a hammer—in the first resurrection, and when the headstone shall crown this glorious building of God, amid shoutings of "Grace, grace, unto it." (Zech. 4:7) What tongue can tell or pen portray the glory to be revealed in the saints by and by, when the sacrifices of this day of atonement (the Gospel age) are all over? and what plummet can sound or line measure the wealth of blessing that will flow to redeemed humanity from the glorified temple of God?

But, aside from this inspiring theme, let us return to the thought which the Apostle would impress upon the minds and hearts of all God's people; *viz.*, the sanctity of the temple of God,—"Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man destroy the temple of God, him will God destroy; for the temple of God is holy, which temple ye are."

If the spirit of God does not dwell in us, then we are not of the class addressed; "for if any man have not the spirit of Christ, he is none of his." And those who have that spirit are led by it in the paths of righteousness and truth. And not only so, but those who have and who are led by the spirit of God have therein an earnest or pledge of their future inheritance as the sons of God, as the Apostle tells us, saying, "After that ye were sealed with the holy spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."—Eph. 1:13, 14.

Yes, our present divine recognition as sons of God is the surest evidence we can have of his recognition when we shall have finished our course. If today we have his manifest approval and fellowship, and if these mortal bodies are quickened into loving, active zeal both to know and to do the will of God, we may also look forward with joyful anticipation to that blessed time when we shall see the Lord and **be like him.**

* Sinaitic MS. omits "spiritual" before sacrifices.

† See *Millennial Dawn*, VOL. III, Chap. 10.

PARABLE OF THE VINEYARD

MAY 24.—Luke 20:9-19.

Parallel accounts—Matt. 21:33-46; Mark 12:1-12.

Golden Text—"The stone which the builders rejected, the same is become the head of the corner."—Luke 20:17.

This parable formed a part of our Lord's discourse on the last day of his public ministry. He had been teaching daily in the Temple, and the people, much impressed by his mighty works and his wonderful words, "were very attentive to hear him." (Luke 19:47, 48) But the more his fame spread abroad and the people were influenced by his teaching, the more the envy and opposition of the scribes and Pharisees increased and intensified into a settled murderous hatred, which plotted and schemed to accomplish his death. It was in this spirit and intent that the chief priests and scribes and elders of Israel came upon him with what they esteemed puzzling questions, seeking to entrap him in his words and thereby to gain some pretext for his arrest.

The shrewdness with which our Lord met their attacks commands the admiration of all. He was more than a match for all the gainsayers, putting them to silence and to shame. Then he spoke this parable, which they perceived to be against them, and which the more angered them, so that they would have laid hands on him then had they not feared the people.—Verse 19.

In the parable, the owner of the vineyard represented God, and the "vineyard" represented the Jewish nation as described under the same figure in Isaiah 5:1-7.—"For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant." God had done much for his vineyard in the way of planting and care and cultivation; and in view of this he inquires (Isa. 5:4), "What could have been done more to my vineyard, that I have not done in it?" But nevertheless it repaid him wild grapes instead of good grapes,—"and he looked for judgment, but behold oppression; for righteousness, but behold a cry, etc." And the "husbandmen" to whom the vineyard was let were the divinely constituted religious leaders of the nation. These husbandmen had this stewardship from the time of the exodus down to the time of the coming of Messiah, a period of nearly nineteen centuries.

At various seasons during the age God specially looked for fruits of righteousness, sending to them his faithful prophets, who were lightly esteemed and illy treated—especially by the husbandmen.—Matt. 23:31, 32.

Last of all, in the harvest or end of the age, God sent unto them his Son, saying, "It may be they will reverence my Son." But no, in their selfish ambition to retain their stewardship, they said among themselves, "This is the heir: come, let us kill him, that the inheritance may be ours." "So they cast him out of the vineyard, and killed him." The application of the parable was too manifest to be misunderstood. The guilty consciences needed no further accusation. The self-righteous hypocrites perceived that the great Teacher had read their hearts and was aware of their dark designs.

In the further progress of the parable was the prophecy of his own final triumph, even though they should kill him; for he was the stone of which the Psalmist prophesied, saying, "The stone which the builders refused is become the headstone of the corner" (Psa. 118:22), the building of God being referred to as a pyramid, of which the topstone is the chief corner stone. (See also Zech. 4:7) This stone might indeed be rejected by them then, but that would not hinder its exaltation in God's due time as the chief stone in the glorious spiritual temple of God.

In stumbling over Christ at his first advent, the Jewish nation was indeed broken to pieces; and ever since they have been a nation scattered and peeled (Isa. 18:2), all the world being witness to the fact. The world is also witness to the fact that those wicked husbandmen who crucified the Lord were destroyed as such. They lost their prestige and power and honor and office (and many of them doubtless perished literally in the destruction of Jerusalem), and were superseded by the more worthy apostles and teachers of the gospel of Christ.

Such was the testimony of Christ against fleshly Israel

as a people, and against their religious leaders and teachers; and as we read the prophecy and mark how true to the letter has been the fulfilment, we should not fail to mark also another prophecy, pointing to a double fulfilment,—first, upon fleshly Israel, and, secondly, upon nominal spiritual Israel, or the nominal Christian church. It reads,—"And he shall be for a stone of stumbling and for a rock of offence to *both* the houses of Israel." (Isa. 8:14) In this as in other things the two houses of Israel, the fleshly of the Jewish age, and the spiritual of the Gospel age, stand related to each other as type and antitype; and the likeness is striking. The attitude of the public teachers of today, like those of the Jewish age, is against the Lord and the truth now due in these days of his presence. They are closing their eyes to the light that is now shining, and, as a result, both they and all who follow their leading are stumbling into the ditch of infidelity; and soon they will all be overwhelmed in the great tribulation of which the Lord and the prophet forewarn us.—Matt. 24:21; Dan. 12.1; Rev. 18:4.

The result of the stumbling of the nominal gospel church over this stone will be the same as in the case of the Jewish church: they will be broken; the whole institution will be disintegrated, and only the faithful remnant of this age (as of that) will be gathered into the kingdom of God—a "little flock" to whom "it is the Father's good pleasure to give the kingdom."

But when this corner stone crowns the finished temple of God, the church glorified, when the kingdom is established in glory and power, upon whomsoever this stone falls it will grind him to powder; it will utterly destroy him. "Every soul that will not hear that prophet, shall be destroyed from among the people."—Acts 3:23.

With the example of the stumbling of fleshly Israel in view, how careful should every Christian be to see to it that he is not among those of this age who form the antitype—either of the blind leaders or of the blind multitudes who follow their leading into the yawning ditch which shall surely ingulf all of the unfaithful.

THE DESTRUCTION OF JERUSALEM FORETOLD

MAY 31.—Luke 21:20-36.

Golden Text—"Heaven and earth shall pass away, but my words shall not pass away."—Luke 21:33.

It should be remembered that this lesson is but a fragment from our Lord's long discourse, in answer to three distinct question propounded by the disciples:—When shall these things [the destruction of the Temple, etc] be? What shall be the sign of thy [second] coming? What shall be the sign of the end of the age?

Verses 20-24 have reference primarily to the destruction of Jerusalem and the Jewish polity in the close of the Jewish age, altho they have a secondary reference to events in the end of the Gospel age, the antitype of the Jewish age. This, however, is no part of our present lesson.

The literal fulfilment of this portion of the prophecy is disputed by none. The Roman army besieged the city, and then suddenly withdrew (A. D. 69). Vespasian, the Roman general, learning of the death of the Roman emperor, and that insurrection prevailed at Rome, hastened thither and assumed the emperorship. Meantime, before Titus had assumed command of the army and renewed the siege of Jerusalem, the Christians of the city acted upon our Lord's instruction, fled from the doomed city and thus escaped the awful horrors of its siege, in which it is claimed that 1,100,000 Jews perished. Josephus, the Jewish historian, says of this event: "The misfortunes of all men from the beginning of the world, if they be compared to those of the Jews, are not so terrible as theirs were;" "nor did any age ever produce a generation more fruitful of wickedness, from the beginning of the world." As a nation, the Jews had experienced great blessings and privileges, and these being misused brought great darkness and ultimately a terrible national judgment, as predicted. (Verse 22 and 1 Thes. 2:16) All of these things correspond to the conditions in the "harvest" or end of this Gospel age. Here the light of the Lord's second presence rejected will bring special responsibility upon nominal "Christendom," whose wickedness at the time will be very great, proportioned to its light; and its fall will be in the midst of a time of trouble still greater than that which overwhelmed the typical city and nation.

Our Lord's prediction, when uttered, seemed most improbable: the city and country were more prosperous than for a long time, and the temple, after forty-six years of building, had just been completed and was truly magnificent. Yet within forty years it was an awful ruin. (See MILLENNIAL DAWN, VOL. II., Chap. 4.

Verses 25-31, leaping over centuries, point to events near the close of Gentile Times, and mention the signs of the close of the Gospel age, and connected with the revealing of the Son of Man in glory. The signs in the sun, moon and stars were to give a general idea as to the time when the kingdom would be nigh. We will not here particularize respecting these signs, but will mention them:—The remarkable darkening of the sun and moon, May 19th, 1780; and the notable falling of stars or meteoric shower on the morning of Nov. 13th, 1833. While we believe also in a symbolic fulfilment of the darkening of the sun and falling of the stars, yet we cannot overlook the literal fulfilment, and hence expect, in harmony with

Verses 32, 33, that some of the generation which saw the falling stars will continue to live until God's kingdom shall be fully established.

Verses 34-36 are a general exhortation, as applicable to us today as to the disciples eighteen centuries ago.

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VENIAL AND MORTAL SINS

Any violation of divine law is sin; whether committed willingly or unwillingly.—1 John 3:4; James 2:10.

The terms "venial" and "mortal" as relating to sins are seldom used outside of the Church of Rome, the great counterfeit of the true church; yet by the use of these terms two classes of sins are distinguished, properly and Scripturally, although in a way which the Church of Rome fails to recognize.

A "venial sin" is one which may be forgiven or pardoned—a pardonable sin.

A "mortal sin" is one which is not forgivable. It is a deadly sin: one incurring the penalty of death—everlasting death.

The apostle John (1 John 5:16, 17) refers to both of these sins, saying:—

"There is a sin unto death [a mortal sin]: I do not say that he shall pray for it [to ask or expect its forgiveness] . . . . And there is a sin, not unto death [a venial sin]."

There is but one penalty expressed against sin by the Creator and Lawgiver. "The wages of sin is death." "The soul that sinneth, it shall die." (Rom. 6:23; Ezek. 18:4) But the great and just Judge never sits in judgment upon a case in which the one on trial has not a full and fair opportunity to know and do his duty. Thus it was in Adam's trial: he was created a perfect man in his Creator's image and placed amid a favorable environment where obedience was both possible and reasonable; and he was fully advised that the penalty of transgression would be death. (Gen. 2:17) And thus in every case tried before the Supreme Judge of the universe and found guilty, the only penalty is death;—hence all sin is mortal sin at his bar.

But God purposed a redemption for Adam and his race through Christ. He therefore provided for the *ransom-sacrifice*—the sinless Jesus for the sinner Adam and the race condemned in him. Thus the race of Adam was bought by Jesus with his own precious blood; divine law was vindicated (Rom. 3:26), and the race by God's will was in new hands for trial; for thus justly God committed the judgment of all to the Son (John 5:22; Acts 17:31), under the conditions of the New Covenant. All who come to know of the grace of God in Christ and the New Covenant, and who accept it, are reckoned as lifted out of the mortal sin of Adam and its consequences, and granted a new trial for life under the New Covenant, which takes cognizance of their fall and imperfection, and treats all their sins and shortcomings as "venial" or forgivable sins, except such as are committed intentionally.*

All true Christians will of course seek to avoid every form of sin, and in all things will seek to do that which is pleasing to the Lord. But all, soon or later, find that they

* See June 15, 1919, issue for critical examination of covenants.

have the treasure of the new nature, the new will, in an earthen vessel (2 Cor. 4:7); and that the imperfections of the earthen vessel (our human bodies) more or less mar all our efforts to please and serve God. Consequently, even the most devout find that they need to go repeatedly to the throne of divine *grace*, that they "may obtain mercy [forgiveness], and find grace to help in time of need." (Heb. 4:16) And knowing that there are some sins that are not forgiveable, it becomes important to all the saints to know just what is the difference; not that we may continue in (venial) sins that grace may abound (Rom. 6:1, 2); for so to do would be to sin wilfully, which would change the sin from venial to mortal; but that we may be the more upon our guard against all sins; and that, on the other hand, those who have tender consciences may not unjustly accuse themselves of the sin unto death and become hopeless.

Because we are imperfect in our judgments by reason of the fall, we all need divine instruction and "the spirit of a sound mind." Otherwise some would err in one direction and others in the opposite. For instance, some are of a humble, self-accusing mind, constantly disposed to judge themselves too harshly, and to forget that God "knoweth our frame, he remembereth that we are dust;" and that, had it been possible for us to have commended ourselves to God by our works and words and thoughts, judged by his standard or law, then there would have been no redemption necessary, no sprinkling of our hearts with the precious blood, no imputing of the justification or righteousness of Christ, through faith. Of this class, usually, are those who are oppressed with a fear that they have committed mortal sin, while those who seem to commit the sin unto death are generally quite self-satisfied and have no suspicion of the penalty upon them. This latter class, like the Pharisees of old, have so much self-esteem and self-satisfied assurance that they often estimate their errors, weaknesses and imperfections as graces. Quite a few of them even go to the extreme of boasting perfection and believe, or at least profess to believe, that they have not for years come short of God's perfect standard. Of course, in such a frame of mind they cannot come to the throne of grace to obtain *mercy;* for perfection needs no mercy. They, on the contrary, more and more, lose their appreciation of the redeeming blood; and when in course of time the adversary sets before them the doctrine that Christ was not our Redeemer, but *merely* our pattern for holy living, many of them are ready to deny the Lord that *bought* them, to count the blood of the covenant a common thing, and to do despite to the spirit of divine favor and mercy—relying upon their so-called "perfect" works;—which really are "filthy rags" of unrighteousness, in God's sight. Their trouble is that they have not before them the perfect standard by which to know their own imperfections.

It is therefore of great importance that we all should form our judgments according to the revealed mind of God on this subject, as upon all others.

Under the Law Covenant given to Israel, no such distinction obtained respecting sins: there were no venial sins; all sins were mortal sins. Hence the Apostle, speaking of that Law, and of himself as under it, says, "The commandment which was ordained unto life *I found to be unto death.*" Under that Law the wages of sin was *death;* and nothing short of that.—Rom. 7:10.

True, Israelites were granted a typical Atonement Day, on account of which sins were covered for a year; but the necessity for repeating their sacrifices yearly proved that the sin was not actually canceled, but remained. (Heb. 10:11) Thus the penalty of the Law Covenant upon all Israelites would have been death, everlasting death, just as in Adam's case, had it not been that our Lord, by the one sacrifice, did a *double* work. He not only redeemed the world by becoming Adam's substitute, but he was born under the Law that he might [also] redeem those that were [condemned] under the Law Covenant.—Gal. 4:4, 5.

As all the world were *actually* in Adam and could be redeemed by one sacrifice, so all Israel were represented in one man, Moses (1 Cor. 10:2), the mediator of their Law Covenant; in order that in due time the antitype of Moses might meet all the requirements of the Law Covenant, and fulfil it, and supplant it with the New Covenant. Thus Christ is become "the end of the Law Covenant for righteousness to every one [every Israelite] that believeth." (Rom. 10:4) Thus Jews under the New Covenant find their unavoidable imperfections no longer mortal [deadly] sins but venial [forgiveable] sins.—Heb. 9:15.

It is the Gospel, under the New Covenant, sealed with the precious blood of Christ, that speaks pardon and mercy to believing (and penitent) sinners in respect to all manner of sin and blasphemy, except one, which can never be forgiven; neither in the present age nor in the age to come.—Matt. 12:31, 32.

The sins and blasphemies which may be forgiven are such as are committed in *ignorance.* The sins which cannot be pardoned are the *wilful sins.* Our race, because of the fall, is greatly under the dominion of weakness, ignorance, blindness, etc., *inherited* from Adam and augmented by all of our progenitors. And our Lord Jesus, having paid the penalty of Adam's transgression, can justly remit and forgive for his people all responsibility for such defects as they do not endorse but are striving against.

The sins and blasphemies which cannot be forgiven are such as were not covered by the *ransom.* While God's grace of forgiveness in Christ is for *"many offences"* (Rom. 5:16), it is because those many offences are directly or indirectly the result of the first offence—Adam's disobedience—which was fully offset by the obedience and sacrifice of Christ on behalf of Adam and all his race. Hence, all those who come to a clear comprehension of right and wrong, righteousness and sin, and who then deliberately choose the sin, the wrong, not because of inherited weaknesses, physical, mental and moral, but *of preference for unrighteousness,*—such cannot claim that their fault was of ignorance, nor of heredity; and hence it would be fresh and wilful sin like the first; and is not covered by the ransom which redeemed from the first transgression. It is therefore a fresh sin unto *death* (a mortal sin), for which Christ did not die; and "Christ dieth no more." Only one redemption is provided. Such a sinner must die for his own sin; his life is forever forfeited; he can do nothing to recover it; and it is not God's will that Christ or any other creature should redeem such again, seeing they chose sin, after they clearly comprehended its character and knew that they had been redeemed from its power. You need not pray for such, says the Apostle John. We must pray in harmony with the divine plan and arrangement if we would have our prayers answered.

Thus we have before our minds, in a general way, the fact that the only *mortal* sins are those committed against considerable knowledge, and of evil intention, wilfully. It is not, we think, unreasonable to suppose that, in comparison with the whole world of mankind, these intelligent, wilful sinners are now comparatively few; just as the saints are a "little flock;" and in part for the same reason,—because, as it requires the light of the knowledge of God to permit us to choose the right and accept Christ and be justified by faith, and to be sanctified through the truth, so it requires light to reject Christ and his righteousness and to choose wilful sin, unrighteousness. However, the fact that comparatively few during the Gospel age have had light and opportunity sufficient to permit them to be of the "little flock," the "few chosen" to be the kings and priests in the Millennial kingdom, and the fact that few for the same reason could commit full mortal sin, does not prove that only a few will ever commit mortal sin. When, during the Millennium, the conditions are favorable for all for the attainment of everlasting life, the same favorable conditions will make it possible for all to commit mortal sin, whose penalty is the second death. We have no assurance that the "sheep" will outnumber the "goats." (And although in Europe and America the flocks of literal sheep do outnumber the goats, yet in the land of Palestine, where our Lord spoke the parable, their numbers even at this day are about equal.)

It is evident, therefore, that as the vast majority of our race (heathen and imbecile), dying and dead, have not yet been enlightened by "that true Light, which lighteth every man that cometh into the world" (John 1:9), they cannot have committed mortal sin, and hence are not under sentence of the second death, however ignorantly wicked they may have been; because under the New Covenant no sin is mortal (deadly), of which ignorance or inherited weakness is the cause. And this New Covenant was made available for all, "for every man," and must be "testified in due time" to all. This opens before us the blessed thought that, though these heathen billions are yet in their sins, which cannot be blotted out except by *faith,* under the terms of the New Covenant, they are nevertheless not doomed to the second death. Their sins, judged by the New Covenant, would be venial and may be pardoned by their Redeemer; and themselves may be prepared for eternal life by certain experiences in purification in the great purgatory—Christ's Millennial kingdom—so different from the unscriptural Purgatory of Roman Catholic theology. Praise God for the world-wide redemption from Adam's mortal sin; and for the gracious provision that none of the ransomed race, except intelligent, wilful sinners, will be remanded to death,—the second death.

MIXED SINS—PARTLY WILFUL

If it were merely a question of wilful or not wilful sins, it would be comparatively easy to decide respecting our own shortcomings and those of others; but it is a more difficult question. The Christian may be considered in some respects a dual being: he not only has his natural body, depraved by inherited sins and weaknesses, and his natural mind also depraved, and in sympathy with the weaknesses of the flesh, but he has also his renewed mind or will, which desires to serve the law of God. These two minds or wills are contrary: they cannot be harmonized; and the man who endeavors to recognize both, and to make the two joint-rulers of his mortal body, is the "double-minded man," "unstable in all his ways," described by the Apostle James (1:8). The "lukewarm," neither cold nor hot, neither for sin nor against sin, are failures in every sense of the word. (Rev. 3:16) God wants positive characters, and others will not be approved or accepted.

In every case, then, the new mind must be in control, and the depraved, fleshly mind must be subjected to it for destruction. But here comes the difficulty. The natural mind ("heart") is deceitful above all things, and desperate as well as wicked (Jer. 17:9), and the various members of our bodies in their depravity sympathize with the natural mind and favor it; so that when the new mind battles with the old mind and pursues it to destroy it, the latter feigns to be dead, and hides quietly for a time, only to come forth more craftily later.

So then, with the Apostle, we can realize that even when the new mind is enthroned as the ruler of these mortal bodies, the old mind or will, favorable to sin, although dethroned and reckoned dead, is not actually dead, and will not be as long as our mortal bodies are defective—*i. e.*, until death. Hence we must daily mortify [deaden] the will and deeds of the flesh. But sometimes the deadened will of the depraved flesh (selfish, or impure, or in any event despicable to the new will, "the mind of Christ"), encouraged and helped by the influence of the "spirit of the world" or by the devil (perhaps as a messenger of light to deceive), rises up to ensnare and destroy the new will and its new hopes and aspirations. In such cases how many have suffered at least partial and temporary defeat, until they have remembered to call for reinforcements of strength from Him who has promised to never leave nor forsake us, and to give grace and strength for every time of need. Then we realized that greater is he that is on our part, than all them that be against us,—within and without—Rom. 8:23, 31.

And when such a battle is ended, and the new will sits down to reckon the damage inflicted by the raid of the old will, there must be some self-crimination—"Oh! why was I not more watchful? I knew from experience that I was quite vulnerable at the point from which the attack came. Nor did I repel the attack with proper diligence. I almost fear that I was willing to have the attack, and that I encouraged the enemy, Sin; and if so, was it not disloyalty to the Lord? And was it not also a wilful sin, since the new will did not repel it with sufficient energy?

Was this a venial or a mortal sin?

Such a case as we have described would not be a mortal sin. This is shown by the fact that the new will eventually holds the field of battle, and that so far from having pleasure in the wreck of good resolutions and hopes and prayers, etc., etc., it feels chagrin, shame and contrition for failure to have done all that could have been done to oppose the depraved will. On the contrary, those who have sinned wilfully and with full intent, and whose sin is mortal, do not feel penitent; but afterward approve their sin, and boast of it, generally as greater light and liberty. (See Heb. 6:4-6; 10:26-31) In the latter text (verse 27), the "fearful looking for of judgment" does not refer to the wilful sinner, who is bold, defiant and self-satisfied, but to the people of God, who realize the fearfulness of the position of those who "count the blood of the covenant a common thing," despising God's favor therein extended, and preferring to stand in the filthy rags of their own unrighteousness.

But such a sin as we have described would not be *wholly* a venial sin if the will *consented* to it in any degree;—if only to the extent of not resisting it. If there was anything that could have been done and was thought of to resist it, but was not done, preferring to taste again "the pleasures of sin" only for a brief season, it would seem to contain a measure of wilful sin. Such is a mixed sin. Chiefly it originates with the weakness of the flesh and inherited weakness, aggravated by outside temptations, all of which are elements of venial sin, forgivable upon repentance, confession and restitution to the extent of ability, through the merit of the sin-offering presented by our great High Priest. "If any man [in Christ] sin, we have an advocate with the Father, Jesus Christ the righteous;" "If we confess our sins, he if faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 2:1; 1:9) But to the extent that the will consented to sin, even for a moment, it was *unforgivable;* and for that measure of responsibility we must expect to suffer "stripes;" *i. e.*, chastisements. This is dangerous, too, for every such raid by the old nature encourages and strengthens it for fresh attacks, and weakens and discourages the new nature, and tends to grieve the holy Spirit whereby we are sealed; and, if encouraged, the new will would soon expire, the old will obtain complete mastery, and soon we would be walking after the flesh and not after the spirit; and "the end of those things is death"—the second death. It is evident, therefore, that the tendency of mixed sin is toward mortal sin.

Whenever we find that we have been overcome of evil, we should "judge ourselves:" we should scrutinize our own course, and not only feel contrite toward God, and resolved to be more vigilant and more faithful in the future, but we should right the wrong to the extent of our ability, and humble ourselves before the Lord. The Apostle says, "If we would judge [reprove, correct] ourselves, we should not be judged [reproved, corrected, by the Lord]; but when we are judged, we are chastened of the Lord [punished with "stripes"], that we should not be condemned with the world." —1 Cor. 11:31, 32; 1 Tim. 5:24.

THE SIN AGAINST THE HOLY SPIRIT

A brief definition of sin or blasphemy against the holy Spirit would be,—Any transgression, or words of evil disdain, against the light of truth, the spirit of truth, when clearly discerned. Such a sin contains at least a measure of wilfulness, and that measure cannot be forgiven. It must be expiated. If there were no extenuating circumstances, of weakness, blindness, temptation, etc., its expiation would cost the life of the transgressor, and constitute his share in the second death. But if, as generally now, there be extenuating circumstances, the transgressor, by availing himself of the terms of the New Covenant, may have *forgiveness to the extent of the ignorance* or other extenuation, and may expiate the wilful elements of the transgression by suffering "stripes,"—chastisements. These chastisements may consist in the natural consequences of a wrong course, or in special retribution or discipline by means of adversity, sickness, etc.

Sometimes the light may be very clear and the wilful wrong-doing very pronounced, as in the case of the Pharisees who heard the Lord's teaching and saw him cast out a devil, and said, He casteth out devils by the power of Beelzebub, the prince of devils. They were at least partly blinded by Satan and ignorance (Matt. 15:14; Acts 3:17); hence had they rejected Jesus and denied that he was the Messiah promised by the Lord through the prophets, had they called him a fraud and a hypocrite, all this might have been attributable to their blindness, and might have been forgivable as venial sin, under the gracious terms of the New Covenant. But when they blasphemed the holy power, the holy Spirit of God, operating through Jesus, to good works and never to evil works, they were overstepping their ignorance, and stating wickedly, *wilfully*, what they could not have believed. To that extent, therefore, they were guilty of more than venial sin. Because of this wilfulness their blasphemy became a sin which could never be forgiven, "neither in this world [age], neither in the world [age] to come." No provision has been made (nor ever will be made, as we understand the divine plan), for forgiving any wilful sin, except Adam's first transgression. All other wilful sins must be punished.

But as the blasphemy of the Pharisees was more than a venial sin, so it was less than a mortal sin, because they did not sin against a clear understanding: they were "blind leaders of the blind," as our Lord testified (Matt. 15:14); and they did considerable in ignorance, as Peter testified. (Acts 3:17) This unpardonable sin of the Pharisees, therefore, was one of the "mixed sins" which must needs receive a just penalty, proportionate to its wilfulness, in the Millennium, when the Son of Man shall sit upon thee throne of his glory and judge the world in righteousness.

It would have been a very different matter had these Pharisees been disciples, and had they witnessed all of his mighty works and heard all of his precious words, and had they been privately instructed as were the twelve Apostles (Matt. 13:11), and with them made partakers of Christ's holy Spirit, so that, in his name and power, they themselves cast out devils and healed diseases. In this respect—that they sinned against partial, not complete, evidence—consists the difference between

their sin and the sin of Judas* by which his was mortal sin.

Their case differed, too, from that of the enlightened, consecrated and spirit-begotten sons of this Gospel age. Because of our greater enlightenment and clearer preception, such a sin on our part would mean more wilfulness because of greater intelligence. It would probably mean mortal sin to us. Even in their case the Lord saw such a wrong condition of heart that he said, 'Ye hypocrites, how can ye escape the condemnation of Gehenna [symbol of the second death]." The intimation clearly is, that many of them, having developed such perverse characters, so out of accord with righteousness, will, even when blessed with the fuller light and opportunity of the Millennium, be likely to come under the sentence of death. The lesson to us is, that even those who are not of the church, now on trial, if they have come in contact with the light, have thereby come under some responsibility. Each one is either preparing and building a character or destroying one, getting more ready or less ready to benefit by the Millennial reign of righteous judgment. Our Lord's judgment (in the day of judgment,—the Millennium), as between those who knew and those who did not know his will, was expressed pointedly when he declared that, it shall be *more tolerable* for Sodom and Gomorrah in the day of judgment than for the city that rejected the Gospel messengers; because they sinned against greater light.—See Matt. 10:15.

Whoever has heard something of the truth has a great responsibility. Whoever has opportunity to learn more, whether he uses it or not, has greater responsibility. He who sins (with wilfulness) against a little light shall suffer some "stripes" or punishment. He who sins with wilfulness against more light or more opportunity for light will receive "many stripes." He who sins with complete *wilfulness* against a clear understanding of the truth has committed a full sin in the full sense of the word, and will receive the full penalty of sin—death—the second death.

* See "Judas' Case a Hopeless One," in our issue of Apr. 15, '96.

A SERMON FOR CHILDREN

Text—*The Rose.*

The roses are in bloom today!
Come, children, from your games away
A while to listen in the bower,
And learn from every blooming flower
Truths golden that shall evermore
Be garnered with the heart's rich store!

Within the garden meet our view
Roses of varied form and hue,
Unfolding now their graceful bloom,
Lading the air with sweet perfume;
From tiny buds to full blooms sweet,
They bend in clusters round our feet.
Some robed in white are here displayed,
And dainty ones in pink arrayed;
Some in their golden glory shine;
Some wear the crimson hue of wine.

Charmed by their grace and beauty rare,
We cull some buds and blossoms fair.
Some that were once as fair and gay
We see now fading fast away.
Within the garden's blooming space,
Can we not here a semblance trace?
And read in this, the rose-crowned rod,
The love and power of nature's God?

Only a few short months ago,
The roses lay in death below;
In glad springtime the sun and rain
Aroused from sleep to life again;
Triumphant, they arose to bloom
In beauty o'er their winter tomb.

The buds seem like to childhood's day,
When happy children laugh and play;
The half-blown rose an emblem seems
Of youth, when life is sweet with dreams:
Youth slow expands in grace and power
Till, like the glowing, full-blown flower,
It zenith gains; then age draws on,
And soon the span of life is gone.

The roses spring to bloom their day,
Are early culled or fade away;
So, soon or late, all yield their breath,
Beneath the cruel hand of Death.
The God who clothes the roses fair,
Does he not for his creatures care?

Ah, yes! they'll rise from out death's gloom.
He by whose law the roses bloom
In love devised a wondrous plan
To save from death his creature, man:
His Son for all a ransom gave;—
Suffered e'en death our souls to save,
And rose to life on high again
Eternal life to give to men.
He holds the key of Death's closed gates,
The due time only he awaits.

In all of nature's wide domain,
There law and order ever reign;
Just so within the realm of grace·
For all things there's a time, a place:
When, as around its seasons roll,
They bring a springtime for the soul,
Christ will unlock their silent tomb,
And bid them rise again to bloom;
Then all who love the right and truth
Shall flourish on in fadeless youth.

Here let us pause. Again behold
The roses—how their leaves unfold:
The bud, unfolding hour by hour,
At length displays the perfect flower;
Slowly its petals all unfold;
Then do we see the heart of gold.

So, too, unfold God's plans of grace:
His scheme, deep-laid, no man could trace,
Till time the mystery unsealed;
The hidden riches stood revealed.
The roses their sweet sermon preach,
Graving it deep as any speech.
Does not each glorious blooming flower
Proclaim the wisdom and the power
Of Him who, from his throne above,
Watches o'er all his works in love?

MARY E. PENNOCK.

THE THIEF IN PARADISE

[This article was a reprint of that published in issue of July, 1883, which please see.]

QUESTIONS AND ANSWERS

Question.—I am a news agent, and as such have calls for vile novels and newspapers giving novels as supplements. What do you think, from a Christian standpoint, of my dealing in such papers?

Answer.—You ask a straightforward question, and no doubt desire a straightforward answer. We reply that we cannot see how saints can do a *general* book-business under prevailing conditions. We would consider the dealing out of poisonous mental food about as bad as the selling of spirituous liquors, and much worse than dealing in adulterated natural foods. We believe that the mind is the most important part of the man, and our conscience would be extremely sensitive as to what we would put before our fellow creatures, or in any manner induce them to use to their injury.

This advice, we fear, will be very far reaching in its relations to your business; but your candid inquiry demands it.

Question.—Please explain 1 Cor. 15:29.

Answer.—The word "for" in the Greek signifies "on behalf of." The thought of the Apostle seems to be that our immersion into death is made on behalf of the "dead," not those who are in the tomb, but those who are nominally alive, though under sentence to death because of sin, "dead in trespasses and sins," dead in God's sight, condemned in Adam. We would not need to sacrifice anything were it not for the dead

and dying condition of the world, and it is on their behalf (to bring them to Christ or to serve them after they are brought to Him, and to shine as lights in the world, reproving sin) that it is necessary for us to lay down our lives. Therefore, while our sacrifice is no part of the ransom price, it is, as Paul expresses it in his letter to the Colossians (1:24), a *filling up* of "that which is behind of the afflictions of Christ *for his body's sake.*"

Question.—Please harmonize 1 Pet. 3:19, 20 and 1 Pet. 4:6 with other texts stating that the dead "know not anything."

Answer.—For explanation of the former passage see TOWER for July 15, '94. With this 1 Pet. 4:6 has no connection. It refers to the preaching of the Gospel to men resting under the Adamic penalty. In the Lord's estimation the entire race is *dead*, even though some have a measure of what we call "life." So our Lord expressed it when he said to one, "Let the dead bury their dead; but go thou and preach the kingdom of God." (Luke 9:59, 60) We do not understand by this that our Lord required the disciple to absent himself from the funeral of his own father; but the young man was already a disciple (Matt. 8:21), and his thought probably was to leave the Lord's service and serve his father until his death. Our Lord knew that if he served his father for several years, other business or pleasure would crowd upon him, and he might never return to the higher service.

Those of the "dead" who hear the Gospel and accept it are reckoned as passed from death unto life, as translated out of the kingdom of darkness into the kingdom of God's dear Son. Thenceforth, though men continue to judge of them according to the flesh, and by the outward appearance, they are judged by God according to the intents of the mind, here rendered "spirit."

Question.—What did the Lord mean when he said, "Except a man be *born of water* and of the spirit, he cannot enter into the kingdom of God."

Answer.—Nicodemus was no doubt acquainted with the fact that John the Baptist had conducted a ministry, calling upon the people to repent of their sins and reform their lives, and that those who accepted his teaching were immersed in water as signifying that change of life. Our Lord and the apostles seem to have continued the arrangement to a considerable extent, preaching likewise, Reform ye, for the kingdom of heaven is at hand. This water baptism became, therefore, to the Jews a symbol of reformation of heart and life. As only a mere fragment of the conversation with Nicodemus is reported, it is fair to suppose that the entire teaching and custom of our Lord with reference to the conditions for entrance into the kingdom He preached were discoursed upon. In this conversation our Lord seems to bring out the fact that such a baptism unto repentance was not sufficient to insure entrance into the kingdom, but that as the baptism symbolized a reformation, and thus the birth of a new character, it must needs be supplemented with the begetting of the spirit before the kingdom privileges could be claimed. Hence it was that they were exhorted not only to be symbolically begotten and born to a reformed life, by baptism in water, but also to seek the begetting and birth of the spirit to the spirit nature. —Rom. 6:3-5.

In this connection it is well to remember that the Jews addressed by John and the disciples of Jesus were already God's people by covenant, and were already reckonedly justified; but that on account of disobedience to their covenant they needed to reform, and to return again to harmony with God in order that they might be fit subjects for the privileges and liberties of the Gospel age; namely, to become sons of God through begetting of the spirit now, and through birth of the spirit in the resurrection.

For other suggestions on this conversation see DAWN, VOL. I., pp. 277-282. On the subject of Baptism see TOWER, June 15, '93.

WARNING TO THE DISCIPLES

JUNE 7.—Luke 22:24-37.

Golden Text—"Let this mind be in you which was also in Christ Jesus."—Phil. 2:5.

Although the twelve apostles had been for three years in very intimate association with Jesus and had been greatly benefited and blessed by the association, they had yet many things to learn, and one of the last lessons that Jesus endeavored to impress upon them was that of humility and self-forgetful service of others. The occasion of this lesson was furnished by a little discussion among them on the evening of the last supper, as to which should be greatest. The context seems to indicate that the discussion originated with Peter; for while they all seem to have been involved, or at least interested in the discussion, and all were addressed in the Lord's reply, a pointed portion of the answer was addressed specially to Peter. Peter was one of the most prominent and active of the apostles, and by his zeal and energy he naturally became a leading one, as he himself probably realized in a measure, and the others doubtless conceded.

But the Lord realized what the apostles evidently did not, that even a very little prominence may become a dangerous snare unless it be coupled with great humility. Hence the warning to the disciples, and especially to Peter, against the ambition for self-exaltation and preferment. The warning lesson was given by an apt illustration, Jesus himself, their Lord and Master, performing for them the most humble service, washing their feet. (Compare Luke 22:1, 24; John 13:1, 13-17) To the illustration he also added his words of counsel, showing how different must be the disposition among his disciples from that which characterizes the godless world.

"And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors." Thus he called attention to the fact that the disposition of the world is toward tyranny on the one hand, and servility on the other; the one class becoming arrogant and self-assertive, and the other class dependent and truckling, both of which are ignoble traits of character which he desired to see entirely eliminated from all of his disciples. "But ye shall not be so [Ye shall not cultivate in yourselves a spirit of arrogant pride, by seeking to lord it over others; nor shall ye cultivate in others a spirit of truckling servility, unworthy of noble manhood], but [on the other hand, cultivate in yourselves the spirit of humility and loving service, "in honor preferring one another;" and thus, also, by example, show others how becoming and beautiful is true worth of mind and heart linked with loving, self-forgetful humility] he that is greatest among you [he that has superior ability of one kind or another, let him not allow his talent to be offset by a corresponding weakness of character which tends to self-glorification, and is easily intoxicated with the spirit of pride and selfish ambition, but let him think soberly of himself, realizing how far short he is of actual perfection], let him be as the younger [very meek and modest]; and he that [by qualifications and providential circumstances] is chief, as he that doth serve." "Whosoever will be chief among you, let him be your servant, even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matt. 20:27, 28.

Peter, while considering the question of superiority with some measure of self-complacency, little knew how great a trial would in a few hours put the metal of his character to the test. Nor did the other disciples comprehend the critical hour to which they had come. But the Lord fully realized it, and endeavored to prepare them for it; and to Peter he solemnly said, "Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat [this is no time for considering questions of superiority and self-exaltation; it is a time for sober thought and for humble watchfulness and prayer]. But I have prayed for thee, that thy faith fail not [under the coming trial], and when thou are converted [from this disposition, to a sober humility, then] strengthen thy brethren." The other brethren would also need strengthening, and Peter's hopefulness and fervent devotion and leading characteristics would be of great service to them; but not until he himself should first come into the proper attitude. But Peter, still unconscious of his weakness and his need, though full of loving loyalty to the Lord, replied, "Lord, I am ready to go with thee into prison and to death." But Jesus knew his weakness, and said, "I tell thee, Peter, the cock shall not crow this day before that thou shalt thrice deny that thou knowest me;" and it was so. So great was the trial that all the disciples were in dismay, and though they loved the Lord, yet in fear they all forsook him and fled (Matt. 26:56); and while Peter, loth to leave him, followed him afar off, yet by and by his devotion succumbed to his fears so that he openly denied him.

How much Peter needed the Lord's prayer and warning, and how graciously the Lord considered his need! But while we thus view Peter's error and Peter's need, as well as the needs of all the disciples, let us not forget our own; for we also are men of like passions: a very little exaltation, a very little success or praise or preferment, often serves to en-

gender a pride of heart which becomes manifest to others in unbecoming self-inflation and self-exaltation. Let us guard against these tendencies by prayer and by the cultivation of humble, sober thought, remembering always the inspired teaching, "Let not thy left hand know what thy right hand doeth;" and with the apostles, let our rejoicing be this,—"the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom [the wisdom of this world which depends on self and takes credit to self], but by the grace of God, we have had our conversation in the world."—2 Cor. 1:12.

While the words of warning were solemnly given, the Lord did not forget to give them also words of encouragement, pointing them to the glory to follow the present scenes of suffering and humiliation, saying, "And I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table and sit on thrones judging the twelve tribes of Israel." Yes, the end of all the humiliation and cross-bearing and suffering according to the will of God in this present time was to be the glory of the kingdom and joint-heirship with Christ. But none can gain that glory except by the way of present humiliation and cross-bearing. And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me." "And whosoever doth not bear his cross and come after me cannot be my disciple."—Luke 9:23; 14:27; Matt. 10:38.

This present Gospel age is the appointed time for this cross-bearing, when all the true members of the body must "fill up that which is behind of the sufferings of the Christ;" for the body, as was also the Head, must be subjected to the discipline of suffering and thereby be proved worthy to reign with him. It is important, therefore, that we realize this; for if we turn aside from the path of humiliation and daily cross-bearing, and strive for present exaltation and preferment, we are forgetting the very conditions upon which the future exaltation depends, and seeking instead the mean rewards of the present.

In verses 35-37 the Lord indicated that the disciples would henceforth meet with changed conditions in their work. Hitherto he had sent them out without purse or scrip or shoes (Mark 6:7-11) to preach the Gospel of the kingdom to a covenant people whose duty it was to receive and entertain the messengers of the Lord, and whose receiving or rejecting of them would be a test of their fidelity to God as his covenant people. In receiving the disciples of Christ they were to that extent receiving Christ, and the Father also whom he represented—"He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me."—Matt. 10:40.

In thus going forth under the Lord's direction, and as his representatives, the disciples had lacked nothing, and great success attended their labors; for the common people heard them gladly, and were greatly moved by their teachings and their works. But henceforth they would find all this changed; "for," said he, "I say unto you that this that is written must yet be accomplished in me. And he was reckoned among the transgressors; for the things concerning me have an end [the prophecies concerning me are about to be fulfilled in my crucifixion]." Israel as a nation had now rejected Jehovah's Anointed, and were about to crucify him; and henceforth the name of Jesus would be a name of reproach, and his disciples would be hated and despised, and their teachings denounced.

Consequently the instruction he would now give them would be the very reverse of that formerly given;—*viz.*, that henceforth they should go out in no wise dependent upon the people to test their loyalty to God which had already been disproved; but they should provide for themselves such things as they should need, and thus, being independent of the people, show them that self-denying zeal for God which would gladly espouse an unpopular cause with no hope of earthly gain, and for it endure reproach and persecution that thereby they might recover some from the blindness and sin into which the nation had stumbled.

The instruction to provide themselves with swords, and the statement that two were enough, was probably merely to show that though there were at hand these weapons of defence he would not permit their use, but that he gave himself up a free-will offering for the sins of the world. When he was betrayed he sought not to escape, but, knowing the plot beforehand, he deliberately went to the place where they would seek him; when he was falsely accused, he opened not his mouth; when Peter unsheathed the sword in his defence, he ordered it to be put away, and immediately healed the wound of his enemy; and while twelve legions of angels were at his service for the asking, he asked not. Thus he freely gave his life a ransom for many; and though in him was no sin, neither was guile found in his mouth, yet he was numbered with the transgressors, condemned as a law-breaker, and crucified between two thieves.

The golden text of this lesson is aptly chosen.—"Let this mind be in you which was also in Christ Jesus." Amen, so let it be.

CHRIST JESUS CRUCIFIED

JUNE 14.—Luke 23:33-46.

In these days when the theories of the self-styled higher critics, and all who entertain theories of salvation by evolution, are making advances in every direction, we are glad to see the "International Lessons" drawing the attention of Bible Students frequently to lessons like the present one, summed up in the Golden Text,—"Christ died for our sins."

The greatest transaction ever made, the purchase of all (over fifty billions) of the slaves of the great task master, Sin, was not appreciated in its day, and has not been appreciated since, except by the very few—in all a "little flock." The masses of mankind since have been doing just what the people did upon the day of our Lord's crucifixion. Some looked, but sympathized little, and appreciated not; others derided and blasphemed; others made sport of it, and still others with rude jest gambled over his raiment. They knew him not; they knew not the value of the work which he performed on their behalf. They appreciated his life to some extent, though very imperfectly, but as for value to his death, they could see none in it. The Apostle, by inspiration, calls attention to their condition, saying that the god of this world had blinded their minds, so that they could not see. False theories, false expectations, false reasonings, and a lack of true consecration to the Lord have blinded the eyes of many since, not only of the world, but also of those professing to be disciples of Christ.

But to all who do see the real value of the ransom sacrifice "finished" at Calvary and whose eyes have been opened to see the wonderful results which must ultimately flow from that great transaction—to all these the Master's words apply forcibly: "Blessed are your eyes for they see, and your ears for they hear: for verily I say unto you that many prophets and righteous persons have desired to see the things which ye see and have not seen them and to hear the things which ye hear and have not heard them." Such as do see this "great light" which illuminates the entire plan of God have certainly great cause for thankfulness; for such have been translated out of darkness into God's marvelous light. We can thank God, too, in the light of the cross, not only for the blessings which have reached us, his church, who truly believe in his great sacrifice; but also for the assurance that in "due time" this gracious message of redemption through the precious blood will be made known to all, and that all the deaf ears shall be unstopped! In due time all shall see the real significance and merit which were in the great atonement sacrifice given once for all; for it is written concerning the blessed Millennial Day—"Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped;" and "the earth shall be full of the knowledge of the Lord as the waters cover the sea."—Isa. 35:5; 11:9.

Aside from the weeping of the disciples, the penitent thief's conduct is the only mark of appreciation of the Lord's righteousness found in this picture. It is suggestive, too, of the fact that, as then, so in every age, many of the chief priests and scribes and Pharisees have crucified the truth without sympathy or appreciation; often the only sympathizers have been some of those apparently deeply degraded.

But if human hearts were unsympathetic and unappreciative of the great transaction, nature was not, for she, as a witness to the wonderful scene, vailed her face in darkness and trembled. The rending of the vail between the Holy and the Most Holy would seem to teach symbolically that a way into the Holy of Holies had been opened. The Apostle seems to interpret it thus in Heb. 10:19-22.

Our Lord Jesus, faithful and trustful to the last, commended his spirit in his ddying moments to the heavenly Father, whose promises supported him during his eventful life, and now were his strength in his dying hour. Nevertheless, from another account we have the record that at the very last moment the Heavenly Father withdrew from our Lord this support, and left him, probably but for a moment, alone; and his last experiences were those of utter loneliness and complete separation from the Father. This

we may know was not because of the Father's displeasure; for he had the full assurance that in all things and always he pleased the Father, and the Father subsequently testified to this in raising him from the dead, as said the Apostle Peter. (Acts 17:31) That experience was necessary, however, because he was taking the place of the sinner. The sinner, Adam (and we all in Adam), had forfeited not only all rights to life, but also to fellowship with the Father; and in being our ransom-price in full, it was necessary that our Redeemer should not only die for us, but that he should die as a sinner, as a felon under sentence of death; and it was appropriate also that he should taste of the proper experiences of the sinner in being fully cut off from the Father's favor and communion. This last experience would seem to have been the most trying through which our dear Redeemer passed. It was then, as on no other occasion, that his soul sent forth the agonizing cry, "My God! my God! Why hast thou forsaken me?" And thus he took the sinner's place and finished his baptism into death, which had been in process of accomplishment for three and one half years.

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VIEWS FROM THE TOWER

The *North American Review* has recently published four articles from the pen of Hon. Wm. E. Gladstone, ex-Premier of Great Britain, on the subject of Natural Immortality of the Soul. The subject is ably discussed, from records of earliest times to the present—Biblical and profane. He states his own convictions with becoming moderation. He believes that many confound "survival" of the soul, with "immortality" of the soul, but he does not so err. He sees that the resurrection hope was the one which the Lord and the apostles held out, that the Scriptures do not declare that probation terminates with the present life; that eventually some will "survive," some will be granted immortality and some become extinct in the second death.

We, of course, recognize no man, lay or cleric, as *authority* upon this or any other subject revealed in God's Word. Whoever speaks in harmony with God's Word deserves respect to that extent. It is the test. We are glad, however, that so able a thinker has drawn attention to the fallacy cherished by so many, and which is the basis of the eternal torment theory—natural immortality—immortality out of Christ. See our issue of Oct. 15, '95.

* * * *

People who talk about the barbarism of the past, and the greater genius and ability of the present along lines of Evolution; and particularly all who talk about "Some Mistakes that Moses Made," are respectfully requested to carefully consider the following item:—

"The Prussian government has recently issued an order that the commissary of the army shall use no other meat as food for the army and navy except such as is slaughtered by the Jewish method. The tests made by the chemical and medical departments showed that such meats were far more wholesome and susceptible of preservation. Notwithstanding this the anti-Semitic factions in Saxony and Switzerland enacted laws prohibiting the Jewish method of slaughtering. But 350 scientific non-Jewish authorities in physics and physiology in leading European universities have declared that the Jewish method is by far the most humane and best adapted means of obtaining animal flesh for food. Many intelligent Christians in European capitals use no meats unless the animal be slaughtered by Jewish methods."

* * *

The general M. E. Conference, recently held at Cleveland, O., demonstrated, what we have already called to attention, that a democratic spirit is at work in that denomination which ere long will transform it, removing the control from the clergy and putting it where God puts it, into the hands of the church.

Speaking of this, a daily journal remarked:

"The next indication, and the most important up to this time, was the action of the Seventh district during a meeting discussing lay representation. Almost at the opening of the meeting this resolution was introduced:

"Resolved, that it is the sense of the Seventh General Conference District that lay representation in the church shall recognize in some form the right of the members of the church to a voice in the election of their representatives.

"This alarmed some of the more conservative members, but it was not enough for the radicals, one of whom offered a substitute, which reads:

"Resolved, that we favor the election of all class leaders, stewards and trustees by direct vote of the adult members of the church.

"The substitute was lost, but the original motion was passed with hardly a dissenting voice. In the course of the debate there was much complaint of the concentration of power in the clergy, and, although most of the speeches were guarded in form, their meaning was unmistakable. One clergyman who was present said that in the matter of church government Methodism is approaching Congregationalism, and must inevitably reach that point.'"

This will have a bearing upon the coming Protestant *federation*. As the people tend toward freedom and power, the ministers will all the more seek to hold their present position. Before long they will see that their interests will be best conserved by accepting the proffered hand of "the historic Episcopacy."

* * *

"When the priests spoke of the Czar as the God-selected man, the God-ordained man, my blood grew warm. It is not true that God selected this Czar to rule and rob a hundred millions of human beings. It is all an ignorant, barbaric, superstitious lie—a lie that pomp and pageant, and flaunting flags and robed priests and swinging censors cannot change to truth."—*Robert Ingersoll.*

Very rarely are we able to quote the great infidel with approval; but we can endorse him heartily when he assails the theory of "the divine right of kings." Yet this same doctrine supports all the thrones of "Christendom." The Church of Rome set the example, followed by the Greek and the Anglican churches. Her head, the Pope, claimed authority as Christ's representative to supply the thrones of earth with rulers, and to call them divisions of Christ's kingdom ("Christendom"). When the other systems broke away from papacy, they carried along her doctrines and practices on many subjects, including this one.

All of these kingdoms have over and over again demonstrated their unlikeness to Christ's kingdom; cruel, selfish and bloody, they all have been and are, and the Czar's is one of the worst of them. At the recent coronation of the Czar and Czarina this false doctrine of the "divine right" of kings to squander the substance of their subjects was illustrated. The gown worn by the Czarina is reported to have cost two hundred thousand dollars; the carriage in which she rode was "worth almost its weight in gold;" the harness of its six horses cost eighty thousand dollars; and everything else was proportionately gorgeous and wasteful. The forty millions of dollars wasted in this vain coronation show were wrung from his poor subjects, who in their ignorance almost worship him. To charge the misrule of earth upon our gracious Creator from whom cometh every good and perfect gift is blasphemy. Thank God! very shortly now the world will witness the close of "the times of the Gentiles" and the beginning of "the times of restitution." The desire of all nations will come when "the powers that be" shall give place to him whose right the kingdom is, and who will cause that God's will shall be done on earth as it is done in heaven.

* * *

"The excitable and superstitious people of Madrid have distinguished themselves by a gorgeous religious ceremony as a means of invoking the aid of the Almighty in bringing to a speedy close the devastating Cuban war. It is said to have been a most striking and singular demonstration. At least one hundred and fifty thousand persons joined in the religious procession which marched the streets of the city, so say the dispatches, while nearly the whole of the population showed signs of deep enthusiasm.

"But what avails such religious mummery? The prayers that ascended bore no plea for justice or mercy, but implored instead that Spain might triumph in her cruel and barbarous warfare against a people striving to throw off the chains of slavery, and establish their own independence."

As we clipped the above from a secular journal we thanked God that he is raising up, outside the nominal churches, those who can see principles of justice and point the people to them.

The subject of baptism is being stirred up considerably in various quarters. While two congregations of the "Disciples" or "Christian" denomination (which has always made "baptism for the remission of sins" its specialty) concluded to receive members without baptism, the Methodists are discussing the removal of the rule which for years has prevented its member-

ship from practicing immersion, if they had been sprinkled in infancy. One minister who favored the change remarked that this rule had driven thousands of Methodists into Baptist churches.

The following will show that Presbyterians also are forced to consider the subject. The result no doubt will be that within a few years all denominations will remove restrictions and permit each individual to choose for himself. And this in turn will prepare for the great confederation which will take form and power just before the total wreck of Babylon. The matter referred to is a second letter from Rev. A. T. Pierson to the Philadelphia Presbytery, which the Philadelphia *Press* says was in substance as follows:

"I had foreseen that my course might compel a change of denominational connection, but I have preferred that such sundering of former ties should become necessary by your act rather than mine.

"I can only say to submit myself to baptism as a believer had come to be a condition of my peace and of unclouded fellowship with God. For years the conviction grew upon me that the basis of infant baptism is traditional and ecclesiastical, rather than Scriptural; and side by side with this conviction grew another; *viz.*, that by New Testament standards baptism is the act of a believer confessing Christ as Saviour and Lord, and by typically claiming identification with him in his death, burial and resurrection. Hence I came, somewhat slowly and reluctantly, I confess, to the conclusion that I had never been baptized in a New Testament sense, and therefore should yield my implicit obedience to a plain command.

"It must, however, be my solace that whatever discord it may create in my business relations, it has brought conscious harmony with God, consistency with gospel teaching and practice, and liberty to preach a full gospel message, from which nothing is eliminated by a tortuous exegesis. As your action in my case seems to compel my withdrawal, perhaps you will forbear with me if I first state briefly why I have previously stated that 'this act was not meant by me as a change of denomination.'

"Not only was it a very natural preference not to have changed my church relations after forty years of such identification, but I have ventured to hope my divergence from Presbyterian doctrine and usage might not be deemed radical and fundamental. Even while doubting the legitimacy of infant baptism, I have never questioned the right of parental covenant or the privilege of infant consecration, nor indeed the peculiar relation sustained by the children of believers to the church of God: but I cannot see the warrant for applying to infants an ordinance meant for regenerate believers, and implying a voluntary putting on of Christ.

"It seems to me to lower the dignity of baptism to encourage a loose administration of a sacramental ordinance, and to lead to at least a modified form of baptismal regeneration, however the latter may be disclaimed.

"While thus holding substantially the same views as most of the godliest Presbyterians I have known, it is not yet clear to me that my Baptist brethren have a Scriptural warrant for making immersional baptism the condition of church membership and of approach to the Lord's table, which implies also a serious barrier to fellowship with other denominations. Hence, while largely sympathizing with the Baptist position in other respects, I had hoped that the body of disciples to which I had so long been attached might prove sufficiently flexible to allow me to continue among them.

"Had I this act again to perform I would only do it more promptly, for in the nature of the case there could be no motive prompting it, but a desire to fulfill all righteousness.

"'If, after the hearing of this final statement, the Presbytery still regards my position as a renunciation of my life-long connection with the Presbyterian body, I can only request that my name be erased from the roll as one who has withdrawn to another body of Christians, and I will return the letter which your action has revoked.' Dr. Pierson concluded by thanking the Presbytery for its 'very considerate course' toward him."

The Presbytery was as much in doubt as before as to what action it should take, and held the matter for further consideration.

* * *

A missionary in India notes that the census of 1891 revealed the fact that while 500,000 had been nominally converted from 1881 to 1891, there had been an increase of population of 30,000,000 during the same period. In this he sees the futility of hoping to convert the world by present agencies. He is now hoping and praying—"Thy kingdom come."

* * *

We live in a day of wonders and rumors of wonders. The most skeptical age is fast becoming the most credulous in all matters related to invention. It is an enforced credulity. The following, from the Philadelphia *Press*, relates to the latest marvels. Should it prove true, it will render useless present power machinery—such as engines, boilers, etc., and throw out of work nineteen coal miners out of every twenty:

"In addition to the magic names of Edison and Tesla, two other electricians now claim attention. They are McFarlan Moose and Dr. W. W. Jacques. Mr. Moose has attacked the glow lamp problem and seems to have solved it, getting light without heat, and Dr. Jacques has attacked the coal pile and gets electrical energy, which can be used for any purpose, by the direct oxidation of carbon without the loss of energy through heat, as occurs in the ordinary combustion of coal. By heating carbon with caustic soda and passing air through the liquid mass of soda Dr. Jacques obtains 82 per cent of electrical energy from his coal, which burned in a boiler in ordinary manner would give only 6 per cent of electrical energy.

"This is revolutionary enough, to be sure, but Mr. Moose seems to cap it at the other end of the wire, for he is able to take the ordinary commercial current of electricity and, by using a converter in a vacuum, to transform it into a current of such a character that it will light up a vacuum tube with a beautiful glow. His converter, the electrician says, costs but $1, against Tesla's $10,000 oscillator, and the amount of energy that is represented in actual illumination is vastly increased. Not only that, but his entire apparatus is simplicity itself."

Mr. Edison also has a new and powerful light—an X-ray light—from a "Crooke's tube." The lights, and powers, and machinery for the Millennium are rapidly preparing, and the whole world bears witness and marvels, but believes not in the great event. Mistaught, it is facing to the West instead of the East. Heeding the "traditions of the elders," it is looking to its own efforts to establish righteousness, and sees not the Millennial dawn, the plan of the ages consummating, the time at hand, the kingdom come, and the day of vengeance near, to be followed by the results of the great ransom—"times of restitution."

MODERN DELUSIONS

THIS ARTICLE FROM THE PEN OF REV. DR. GORDON, ENGLAND, IS IN REMARKABLE ACCORD WITH THE PRESENTATIONS OF MILLENNIAL DAWN

"Ritualism is an ecclesiastical eccentricity into which men of unquestionable piety and consecration have fallen. But at the risk of a seeming breach of Christian charity I must classify it where its origin and history place it, among the strong delusions which have come in to corrupt the church and despoil it of the simplicity that is in Christ. Most gladly do I bear tribute to the humble self-denial which many of the Ritualistic priests are practicing, and to the much sound theology which they are setting forth from their pulpits. Nevertheless, I must remind you how often, in the history of the church, the highest saintship has been found in intimate conjunction with the lowest superstition.

"John Henry Newman, in a work which he put forth as a justification for his departure to Rome, makes this striking concession. In speaking of holy water and some other elements of the Roman Catholic ritual, he declares that originally they were 'the very

'INSTRUMENTS AND APPENDAGES OF DEMON WORSHIP,'

though 'sanctified by adoption into the church.' Literally true is this statement, and as comprehensive as true, for it covers almost every element and particular of the Ritualistic service.

"Going into a church where this system is in vogue you see the congregation turning reverently toward the east at certain stages of the service. It seems innocent enough to assume this position, though you know no reason for it. But open your Bibles to the eighth chapter of Ezekiel and there hear God denouncing the abominations which Israel is committing by mingling the worship of Babylon with the service of God. Among these abominations was the spectacle in the 'inner court of the Lord's house' of 'about five and twenty men with their backs toward the temple of the Lord and their faces toward the east; and they worshipped the sun toward the east.' Such is unquestionably the origin of the eastward posture—a relic and remnant of primitive sun-worship. In the same chapter of Ezekiel there is a reference to the ceremony of 'weeping for Tammuz,' Tammuz being another name for the pagan god Osiris. Remember that, if in the Ritualistic church you see some making

THE SIGN OF THE CROSS,

this was originally a pagan and not a Christian ceremony; for, though X, the initial letter of Christ, very early became a Christian symbol, the T-shaped cross was originally simply the mystic Tau—the initial letter of Tammuz, and this sign was used in Babylonish worship and emblazoned on Babylonish vestments fifteen hundred years before the crucifixion of Christ. If the Ritualism is sufficiently advanced to make use of

THE WAFER

in the Communion, turn again to the description of Jewish apostacy contained in Jeremiah 45:19, where the Israelites confess, 'We burned incense to the queen of heaven and poured out drink-offerings unto her, and we did make our cakes to worship her.' Here the pedigree of the wafer is suggested, and if one will examine the literature of the subject, we challenge him to resist the conclusion that it has come down directly from this Babylonish cake. This cake was round, for the reason that it was an image or effigy of the sun, and was worshipped as such, and when it became installed as part and parcel of Christian worship the shape was strenuously insisted on, and is to this day. John Knox, in referring to this fact, says with his usual vigor of speech: 'If, in making the roundness, the ring be broken, then must another of his fellow cakes receive the honor to be made a god, and the crazed or cracked miserable cake that was once in hope to be made a god must be given to a baby to play withal.'

LIGHTED CANDLES.

"So, too, in regard to that which is universally characteristic of Ritualism, the lighted candles about the altar. In the Apocryphal Book of Baruch there is a minute and extended description of the Babylonish worship, with all its dark and abominable accessories. Of the gods which they set up in their temples it is said that 'their eyes be full of dust through the feet of them that come in.' And then it is added that the worshippers 'light for them candles, yea more than for themselves, whereof they cannot see one.' In the pagan worship at Rome, which was confessedly borrowed largely from Assyria and Egypt, we have accounts of processionals in which surpliced priests marched with wax candles in their hands, carrying the images of the gods, and we find a Christian writer in the fourth century ridiculing the heathen custom of 'lighting of candles to gods as if he lived in the dark,' which he certainly would not have done had the practice formed any part of Christian worship.

HOLY WATER, ALTARS, INCENSE, ETC.

"And time would fail me to tell of the confessional, so closely reproducing that imposed on the initiates in the ancient mysteries, and of holy water, whose origin has already been pointed out, and of ceremonies and vestments nameless and incomprehensible.

"Granting, for the sake of charity, that altars and incense were borrowed from Jewish worship, which things indeed were done away in Christ, it still remains true that the great bulk of the Ritualistic ceremonies were originally part and portion of primitive idol worship. I am ready to challenge anybody who will make a candid investigation of the subject to disprove it.

THE CLAIM OF NEWMAN.

"But what if it be said with Newman that these things are 'sanctified by adoption into the Christian church?'

"Our answer would be, Alas, how has the Christian church been unsanctified by their adoption? For of what are they the accessories? What have they brought in with them as they have crept stealthily back into the sanctuaries that were once purged of them? These two central errors—baptismal regeneration and transubstantiation—falsehoods of Satan which have done more to deceive souls, and accomplish their present and eternal undoing, than is possible for the strongest language to set forth.

"Concerning the doctrine of transubstantiation, let me quote the words of a godly English rector, whose soul is stirred within him as he is compelled to see what he calls 'the center and sum of the mystery of lawlessness' gaining recognition in his own church. He says: 'The crowning error in the process of Satanic inspiration is this, that the priesthood possesses a divine power to locate the Lord Jesus Christ on an earthly altar, and to lift Him up under the veils of bread and wine for the adoration of the people.' It is in this blasphemous fraud that the Apostle Paul's prophecy finds its accurate fulfilment. Of the apostacy forerunning the second coming of Christ, he says that the deluded followers of the lawless one should believe the lie. 'Of all the impostures that the father of lies ever palmed upon a credulous world this doctrine, which, both logically and theologically, repeats millions of times the humiliation to the blessed Redeemer necessarily transcends all.' It is worthy by prëeminence to be called the lie.

THE ABOMINATION.

"Admitting now that Ritualism is of pagan origin, what is the conclusion to which we are brought? To this: that by its revival in the church there is a repetition of that sin which God so constantly denounces in the Scriptures as an abomination—the mingling of the worship of demons with the worship of God. Here we go expressly by the Book. In Deuteronomy (32:17), when the Israelites are charged with provoking the Lord to jealousy by strange gods, the ground of offense is declared to be that 'they sacrificed unto devils, not to God.' In the Septuagint version of Psalm 96:5 it reads: 'For all the gods of the nations are demons.' And in 1 Cor. 10:20 it is written: 'The things which the Gentiles sacrifice they sacrifice unto demons and not to God; and I would not that ye should have fellowship with demons.' Dr. Tregelles, commenting on this last passage, says: 'Did the ancient heathen think they were adoring evil spirits—demons—when they sacrificed to their gods and demi-gods—when they honored Jupiter and Hercules? And yet the Scripture thus teaches us that the worship did actually go to demons; it was thus directed by Satan. And this put the idolatrous nations under the distinct tutelage of demons, whose power showed itself among them in many ways. We should form, I believe, a very inadequate estimate of Romish idolatry if we were to overlook the solemn fact that it is demon worship commingling itself with that of the living and true God, so that Romish nations stand under demoniacal tutelage, just as did the Gentiles of old.' And this conclusion accords as closely with the teachings of history as with the teaching of Scripture.

SATAN THE REAL POPE.

"How can we account for the course of the Roman apostacy for the last twelve hundred years—that career of blood and blasphemy unmatched by anything in human history, except under the supposition that behind the scene it is Satan who is the real pope and his subordinate demons who are the real cardinals—that just as through the mystery of godliness the holy Spirit became incarnated in the body of Christ to guide and enlighten it, so through the 'Mystery of Iniquity' the evil spirit became incarnated in the great apostacy to inspire it with 'all deceivableness of unrighteousness.' Is then Ritualism an ecclesiastical pastime—a harmless freak of religious æstheticism? So it seems to many, even of those who have no affiliation with it. But look at it just as it is. Trace the history of the ceremonies piece by piece back to their original source, till you find that true of almost every one of them, which Newman admits of a part of them, that they were 'the very instruments and appendages of demon worship,' and then imagine the exultation among these demons as they see Christian priests, clothed in their paraphernalia, marching in their idolatrous processions and preaching their delusive doctrines. And how must their joy be enhanced by the anticipation of the yet greater triumphs still to come in the culmination of idolatry and man-worship.

THE ANTI-CHRIST.

"Some, looking for a future infidel anti-Christ, have imagined how easily some master genius, inspired with infernal energy and magnetism, might evoke a world-wide allegiance to himself, and out of the restless elements of Socialism, Atheism and Paganism get himself worshipped as a god.

"But I ask you to look not at what may be possible, but at what has actually been accomplished along the line which we are considering, and this, too, not merely in the first centuries of the papacy, but in our own day. It is hardly more than fifty years since the Tractarian movement began in Oxford. From among the company of its originators we may select two—Newman and Manning—as noble and sincere souls, so far as we can judge, as any age of the church has produced. But they came under the fascination of Ritualism; and it threw its spell little by little over their minds. Watch their course from the beginning to the present day. Observe the mental struggles, the ill-concealed reluctance, as fold after fold of mediæval delusion closes about them. Almost can we hear cries of pain here and there as the process of branding the conscience with a hot iron goes on. But at last the work is complete; they have reached old age and with it the dotage of superstition. And where do we find them now? Prostrate on their faces before a deified man; all the ascriptions which could be claimed by a god on earth they yield without reluctance to the Pope. Infallibility in his decrees, indefectibility in his conduct, they now ascribe to him who sits upon the throne of Rome. Cardinal Manning, speaking for the line of Popes, says: 'In the person of Pius IX. Jesus reigns on earth, and He must reign till He hath put all enemies under His feet.' Words, which as

I read them, constrain me to ask of this sovereign: 'Art thou the anti-Christ that was to come, or do we look for another?'

"Cardinal Newman, voicing the sentiment of the church, which he calls 'a never-failing fount of humanity, equity, forbearance and compassion,' uses, with emphasis, these words: 'We find in all parts of Europe scaffolds prepared to punish crimes against religion. Scenes which sadden the soul were everywhere witnessed. Rome is the one exception to the rule. The Popes, armed with a tribunal of intolerance, have scarce spilt a drop of blood: Protestants and philosophers have shed it in torrents'—so 'drunk with the blood of martyrs' that she does not even know that she has been drinking!

"Here is the goal which the advance couriers of Ritualism have reached in half a century; is it unlikely that the thousands of clergymen and laymen who have within a few years entered upon the same path will fail to arrive at the same destination?

THE ATTEMPT OF RITUALISM.

"To sum up this part of our subject, then, I believe that Ritualism is a desperate but marvelously insidious attempt of the great enemy to regain for the Man of Sin what was wrested from him by the Reformation. It is a scheme so fascinating that already many of the very elect [?] have been deceived by it, and are being led back to Rome as sheep to the slaughter. To such I would commend again the solemn words of Tregelles: 'A recurrence to Romish connection, a recommingling in any way with the maintenance of Romish idolatry, would place a Protestant nation again under the sway of those demons to whom idolatrous worship really ascends, whether the name under which they are adored be that of Jupiter or Simon Peter, the Apostle of Christ.'

"All this is hard to say for one who prefers the charity which covers a multitude of faults to the criticism which lays them bare. And in dwelling on this subject we are not insensible to the perversions of another kind which have crept into our non-liturgical bodies. For, so far as we know, the liturgical churches have not fallen into the cooking stove apostacy which is turning so many of our church basements into places of feasting; nor have they been ensnared with the entertainment heresy which sets up all sorts of shows and exhibitions for amusing the unchurched masses into an interest in the gospel. We deplore these things, and here and now lift up our warning against them as another device of the enemy for corrupting and enervating the church of God.

"But while considering ourselves, lest we also be tempted, we must none the less warn our neighbors against the fatal infatuation of Ritualism. We take up a Ritualistic catechism and find it streaked through and through with the tinge of the scarlet woman—baptismal regeneration, eucharistic sacrifice, apostolic succession, prayers for the dead, intercession of departed souls—we find its eminent author so enamored of the papacy that he draws away from all Protestant bodies and embraces her, declaring that the three chief branches of the holy Catholic church are the Church of Rome, the Greek Church and the Anglican Church, and that the body thus formed is the true Catholic church, 'because she endures throughout all ages, teaches all nations and maintains all truth.' When we find Protestant ecclesiastics so smitten with what the reformers used to call 'the trinkets of anti-Christ,' as to allow themselves little by little to be reinvested with the cast-off clothing of Babylon, so that a recent writer describes the Bishop of London as 'adorned with mitre and cloth of gold, his orpheys so lavishly decorated with amethysts, pearls, topazes and chrysolites set in silver, as fairly to dazzle the beholder;' when we see all these we are moved to repeat with solemn earnestness the warning of Bradford, the Smithfield marytr, 'O England, beware of anti-Christ; take heed that he doth not fool thee.'

THEOSOPHY AND SPIRITUALISM.

"Theosophy is the latest religion of transcendentalists. In it the attenuated unbelief of our times is seeking to find relief from the *cnnui* of denial. How to describe that which takes for itself the name of 'Occultism,' how to give an idea of doctrines which claim to be hidden from all but the initiated, we do not know. It is enough to say that substantially it is Buddhism seeking conquests in Christian lands; 'the light of Asia' offering itself to those who have turned away from 'the light of Christ.' It has its circles in many of our great cities, where its occult philosophy is diligently studied; though its following is small compared with that of Spiritualism, it being the religion of the literary *elite*, as the other is of the common people. If we question it in regard to its doctrines, it tells us that they are the same as those of 'the sacred mysteries of antiquity.' It inculcates a very attenuated philosophy of evolution; it teaches the pre-existence and the transmigration of souls, and instructs its disciples how by a rigid asceticism they may cultivate what is called

'THE INTUITIONAL MEMORY,'

by which they can enter into profound recollection of what they knew in far distant ages. In a couplet, which it is fond of repeating, it declares that—

"Descending spirits have conversed with man
And told him secrets of the world unknown."

"And these words give the most reasonable hint of its origin. For its creed is 'the doctrines of demons from beginning to end.' No personal devil, that which is mystically called the devil being but the negative and opposite of God; no atonement except man's 'unification' with himself; no forgiveness of sin, souls being required to wear away their guilt by self-expiation; miracles, mysteries, ultimate deification—these are specimen articles of its delusive creed. Its whole character and contents, so far as we can comprehend them, are yet another phase of Satanic delusion. Now if we compare these three systems, counting ritualism as incipient popery, we find them agreeing remarkably to fill up the outlines of the predicted apostacy. The 'forbidding to marry' realized in the celibacy of Romanism; the enforced continuance of Theosophy, and the anti-marriage doctrine of Spiritualism; the 'commanding to abstain from meat' appearing in the superstitious fasts of Ritualism, and the rigid abstinence from flesh enjoined on the initiates of esoteric Buddhism; the doctrines of demons manifested in the magic and idolatry which Ritualism substitutes for the chaste and simple doctrines of ordinance of Christ, and which in many particulars hold a common ancestry with those of Theosophy and Spiritualism; and the fantastic miracle-working which characterize them all. All three of these delusions give a practical denial of Christ's second advent—that doctrine at which demons tremble—Spiritualism and Theosophy declaring that in them the promised Epiphany of Christ is taking place; while Ritualism by its doctrine of transubstantiation makes the Communion declare the 'real presence of Christ' in flesh and blood, when the Lord ordained it to declare his real absence 'till he come'—I mean of course bodily absence.

AN ERUPTION OF EVIL SPIRITS.

"What now is the prophetic significance of all that we have said? This, it seems to me, that according to the predictions of Scripture, we are witnessing an eruption of evil spirits, who are again working powerfully along their favorite lines—Ritualism, Superstition and Philosophy.

"We hear much about infidelity and communism 'heading up' in a personal Antichrist. Believing as I do, that Antichrist came long ago, and that he was crowned a few years since in St. Peter's at Rome as the deified man, infallible and supreme, I see in the present aspect of affairs his final bodying forth, rather than his ultimate heading up. As in the case of Christ, so in the case of 'the Man of Sin:' the head is revealed first, and the body gathered throughout all generations grows up 'in all things into him who is the head;' for the career of Antichrist is the exact parody and evil counterpart of that of Christ. If you say 'the Antichrist cannot be a system, but must be an individual as certainly as Christ is,' I remind you that the word Christ does not always stand for a single individual in description; for in 1 Cor. 12 the Apostle describes the body of believers, gathered to the Lord through all time, with its divers gifts and administrations, and this corporate whole, with its many members, but 'all baptized by one spirit into one body' he names *Ho Christos*—the Christ. So that evil system, with its various offices and administrations, yet baptized into unity by 'the spirit which now worketh in the children of disobedience,' is the Antichrist. The one is the head of the *ecclesia*, and the other is the head of the *apostasia;* but [in each case] the head and the body are so identical that they bear the same personal name.

"'But he is called the Man of Sin,' you say, 'and therefore must be an individual.' Not of necessity. For the line of believers, extending through all ages, is declared by the Apostle to be taken out from Jews and Gentiles to 'make of twain one new man.'

"I cannot believe that 'the Mystery of Iniquity,' which Paul declared to be already working in his day, has been toiling on for nearly two thousand years in order to bring forth a single short-lived man, and he so omnipotently wicked that the Papal Antichrist, with the blood of fifty millions of martyrs on his skirts, is too insignificant a sinner to be mentioned in comparison. And now I hear the objections coming thick and fast. 'But is he not an open infidel since he is said to deny the Father and the Son?' Search your concordances for the meaning or the word 'deny,' and observe how constantly it signifies the denial of apostacy and false profession. But is he not

THE INCARNATION OF SATAN

since he is called 'the son of perdition?' Yes; Judas was named 'the son of perdition,' and 'Satan entered into Judas Iscariot;' but so far from atheistically denying Christ he openly professed Him, saying: 'Hail, Master,' and then betrayed him with a kiss. But is he not a godless blasphemer, since he is declared to have 'a mouth speaking great things and blasphemies?' The counterfeit of Christ again, for Christ was twice falsely accused of blasphemy, because in claiming to be Son of God he made himself equal with God, and because he presumed to forgive sins. The Pope is justly accused of blasphemy on both these grounds; for he profanely calls himself God, and assumes to forgive sins. Said Alexander VI.: 'Cæsar was a man; Alexander is a God.' But must he not be a Jew, established in Jerusalem, since it is said that 'He sitteth in the temple of God, showing himself that he is God?' No. This particular phrase, 'temple of God,' is never in a single instance in the New Testament applied to the temple at Jerusalem, but always to the church, the body of Christ, to its head or to its members, in heaven or on earth. But could the Holy Ghost call that 'the temple of God' which has become apostate? Just as possibly as Christ could call the apostate Laodiceans whom he spews out of his mouth 'the Church in Laodicea.'

"But does not this view commit one to the year-day interpretation, since the career of Antichrist is three years and a half, and the papal system extends through centuries? Yes, for the one instance of prophetic time which has by unanimous consent been fulfilled, the seventy weeks of Daniel is demonstrated to have been upon this scale, since the period was actually 490 years—a day for a year—and this may be taken as a clew to the prophetic time of Revelation. But if the holy Spirit means years in the Apocalypse, why did he not say years? you reply. Why, when he meant churches and ministers and kingdoms and kings and epochs, did he say candlesticks, and stars, and beasts, and horns and trumpets? Yet, having used these miniature symbols of greater things, how fitting that the accompanying time should also be in miniature! To use literal dates would distort the imagery—as though you should put a life-sized eye in a small-sized photograph.

"I have said that Antichrist is the evil counterpart of Christ. When Satan offered Christ all the kingdoms of the world if he would fall down and worship him, he refused, accepting present rejection and crucifixion, and waiting the Father's time for the kingdoms of the world to become the kingdom of our Lord and of his Christ. The Papal Antichrist accepted the kingdoms of this world when the temptation was presented him, and proceeded to announce himself the 'King of kings' and that the kingdom had come, and that in himself was fulfilled the Scripture, 'He shall have dominion from sea to sea, and from river to river, unto the ends of the earth.'

"The bride of Christ—the church—was left in the world to share the Lord's rejection and cross, enduring present suffering and widowhood, and waiting for the return of the bridegroom. But the harlot bride of Antichrist accepts an earthly throne and a present glory, boastfully saying, 'I sit a queen and am no widow and shall see no sorrows.' Do we not see that it was this usurpation of the headship of the church by the Man of Sin; this premature grasping of the kingdom, and the setting up of a mock millennium under the rule of a pseudo-Christ, that destroys the millennial hope of the church, and has infected generation after generation with

THE DELUSION OF A PRESENT REIGN

and a present kingdom, while Christ is yet absent from his flock? But this enemy of God and his saints must soon come to an end. In Daniel and in Thessalonians this end is predicted in two stages; gradual, and then sudden and complete. 'They shall take away his dominion to consume and destroy unto the end,' says Daniel. 'Whom the Lord shall consume with the breath of his mouth and shall destroy with the brightness of his coming,' says Paul in Thessalonians. The consuming process has been going on mightily in our generation by the breath of the Lord's mouth in the world-wide diffusion of the inspired Scriptures. 'And now the devil is come down with great wrath because he knoweth that he hath but a short time.' He is putting forth the energy of despair. He is sending his legions to work along various lines, which all center, visibly, or invisibly, in one head. On the line of sacerdotalism he is seeking to thwart the work of the Reformation by again insinuating popish worship into our churches; on the line of superstition he is aiming to bewitch the godless and curious multitudes through the energy of unclean spirits; on the line of culture he is moving to foist upon the literary *elite* a diluted Paganism as an extra fine religion. But these things cheer us rather than sadden us, for all the shadows point to the dawn. The church's salvation means Antichrist's destruction, and the same Scripture which speaks to us so powerfully today in the light of evils, 'Yet a little while and he that shall come will come and will not tarry,' says also, 'And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you, Amen.'

BEWARE OF THE STRONG DELUSIONS OF ANTICHRIST.

"All this which I have set forth I have declared with unutterable sorrow. All this I can think of only with weeping, crying, 'O bride of Christ, how are they increased who would rob thee of thy chastity;"

"Men and Brethren: We are here for a candid and courteous discussion of certain great prophetic questions. Among these none are more important as affecting our present testimony than the one upon which I have just now touched.

"I need not remind you that one of the first tasks which the Ritualistic leaders fifty years ago felt called upon to undertake was that of getting rid of the Protestant interpretation of Antichrist as headed by the Pope of Rome. How desperately they wrought at this task will be apparent to those who read Newman's essay on "The Man of Sin,' and observe especially his earnest wrestling with the ominous saying of Gregory the Great, that 'Whosoever adopts or desires the title of universal bishop is the forerunner of Antichrist.'

"If I must take sides between parties on this question, my sympathies will be with Latimer and Cranmer and Bradford, whose vision was clarified by the fires of martyrdom, to recognize their persecutor and call him by name, rather than with Manning and Newman, whose eyes are holden by the charm of mediævalism.

"But our appeal is not to man, but to the sure word of prophecy. I speak rather of The Book than of any human books, and avow my conviction that the Papal 'Man of Sin' was accurately photographed on the camera of prophecy thousands of years ago; that no detective searching for him today would need any other description of him than that which is found on the pages of the Bible. Taking those photographs of Daniel and John and Paul, and searching the world up and down for their originals, I am confident that this same detective would stop at the Vatican, and after gazing for a few moments at the Pontiff, who sits there gnawing the bone of infallibility, which he acquired in 1870, and clutching for that other bone of temporal sovereignty, which he lost the very same year, he would lay his hand on him and say: 'You are wanted in the court of the Most High to answer to the indictment of certain souls beneath the altar, who were slain for the word of God and for the testimony which they bore, and who are crying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell upon the earth?'

"My brethren, let us search the Scriptures anew, and let us be sure that they do not require it of us before we silence our testimony against the Man of Rome [system] as Antichrist."

QUESTIONS AND ANSWERS

"IS COME" OR "COMING"?

Question.—Some quote 1 John 4:2 and 2 John 7 as evidence that our Lord Jesus is to return in the flesh, claiming that the verb "is come" should be "coming." Is this claim well founded?

Answer.—In reply we give, by the kindness of Brother J. M. Blose, a written opinion on these two texts furnished him by J. R. Rinehart, Ph. D., professor of languages in Waynesburg College, a thorough scholar.

After quoting the above passages in Greek, Professor Rinehart says:

"(1) The foregoing quotations are from the *Emphatic Diaglott* of Wilson, purporting to be from the original Greek text of the New Testament. The world *eleluthota* is the accusative, singular, masculine, of the second perfect participle of the verb *erchomai*, having the same relation to this verb that any other perfect participle has to its verb. It stands with the verb *homolegei* in indirect discourse, and represents a finite, perfect tense, according to ordinary Greek syntax.—*Goodwin's Greek Grammar*, §§ 1588, 1288.

"The following translation of the first quotation is therefore essentially correct. 'Every spirit that confesseth that Jesus Christ has come in the flesh, is of God.'

"(2) The word *erchomenon* in the second quotation is the accusative, singular, masculine, of the present participle of the

verb *erchomai*, and is subject to the same rules of syntax as the word above. Its relation to *eiselthon* through *homologountes*, as well as the context, justifies its translation as of past time.—*Ibid*, § 1289.

"The translation of the second quotation therefore is properly given as follows: 'For many deceivers went forth into the world—those who do not confess that Jesus Christ did come in the flesh.'"

In our issue of March, '87, we published a report from the professor of Greek in Rochester, N. Y., to the same effect. Indeed, we have never known a Greek *scholar* to take any other view, and do not believe that any professor of Greek in any creditable university would hesitate for one moment to pronounce the above and our common version rendering correct. Only those who have first of all formed the opinion that our Lord's second advent will be in the flesh find anything whatever in these texts over which to confuse and stumble themselves and others.

TABLETS AND CHRONOLOGY

Question.—In the TOWER for June 1, '94, (page 2) reference is made to the "Tellel-Amorna tablets" and the deductions of Rev. T. Harrison in "*Science*," that these corroborate the Bible account—"The date fixes that of the Bible." You then cite 1 Kings 4:1; Josh. 10:3, and 11. Now my question is, Do these tablets corroborate your chronology? Or in what way do they fix Bible *dates?*

Answer.—The word "date" is indefinite and does not indicate any particular moment, hour, day, year, or even century. It would have been better had we said, "The *record corroborates* that of the Bible." Read the references cited and you will see that none of them give *dates*. Nor do the "tablets" mentioned give *dates*. As already pointed out in MILLENNIAL DAWN, Vol. II., Chapter 2, and again in the WATCH TOWER of May 15, '96, (pages 104-106) dates were not attached to ancient records (sacred or secular)—"The first effort to bring time-order into the world's general history was in the second century of the Christian era." The hitching together of the broken pieces of the world's history is mere guess-work back of the first year of Cyrus, B. C. 536. The Bible chronology which we present, and for which we give chapter and verse, connects from Adam down to Cyrus, 536 B. C., and thus we get the chronology which we present, but which is not *ours* more than *yours*. God's Word is for us all.

Keeping these *facts* in memory we should understand Rev. T. Harrison to mean that these "tablets" mention the names of certain prominent generals and kings in Israel and the surrounding nations. These corroborate accounts and names mentioned in the Bible and thus corroborate Bible records (rather than fix Bible dates).

SERVANTS RENDER SERVICE

Question.—In the WATCH TOWER for March 1, '96, in the treatment of the Sunday school lesson for March 22d. you pointed out "that servant," "his fellow-servants" and the Lord's general "household" in what seems to me an orderly manner; but you failed to particularize whom you understand to be represented by the three parties mentioned—"that servant," "his fellow servants" and the "household." I can readily recognize the "household" as meaning the believers of this time: and his "fellow-servants" would seem to be associated servants engaged in serving truth to the household; but who is "that servant?" Your article does not say who "that servant" is, and I am somewhat puzzled over it. Could it refer to ZION'S WATCH TOWER, or to the Tract Society?

My second query is, Should we understand that "that servant" must be divinely inspired, so as to be infallible; and that his fellow-servants" and the "household" would be cut off by his service from fellowship with the Lord through the Word?

Answer.—(1) We purposely avoided making an application of "that servant." We merely corrected a former too careless criticism of the lesson; and showed that the language of the Scripture was so carefully chosen as to leave no room to question its reference to some *one* servant (animate or inanimate) whom the Lord would specially use in the present time to dispense the present truth to "*his* fellow-servants," as well as to the "household."

The account contains no suggestion of either the inspiration or infallibility of "that servant." This distinction belongs only to the Lord, the Apostles and the prophets. The whole force of the statement shows "that servant" to be merely a special channel for *distributing* the truth. His business is not to *make* truth, but to *circulate* it; to put it into the hands of "his fellow-servants" and the truth-hungry "household." There certainly is no intimation that the "household" is cut off from access to, or feeding on, the Word of God; neither by "that servant" nor by "his fellow-servants." *None* of the "servants" are to come between the "household" of faith and God's Word. On the contrary, each one of the "household" is to *prove* all that he accepts as spiritual food, whether he gets it from the Bible himself or from "that servant" or from "his fellow-servants." None of these servants are "lords over God's heritage;" their highest privilege will be to *serve*, and the only difference between "that servant" and "his fellow-servants" will be that his service will be more general, a wider service.

More perhaps than any other servant, ZION'S WATCH TOWER has opposed the thought that the church of Christ is composed of a clerical class commissioned to teach, and a lay class not commissioned to teach the divine Word: it specially has held up the inspired words, "all ye are brethren" and "one is your Master;" and has pointed out that all consecrated believers are of the "royal priesthood," each fully commissioned, not to "lord it" over others, but to sacrifice himself in the service of the truth, doing good unto all especially to the household of faith. So with the servants of Matt. 24:49; *service* is their only commission, not lordship or self-appointment.

All the members of the "body" are "anointed to preach" the gospel and instructed to search the Scriptures, as we have heretofore clearly shown. This has been true ever since Pentecost, and is as true as ever today. But the plan of the ages, as a general arrangement and "feast," provided by God for his people, was not provided until its due time. Each one who is served with the present truth may invite others to sit down while he joins the servants in ministering to them. There is abundant opportunity for all who desire to be "servants;" for the majority of the household of faith have as yet barely "tasted that the Lord is gracious"—not yet tasted of "the *riches* of his grace in Christ Jesus our Lord."

IS INTEREST USURY?

Question.—A brother desires your views on Rom. 14:23. Does this apply to other acts of this life? For instance, the brother had a small sum left him, invested and bearing interest. This interest he has collected and used, the principal not being available. Now, from Ezek. 18:8; Psa. 15:5, and other Scriptures, he is inclined to think he should not receive interest or increase, but not being fully persuaded, he is in doubt. He wishes to know if it is sin to him, as it is not of faith. Please answer privately or through the TOWER.

Answer.—No, we would not think that the brother's case comes under Rom. 14:23. His mind is merely in a quandary. He is merely questioning the subject with a view to doing whatever he considers to be the Lord's will. If he is using reasonable energy to reach a decision, it is not to be considered that meantime he is in the condition of the doubter of Rom. 14:23. But if after he has reached a conclusion in his mind, he violates his conscience, and does not act in accordance with his belief, he will then be under condemnation as a violator of his conscience.

We do not understand the taking of a reasonable interest to be usury. The laws of God under which the Jews were placed left very little room for judgment on their part in any sense. It was decided for them beforehand what they should eat and should not eat; what they should do and what they should not do, and their consciences and judgments of right and wrong were ignored. In the present age, in God's dealing with the Christian church, it is wholly different. Everything is left to the judgment and nothing is particularized. Upon them that are in Christ Jesus and who are walking not after the flesh but after the spirit, God imposes no special regulations concerning their financial dealings, their food, etc., except such are as implied in the general principles of the *New Covenant, namely, truth, righteousness and love.

Under our covenant (according to our understanding) it might sometimes become our duty as well as our privilege entirely to give something away, principal *and* interest, where love and righteousness would seem to our judgment so to dictate. In another instance it might be entirely proper to loan to another for use and for profit money which we could not use as advantageously ourselves, and it would be proper also to stipulate for a share of the profit, and that share might be either a larger or a smaller share, depending upon the amount of risk involved and the amount of profit made by the user. A reasonable proportion of the profits made would not be usury in the sense of oppressive interest or extortion.

On the other hand, there might be circumstances under which the acceptance of even a small interest might mean oppression and injury to the neighbor.

If the brother is loaning his money at a high rate of interest, taking advantage of the necessities of the borrower (as pawnbrokers are represented to do), then it would be in the nature of injury. But if the party using the money is making something out of it, and paying a portion of that profit to the brother, it is not usury in the sense of oppressive charge, but

*See June 15, 1919, issue, for critical examination of covenants

interest in the sense of reasonable profit. This is the sense that our Lord commended in the parable of the pounds and talents when he said to the servant: "Thou oughtest to have put my money to the exchangers, that at my coming I might have received mine own with usury."

The meaning of the English word "usury" has somewhat changed from early times, and now is always used to indicate oppressive interest. Formerly its meaning was simply *interest.*

ARE SOME SPARED TO COMPLETE THEIR TRIAL?

Question.—The recent death of a relative has set me thinking. I do not know how it is with the truly consecrated in other places; that is, those of them who have accepted the present truth, whether or not they pass away as rapidly as those who are not fully consecrated. I notice that among the denominations frequently their best and most faithful workers are taken (die), while the faithful and physically weak among us are spared. Would this mean that we will all go together?

Answer.—We have ourselves noticed and remarked what you mention. It would seem that the testing of those who have come unto the "harvest" light is to be specially severe and prolonged. The test of endurance is one of the severest; but we have the assurance, though "the love of many shall wax cold, because iniquity shall abound," yet "he that shall endure unto the end, the same shall be saved." (Matt. 24:12, 13) If we are together approaching some crisis, so much more necessary is it that we improve the present favorable opportunity to put on the *whole armor* of God, that when the "fiery darts" come we shall be able to quench them and to stand. Note the Apostle's very explicit direction as to the articles constituting this armor (Eph. 6:10-18), not forgetting that they cannot be put on at all until the body be washed and clothed in the garment of Christ's imputed righteousness.—2 Cor. 7:1; Rom. 4:7, 8, 24, 25.

However, we do not think it probable that all the living faithful will die and be "changed" together.

GOD'S PROTECTING HAND

A Brother residing in St. Louis reports preservation from the terrible tornado which recently visited that city. He says, "The storm did damage all around us, but we escaped."

In another quarter all the houses were wrecked but two. One of these unharmed is a barber shop owned by a son of a sister in the truth. This suggests not only the Lord's power to protect whom he may please, but also his interest in and care over the friends of his saints. We anticipate that there will be some remarkable preservations during the fierce trouble, after the church has been glorified.

"NEW BRANCH" OF WORK PROSPERING

The "new branch" of the work prospers. Bro. Draper is now in Eastern New York and Pennsylvania, Bro. McPhail in Missouri and Kansas and Bro. Cone in Illinois. A blessing seems to attend their efforts. They aim to build up and not to tear down the most holy faith. They are blessed themselves as well as a blessing to others. The Colporteur work is blessed also. MILLENNIAL DAWN, Vol. 1, is in preparation in French and in Polish and VOL. III. in Swedish. Over 500,000 copies of VOL. I. are now in circulation. The signs of the times are awakening some to study who heretofore scoffed. Let us all take courage for greater diligence, thanking our Lord for the privilege of being his "servants" to feed his "household."

"THE LORD IS RISEN INDEED"

JUNE 21.—Luke 24:34-53.

Although the disciples had been informed concerning our Lord's resurrection, they seem to have but imperfectly comprehended his words. At all events, they evidently were not expecting him to rise from the dead, and hence, when he appeared in their midst, they were greatly affrighted and troubled. Our Lord foreknew how they would regard the matter, and had chosen the most favorable manner for manifesting himself, and communicating to them the wonderful fact of his resurrection. He could have appeared to them as the angel appeared to Moses in the burning bush. They would then have seen a flame, as Moses did, and could have heard his voice, and could have been impressed with the dignity of his presence by being commanded, as Moses was commanded, to take off their shoes because the ground was holy. This would have made a deep impression upon their minds, but it would not have made the kind of impression the Lord desired to make. It would not have convinced them that their Master, whom they had seen crucified and buried three days before, was no longer dead, but risen and alive.

Our Lord could have chosen another method. He could have appeared as a glorious angel and have manifested something of his spiritual glory, as he did later to the Apostle John on the Isle of Patmos (Rev. 1:13-18), and as he did to Saul of Tarsus on the way to Damascus. He was just as truly a glorious spirit being all this time as he was afterward, and as he will be to all eternity. He had been put to death in the flesh, but, as the Apostle assures us he had been quickened (made alive) in spirit. (1 Pet. 3:18) This change had come to him in his resurrection, just as it is promised that a similar change will come to his faithful church—"sown in dishonor, raised in glory, sown in weakness, raised in power; sown a natural body, raised a spiritual body." (1 Cor. 15:43, 44) But had he appeared to the disciples a glorious, shining being, as he appeared to Saul, the effect upon them no doubt would have been similar to the effect upon Saul. They would have fallen before him, and perhaps also have lost their sight as Saul lost his. This might have impressed them powerfully, but it would not have led their inexperienced judgments to accurately connect this glorious being with the man Christ Jesus whom they had followed for three years.

The manner chosen by our Lord for revealing himself was much more favorable for the disciples. He wished to gain their attention, and to avoid anything that would unnecessarily excite them, and hinder them from learning the lessons which he wished to impart. Hence he appeared *as* a man on several occasions—once as a gardener to Mary, again as a stranger to the two who went to Emmaus, and on another occasion; and in each case, he revealed his identity by his conversation or by his manner so that they recognized him as their crucified Master,—Jesus. But on the occasion mentioned in this lesson he appeared in a body of flesh and bones, similar to that which had been crucified. The body which they saw was not *he* for he had been *"changed"* in his resurrection and was now a spirit being with a glorious body such as John and Saul saw. But he appeared to them in a body of flesh and in ordinary garments specially prepared for the occasion, just as angels (using the same power) had appeared as men previously. Just as our Lord (centuries before he became a man) appeared *as a man* to Abraham, and ate and talked with him, so now, after he had ceased to be a man, and had been changed and was a spirit being highly exalted, far above angels, he again appeared *as a man* because this was the best means of communicating to the disciples the grand truths which he wished to communicate. Hence also he assured them, to allay their fears, that *what they saw* was not a spirit. He at that time was a spirit (1 Cor. 15:45; 1 Pet. 3:18; 2 Cor. 3:17), but they did not see *him,* but merely the body of flesh which veiled yet represented him; and which, as he intended, helped their imperfect faith and knowledge to grasp the important lesson that he was no longer dead but alive for evermore.

Then he reminded them of his own previous utterances on the subject of his resurrection; he quoted to them and expounded the prophecies which bore the same testimony. and showed them the necessity for the great transaction which he had accomplished, saying, "Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day." All of this discourse probably is not given, but we may presume reasonably, that he explained to them particularly the necessity for the ransom-sacrifice, and something concerning the wonderful results which must yet flow therefrom to all the families of the earth.

He was present with them for forty days before his ascension, yet was *invisible* to the "brethren," except during the few times of his manifestation; and these manifestations were but brief; during all this period of forty days none except the "brethren" saw him; and, as we have seen, they saw him only by reason of the miracle which he performed, appearing in their sight *as a man;* because human beings cannot see spirit beings. In this our Lord fulfilled his statement made before his death—"Yet a little while and the *world* seeth me no more."

Those who hold the view that the flesh of our dear Redeemer *given* for us (John 6:51) was resumed by him, and constitutes his resurrection body, miss the real lesson taught the dis-

ciples during those forty days preceding his ascension. The lesson of the occasional appearances, and then in different forms or bodily appearances, and of his *vanishing* after each manifestation was (1) that he was no longer dead but risen; (2) that his resurrection conditions were *totally* different from those of the *man* Christ Jesus.

To imagine the care-worn, thorn-marked features and the wounded hands and feet, of *"flesh and bone,"* to be Christ's resurrection body would be thoroughly inconsistent every way. If his marred, fleshly body is his resurrection body, why did the Apostle so carefully explain that "there is an animal body and there is a spiritual body"? (1 Cor. 15:44) And why tell the saints that "it doth not yet appear what we shall be" in the resurrection? (1 John 3:2) If we shall be like as we are now, with all of our present blemishes and scars, then it doth appear and surely would be very disappointing to those who have believed the Lord's word that flesh and blood (human nature) cannot inherit or enter the kingdom of God, and that therefore we, who are alive and remain unto the second coming of our Lord, must be "changed"—that we may "be like him and see him *as he is.*" Originally a spirit being, our Lord humbled himself and was *changed* to our nature and was "made flesh" *"for* the suffering of death" as our ransom price. He then was "made like unto his brethren;" but now, having redeemed us, he has been glorified with the glory which he had with the Father before the world was created, and now his promise is that the "brethren" shall be "changed" and made *like unto him* and share his glory.—1 John 3:2; 1 Cor. 15:41.

DAVID, KING OF JUDAH

JULY 5.—2 Sam. 2:1-11.

Golden Text.—"The Lord reigneth, let the earth rejoice."—Psa. 97:1.

David was a man of a high and varied order of natural ability, a combination of the rare qualities of the successful statesman, warrior, musician and poet. His disposition was, in the main, noble, generous, humble, kind, enthusiastic and heroic. He was reverential toward God, and seemed from his youth to have almost implicit faith in the promises and providences of God. Yet David was not a model saint: there were some strange inconsistencies in his character which stand out the more prominently in contrast with the beautiful and noble traits which fill us with admiration. But since these, so far as he was able to see them, were most sincerely repented of, we can appreciate the humility that led to repentance, and regard David from the same standpoint of that loving and merciful consideration from which God regards all his fallen and weak followers who struggle against inherent depravity, humbly acknowledging their shortcomings, and leaning upon his tender mercy. While in his youth, when God was about to anoint him king of Israel, it was said of David, "The Lord hath sought him a man after his own heart" (1 Sam. 13:14), the same in many respects might also have been said later, notwithstanding his faults, in view of his deep contrition. This statement, however, is not to be regarded as a testimony to the perfection of either the youth or the man, but rather to his fitness for the office to which God had appointed him; and as the office was one of great honor and trust, fitness as God's choice for the office implied a high order of character and ability, especially at the time he was chosen. So it was also in the case of Saul at the time of his anointing, of whom Samuel the prophet said, "See ye him whom the Lord hath chosen, that there is none like him among all the people?"

The peculiar experiences of David's early life had much to do toward preparing him for his life work as king over Israel. His encounter with the lion and the bear when a shepherd boy, his later conflict with the giant Goliath, his experience at court with Saul, his acquaintance and friendship with Jonathan and others, his flight from the pursuit of Saul, all served to develop and prepare the chosen man for the office he was to fill after the death of Saul. In this school of experience he learned the valuable lessons of courage, fortitude, reliance upon God, how to act wisely under peculiar difficulties and under severe temptations and trials. He also beculties and under severe temptations and trials.

Thus God not only chose, but trained, his servant for the duties to which he had called him. And this providence in David's case reminds us of God's providences in general, how wisely he adapts means to ends and guides in all things to the accomplishment of his will. Many of the most comforting psalms of David were the results of his hard experiences in this time of his exile. In fact, the peculiar and varied experiences of the man, and the lessons derived from those experiences as expressed in his psalms, have been the comfort and blessing of God's people in all ages since. In a general way, David's experiences correspond to those of the Gospel church whom God is similarly preparing for the kingdom of heaven. And doubtless it is for this reason that the lessons of David's experience find an echo in so many of our hearts.

The record of David's course from the time of his anointing to his establishment in the kingdom shows an implicit trust in God—that he who had called and anointed him was able also in his own good time to bring him to the throne and to establish his kingdom. He took no measures whatever to displace Saul, nor to undermine his authority, even when Saul was pursuing him to take his life. And when Saul was unconsciously in his power, so that he could have slain him, he would not put forth his hand to touch the Lord's anointed. He was willing to wait patiently the Lord's time, knowing that what God had promised he was able also to perform; and so, even after Saul's death, he was not in haste to claim the vacated office, but he first inquired of the Lord to know if his time had come.

The Lord's time having come, David was directed to Hebron with his family and the men that were with him and their families, and there, without ostentation or any assertion of his rights, he calmly waited the further indications of providence. "And the men of Judah came, and there they anointed David king over the house of Judah"—thus falling in line not only with the divine anointing, but also with their own preferences. Thus the kingdom came to David, not only by divine appointment, but also by choice of the people.

In David's course in all this and in the course of divine providence with him there is a wholesome lesson for the anointed people of God of this age—the Gospel church. Having been called and anointed of God to be kings and priests unto him, heirs of God and joint-heirs with Jesus Christ of his kingdom and glory, it is our part to wait patiently the Lord's time for that exaltation; and in the meantime, like David, to patiently endure all the discipline which God in his providence sees to be necessary to fit us for the position of authority and power we are to hold in the future, and to exercise with loving consideration for the blessing of all the families of the earth.

On coming to the throne David's course was marked with the same wisdom and magnanimity that had characterized him previously. Among other wise measures the honor he paid to the memory of his deceased rival and enemy is very notable, and without a precedent on the pages of history. David sent messengers to the men of Jabesh-gilead to express his appreciation of their kindness in rescuing the bodies of Saul and his sons from the ignominy to which the Philistines had exposed them, and giving them a decent burial. This the men of Jabesh had done in remembrance of a kind service Saul had once done for them. (1 Sam. 11:1-11) And David said to them, "Blessed be ye of the Lord, that ye have showed this kindness unto your lord, even unto Saul, and have buried him. And now the Lord show kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing."

How different is this from that evil spirit which would triumph over the death of a powerful rival and relentless enemy. Instead of doing so, David seemed to call to mind all the good traits of Saul and to lament the evil spirit that had come upon him in his later years and driven him to such a wicked course; and the memory of the love of Jonathan was ever precious to him. In this, more than in anything else, David triumphed over his enemy.

While David was thus the acknowledged king of Judah, the other tribes of Israel, ignoring the divine anointing of David, made Ish-bosheth, the surviving son of Saul, their king. In this David set up no opposition claims, and his course with reference to the rival kingdom was merely defensive, not aggressive. However, in various battles and skirmishes his forces were victorious; and his strength and influence grew while those of his opponent declined. Would that the same spirit of forbearance and disinclination to assume authority were general among both political and religious leaders. The usual course is for leaders rather to force themselves upon the people—to seek the office, instead of allowing the office to seek the man.

The golden text—"The Lord reigneth, let the earth rejoice"—is prophetic of that blessed time when the antitype of David's throne, the kingdom of Jehovah's Anointed, our Lord Jesus, shall be established in all the earth. Then indeed may the earth rejoice; for that King will reign in righteousness, and justice and judgment will be the habitation of his throne.

ENCOURAGING WORDS FROM FAITHFUL WORKERS

Michigan.

DEAR FRIEND:—I never can be thankful enough that a colporteur introduced the TOWER and DAWNS to my notice. They are to me like a bright light in a very dark place. I lend and give them where I hope they will do the most good. One good old Congregational minister accepted the truth at once, and died rejoicing in the light. Another could with great difficulty be persuaded to read them, but has accepted their teachings, rejoices that he has been enlightened, and now persuades his congregation to believe also.

Sincerely yours in Christ, MRS. C. W. G.

Kansas.

DEAR BROTHER RUSSELL:—In sending this remittance to pay my account, I say a word of cheer in passing, I know in whom I am trusting, and, having placed all in his hands, I have no desire to draw back. My health is poor, and I often think I will soon pass over; but I am in my Father's hands, and am content. I am learning to know him as I never did; and oh, how wonderful the knowledge! To know him is to love him; and we cannot love him without knowing him. I so like the *Diaglott* translation of Eph. 3:18, 19.

In the raising of Lazarus is there not an evidence of the great love which Jesus had for him? Dying *before* his Master he could be only one of the ancient worthies; but dying *after* him he may be one of the "*body*." [Yes!]

Well, dear Brother, God bless you in your work. I appreciate it greatly. See Heb. 13:20, 21.

Yours in the faith. W. H. HOUGHTELIN.

England.

DEAR BROTHER RUSSELL:—Just a line that you may rejoice with us in our happiness in the Lord. Our little church met on New Year's eve to draw near the Lord through praise and thanksgiving for having preserved us from harm during the year that is past. Oh, what gladness fills our hearts as we recognize his care and blessing to us through the past year! How he has fed us from his table! We also carried out the suggestion given in Nov. 15 TOWER, with regard to order in the church, appointing Brother Hemery as "elder" or overseer for the coming year, recognizing in him the Lord's choice.

Before we parted we renewed our consecration to the Lord. Believing the past year to have been a notably prosperous one to us as regards our building up in love and knowledge, also as regards the spread of the truth, we look in faith to the dear Master for his grace in the coming year, believing that he will perfect that which he has already begun. The church sends greetings.

Yours in His service, E. SHARPLES.

California.

DEAR SISTER AND BROTHER RUSSELL:—I have had it on my mind to write to you ever since coming to California. We are enjoying so many blessings that I like to tell you of them. We are abiding in Christ and rejoicing in his love, and in favor from God the Father. What a gracious plan it is that we may come into this family of God even though we be poor and unlearned, having nothing to bring. I pray always to God that I may never bring reproach on his holy name. We have every blessing—home and peace and quiet and freedom to give out words of truth on all sides, and are privileged to meet together with God's saints, and to partake with them of the feast spread before us.

I have taken a new interest in my boys. I have come to realize that they are not my boys, but the Lord's, bought and owned by him, and perhaps consecrated to him (they always say they are); so I am trying to be more careful of them, and I feel free to admire them as never before. I can see what precious little souls they are, and how all their intentions are for righteousness. It is pleasing to notice that they are perfectly truthful and always scrupulously honest in all business matters. They are always more interested in spiritual things about Passover time. Laurie (the oldest) made a dollar and twenty-five cents on his rabbits. He says it is not his money, and he thinks God would be better pleased to have his money put into the Tract Fund, so he asked me to send it in for him. I can see he has some conception of what consecration means.

Here is a blessed little company of DAWN readers. We have two meetings every Sunday; and I don't believe there is one enemy among us, nor one cold one: we do enjoy such freedom and fellowship. In the morning we have some lesson, and in the afternoon we have testimony and singing and prayer and questions. We sisters have started a Wednesday afternoon meeting, and we are going through the second volume of DAWN. I often wish you knew these dear people personally.

May God's blessing rest on you both and the work he has put into yours hands. Christian love to all.

MRS. W. J. WEBB.

Texas.

DEAR BROTHER RUSSELL:—Our little Baptismal service came off very nicely last Monday afternoon. We had the use of the baptistry in the Disciple church, and opportunity to speak to a little audience of about twenty. They listened attentively as I reasoned from the Scriptures that the baptism unto repentance and for the remission of sins was applicable only to those who were under the Law Covenant, that the real baptism is into Christ's sacrificial death, that it commenced with our covenant to present ourselves a sacrifice to God, and did not end until our offering was consumed in death.

A noted Free Thought speaker lectured in Denison recently. Two young men from the Y. M. C. A. assisted me in giving out about 400 *Do You Know* tracts. His talk was against Churchianity rather than against Christianity.

Yours in the Master's service, H. W. DEMING.

[We commend to all, reasonable coöperation with other Christians in any good work. Only let us be careful not to sacrifice principles for the sake of human sympathy or Christian coöperation.]

Indian Territory.

DEAR BRETHREN:—Some one told an infidel that I sold "an infidel book." So he hailed me on the street and bought "What Say the Scriptures About Hell," without looking into it. He was surprised and very glad to learn that the doctrine of eternal torture was not a feature of the Mosaic law. His wife (a Baptist) says she twitted him about "reading that old infidel book and neglecting the customers." When he had read it all, he told her and his mother that if they would read it they might learn something good about the Bible. They also were overjoyed and praised God that he had touched the heart of the honest skeptic.

Our new friend listened like a little child while I told him the old, old story of God's and Christ's love, and bought the DAWN without urging, because he now believes in the Bible. I think the new tract is having the same effect on many others.

My heart is made glad occasionally by the evidence of the Lord's providence in feeding those that hunger for his truth. One evening, recently, I started to a meeting which is conducted by an Evangelist who is quite interested in "The Plan of the Ages." I missed the meeting place, and came upon some campers at the edge of town. One man from Texas was telling them about MILLENNIAL DAWN, and our Bible talk which the elder interrupted in Sherman. How God makes the wrath of men to praise him! They were all anxious to know more about it. I offered a passage of Scripture, and another, until he knew me. We talked till 11 P. M.

"The Lord knoweth them that are his." I am glad for this great privilege of sowing the precious truth. Pray for me.

Yours in Him, H. T. BLATCHLEY.

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RESTITUTION, FAITH CURES, PRAYER CURES AND THE GIFT OF HEALING

"Behold, ye *despisers*, and wonder and perish: for I work in your days, a work which ye shall in no wise believe, though a man declare it unto you."—Acts 13:41.

We are constantly in receipt of inquiries concerning Mind Cures, Faith Cures, Prayer Cures, etc. We make general answer again, that since the Scriptures teach that we are already in the "harvest," the lapping time during which the Gospel age closes and the Millennial age dawns, we should expect to see just what we do see,—*beginnings* of great changes. And not only do we see political, social and religious changes in progress, but, as we should expect, we see also beginnings of personal *physical* restitution here and there. These great changes are stealing along so quietly as not to attract much

attention or occasion great surprise, just as inventions and general knowledge are spreading gradually. This is God's usual method of operation, he is thus preparing the world in some measure for the wonderful manifestations of his power in the near future, which will be in restoring both health to the sick and life to the dead,—the great work of Restitution "of that which was lost" by the fall. Thus the new dispensation is being gradually ushered in as the dawning day.

Accordingly, just as the troubles of this Day of the Lord break out here and there, and in intermittent paroxysms, but gradually and to the unobservant imperceptibly, increasing in severity and bitterness with each spasm, so with the marks of physical healing· they come in a *variety* of ways, here and there a number, and then a subsiding, a lull in which there are few or none, but all the while gradually becoming more common, and from a greater variety of sources and seeming causes.

THE GIFT OF HEALING

But, one inquires, is not this the "*gift*" of healing mentioned by the Apostle in 1 Cor. 12:28, 30? And has not this gift been in possession of the Church ever since Pentecost?

No· the *gift* of healing possessed by some members of the early church was totally different from the healings of today. The Apostles in exercising this *gift* did not practice "mental healing," nor even "prayer healing."

Take as an illustration the case of the lame man healed by Peter and John as related in Acts 3:1-11. Peter and John did not kneel down and pray with the man, nor did they get him to fix his attention as "mind-healers" would; they gave him no medicine and used no oil, nor did they even require the man to believe in Jesus first, nor to have faith in their power to heal him. But while he looked at the apostles expecting to receive some money, Peter took him by the hand and lifted him up, saying, "In the name of Jesus Christ of Nazareth rise up and walk." And immediately his feet and ankle bones received strength, and he, leaping up, stood and walked. This is an illustration of the use of the *gift* of healing, and there are many more such recorded.—See Acts 9:34; 14:10; 16:18; 19:12.

We do not think that after a careful scrutiny of the subject, any one today would claim to possess this *gift*. The gifts described by Paul were given only to the early church, as a means for its introduction to the attention of both Jews and Gentiles, and also as a means for edification and instruction to the church itself. For this last named reason one or more gifts were bestowed upon each one who associated with the church, (1 Cor. 12:7, 11; 14:26), being conferred, by the laying on of the hands of the apostles, upon all who confessed Christ by immersion. Thus it was that these gifts became a token or sign of the possession of the holy Spirit. Yet the gifts of the spirit and the spirit itself are separate and distinct. Today we possess the spirit, but certainly not all of those miraculous gifts. And even then some had *gifts* of the spirit who were evidently far from being filled with the spirit. That one might have those gifts and yet be "nothing" and as sounding brass and tinkling cymbals, devoid of love, and hence without Christ's spirit, the apostle clearly shows in 1 Cor. 13:1-3.

The power of conferring those gifts was vested in the apostles, and in them only: none others in their day or since have been able to confer those gifts which Paul describes; hence they did "vanish away" when the apostles died. By that time the church had been brought prominently before the attention of the world, and therefore those miraculous gifts were not necessary for that purpose; and by that time, too, they began to have the New Testament and parts of the Old Testament in the possession of each congregation, so that coming together they could edify and instruct and build one another up with the truth from those inspired sources, and no longer require, as at first, the miraculous gifts as a means for their edification and instruction.

That only the apostles could confer those gifts is proved, first, by the fact that the claimed successors of the apostles cannot communicate them since, and second, by the cases recorded which show that none except the apostles ever did have the power to bestow those gifts. Notice, in proof of this, that though Philip, the evangelist, possessed gifts and preached and baptized, yet he was not able to bestow gifts of the holy Spirit upon others, and when a necessity arose for their impartation the apostles Peter and John were sent from Jerusalem for the purpose. Further, notice the case of Simon Magus: although one of the baptized, and evidently one of those granted a gift, he had no power to bestow gifts upon others. It was this *apostolic privilege*, of bestowing these gifts upon others, which Simon wanted to purchase with money, and for which he was so sharply reproved.—Acts 8:13-20.

Instead of miraculously receiving gifts as at first, we now *grow the fruits* of the spirit, which are meekness, gentleness, patience, moderation, brotherly kindness, charity, etc. These fruits may really be counted as gifts or acquirements also, though they come to us not by apostolic benediction, but in a different way—by cultivation. Hence we find, too, that although St. Paul calls these graces "gifts" in one place, he calls them "fruits" elsewhere. (Compare Gal. 5:22; 1 Cor. 13:1-8. In Eph. 5:9, these are called fruits of the *light*. See readings of old MSS.) Under God's present dealing, all the needs of the church are none the less provided for than when the "gifts" were bestowed, as at first, in a miraculous manner, by the laying on of the apostles' hands. Now we find that the spirit of truth is pleased to mould and fashion and use every consecrated one by utilizing his *natural talents* and advantages of education, language, etc., in teaching, edifying and nourishing the true church which is the body of Christ.

So, then, whatever may be said of the various prevailing mind cures, faith cures and prayer cures, they surely are not of the *gifts* possessed by the early church, and recorded in the Acts of the Apostles.

"THESE SIGNS SHALL FOLLOW"

But, says one, you seem to take no notice of that remarkable passage so frequently quoted by our Faith Cure friends, "These signs shall follow them that believe, In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

Yes, we are aware of this claim, but we have two objections to urge. First, neither observation nor history attests the fulfillment of such a statement. Of one thing we all have evidence; *viz.*, that those signs do not now accompany belief in Christ. Nor is there evidence that they extended beyond the apostles' days and the time of the miraculous gifts. Even then, we have no record of all these things being fulfilled in *all that believed*.

Second, the oldest and most authentic Greek manuscripts (the Sinaitic and Vatican MSS.) do not contain these verses at all, but end at verse 8. It seems evident that Mark's gospel was originally incomplete and that some one undertook to finish it for him about the fifth century; for the Alexandrine MS., written in the fifth century is the oldest Greek MS. which contains the last twelve verses. Read these spurious verses carefully, note the marginal reading in the Revised Version, note their untruthfulness in the light of facts, and mark them in your Bible.

"ASK WHAT YE WILL"

But, suggests another, even setting aside this spurious statement of Mark 16:17, 18, and all claim to possessing the "gifts" of the early church, did not our Lord's promises regarding the answering of our prayers cover the entire ground, and make possible the healing of the sick or even the moving of mountains during this entire age; and is it not because of lack of faith that these things have not been more common in the past? And is it not because of increased faith, rather than because of the dawning of the Millennium, that the healing of the sick is now becoming more frequent?

Our answer to both of the questions is, No: a great misunderstanding prevails concerning our privileges in prayer. And it is because of this misunderstanding concerning *what* we may ask for and *who* may ask, and not because of any unfaithfulness to his promise on our Lord's part, that so many thousands of prayers offered daily go *unanswered*.

The statement, "*Ye shall ask what ye will* and it shall be done unto you" is linked with certain *conditions* and *limitations*, found in the sentence preceding, which reads: "*If* ye abide in me, and my words abide in you." "These limitations are wonderfully comprehensive: they show who may ask,—*ye*, believers, who are *in me*, whose wills are buried or immersed into the will of Christ Jesus; and not only so, but *ye* are privileged to ask thus, only so long as ye "*abide* in me:" for if any man abide not in Christ, he is not only "cast forth" (John 15:6), but he has no longer a share in the promise of having his petitions granted. These limitations evidently cut off from all share in this promise the vast majority of the prayers offered. And as we continue to scrutinize our Masters words we find still further limitations which cut off many other prayers, even of those offered by the class abiding in Christ. We refer to the second condition mentioned by our Lord, as describing who may ask what they will; *viz.*, if "*my words abide in you.*"

Alas! that we must write it—There are few among God's professed children, very few even among those who profess to be entirely consecrated to and abiding in him, who have *his Word* abiding richly in them.

The significance of this last specification or limitation is this: In going to God to ask for anything we should realize his omniscience and wisdom, and that he is ordering and operating general affairs according to a perfect and orderly plan—his plan of the ages; and we should realize our own finiteness, our lack of such wisdom and appreciation of surroundings, etc., as would enable us to rule creation, if God were to give it over to our control. All true children of God who are not the merest *"babes"* realize this, and if God should say without limitation, Ask what you will, and your will shall be done, sensible ones would shrink from so grave a responsibility and cry, "Not so, O Lord,

"I dare not touch things which involve so much."

As for the Lord's promise that if we had faith we might command a mountain to remove and it would obey us, we reason thus: This, like the other promises, was given only to such as abide in him and have his words abiding in them, and is given merely as an extreme illustration: If an emergency should occur so great as to *necessitate* the removal of a mountain, either literal or figurative, and we were sure it were the will of God, we might ask and receive.

But we need not speculate about how the mountains and lakes, seas and clouds, and rain and sunshine would move promiscuously about, and interfere with one another, if all the prayers offered heavenward in Christ's name were answered. God is not devoting himself to the answering of such prayers; but, ignoring them, he is working out gradually his *own grand plan*, predetermined before the foundation of the world: and he assures us that notwithstanding the prayers of those who do not search his Word to know what his plan is, but who pray to him to carry out their plans and schemes, yet nevertheless, *"All his purposes shall be accomplished."* And though few even of his children respect his Word or seek to learn from it his plan—content rather to follow the plans and theories of men as laid down in creeds and confessions and voiced by councils and human standards, nevertheless, in the end, God's Word shall not return to him void, but shall accomplish that which he intended, and prosper in the thing whereunto it was sent.—Isa. 55:11.

No, thank God, he has not left his plan, even in spiritual matters, subject to the prayers of his prejudice-blinded and sectarian children, else each would want the whole world moulded to his own ideal whether that were Methodism, Lutheranism, Presbyterianism, Brahmanism, or what not: and all the various errors would flourish, while ZION'S WATCH TOWER and MILLENNIAL DAWN would have been financially swamped long ago. Yes, we may well thank God that he does not answer all prayers.

There was then, we see, a special and very particular reason for the close and searching limitations which our Redeemer placed about the promise that the Father would grant our requests The import of his words, as we study them and endeavor to grasp their meaning, appears to be this:—

If you abide in me, entirely subject to my will and plan, even as I abide in the Father's love, and seek not to do mine own will but the will of him that sent me,—if thus my will is your choice and your own wills are buried and ignored, then you will seek earnestly to know *what the Father's will is*, which you know I am seeking to accomplish, that you may use your time, talents, prayers and all in the same direction toward the same end. And if you have this heartfelt desire to know the will of God you will remember how I studied his plan as revealed in the Law, the Psalms and the Prophets, and how I endeavored to carry out that plan, and not plans of my own making or choosing.

Then you will remember how I pointed out to you how—"Thus it is written and thus it behooveth us to fulfill all that is written," and how I taught you to search the Scriptures. Following in this course, the holy Spirit will guide you, as it has guided me, into an understanding of more and more of the divine plan as it becomes due. And if this be your attitude, if your hearts and energies are thus absorbed in the Father's plan, you may ask all the desires of your hearts—"Ye may ask what ye will." I make you this liberal promise, not by way of intimating to you that the Father would change his plans to yours, and do *your* will, but as intimating to you that, in the course I have specified, you can come so fully into sympathy with the Father and the plan of the ages which he is working out, that you will never be dissatisfied, but always able to see *your wishes* being accomplished, because your will and wish, your pleasure and satisfaction, will be to see God's will and plan progressing in God's own way and time. Thus your every prayer and wish will be accomplished—the very reverse of the experience of those who seek to do their own wills and carry out human plans, and pray for their *own* desires; for they are ever meeting with disappointments.

Settle it therefore in your hearts and have no fear for the results. No matter how dark may be the storm, or how sharp the persecution, God's great and gracious plan will not miscarry, and thus your will and your plans (which are *his*) cannot fail; and your prayers in that interest will always be heard and will be answered so far as they are correct or not in conflict with the Father's plan. And you, if perfectly in harmony with the Father, would desire to have it so. And in any case, where there is the slightest room to question his will in the matter, having my spirit or disposition, and not the spirit of the world, you will pray as I have done in your hearing, saying in connection with your petition,—"Nevertheless not my will, but thine, Father, be done." All such prayers are sure to be answered; and in proportion as you come closer and closer into harmony with the Father's plan, and understand it, you will be less likely to ask or desire anything which would be contrary to his good pleasure to grant.

As you come to see the bountifulness of the Father's provisions, and the wisdom and care exercised by him touching your earthly interests; as you come to realize that he who has clothed the lilies of the field with beauty, and who provides food for the sparrows, loves and cares much more for you than for them, and knoweth better than you do *what* things you have *need of*;—what would strengthen and benefit, and what might injure you, as runners in the race for the great prize he has offered through Christ—as you *realize* these things your prayers for temporal things must become very modest and moderate. Indeed, you will by and by, as you realize his wisdom and care, use prayer principally as the avenue for spiritual communion. Contenting yourself with laying the cares and burdens of life at the Master's feet, you will tell him of your confidence in his love and wisdom, saying, Thy will be done; and instead of your cares you will "bear a song away." More than ever your prayers will be for the spiritual gifts, graces, fruits and blessings, singing in your hearts—

"*Content* whatever lot I see,
Since 'tis my God that leadeth me."

Thus, properly instructed, all who abide in Christ and in whom his word abides, might be relieved of all care (worry) concerning those earthly things which constitute the burden of so many prayers. Leaving those things to our Father's wisdom and love, our prayers would be more in the nature of thank-offerings, our hearts going out toward God in worship and adoration and in recounting the blessings and favors we already enjoy, rather than in asking those things for which the Gentiles seek.—Matt. 6:32.

True, earthly affairs sometimes perplex us, and we cannot help wondering and feeling a deep interest as to how they will result. But the soul that *abides* in Christ, and in which his words *abide*, would not dare take the helm into his own hands to steer his own course, even where he thinks he can see; but, laboring still at the oar, pulling as best he can, he leaves the *helm* in the Father's hands and *could not ask* to have the course changed in any degree.

But may we not in all our trials and perplexities take them to the Lord in prayer? Yes, yes; truly we can. And no comfort will be greater to the perplexed or sorrowing than the privilege of telling all to the Lord. His ear is ever open to the cry of his "little ones;" and the very telling of them to him and realization of his interest in all our affairs will refresh and cheer us. It will bring to remembrance his promises never to leave nor forsake us, and his wisdom and love and ability to cause all things, favorable and unfavorable, to work together for our good. Casting all our care upon him, and realizing that according to his promise, present trouble and all other things may be over-ruled for the good of all concerned, and to his praise, we may arise from our knees stronger, happier and more confident, as well as in closer fellowship and communion with the Lord, than if we had attempted to order our own affairs, and to get the great Jehovah to become our *servant* to execute our plans, which doubtless often are foolish in his sight, and would, if permitted, work injuriously to us or to others.

THE PRAYER OF FAITH

Death is not, as most people suppose, a natural, normal, necessary thing. It is not a step in a process of evolution to a higher state of existence, but, on the contrary, it is a catastrophe, a calamity, a penalty for sin. God indeed shows us that his wisdom is sufficient to enable him to bring a good lesson out of an evil thing, but it is nevertheless an evil,

an enemy, an awful thing; as truly so as is sin, which God also promises that his wisdom shall yet cause to work out a result the very opposite of its natural course and action, to those who obey him. This fact, that death is a penalty, we shall not discuss here, but merely refer the reader to Paul's statements in Rom. 5:12-20.

As death is a curse and penalty, so is sickness; for sickness is the death-poison working in our systems. All sickness is part of the dying process and hence it is as foreign to man's natural, normal condition, as designed by God, as is death itself. As death is a mark of sin, and would not have come except as a penalty for sin, so sickness is likewise a mark or brand of sin, because it is part of the dying process.

Hence it was that our Lord (who came to ransom the race of sinners), being free from sin, was free also from pain, sickness and death: so whatever he experienced of these had to be by his own consent,—*a sacrifice* on our behalf. The penalty of our sins was *death*, the sickness and pain being only incidentals; hence our redemption price was fully paid by our Lord's death. But it pleased Jehovah to bruise him [to allow him to have an experience with pain, sorrow, etc.], as well as to make *his soul* [being, existence] *an offering for sin.* (Isa. 53:10) And since he could not suffer pain and sickness because of sin, being without sin, he was placed for a time among sinners, where his full, generous, loving sympathy for the poor and sick and miserable would lead him to spend for others his own vital energy. And as "virtue [vitality—healing vigor] went out of him" to the sick (Luke 6:19 and 8:46), so their weaknesses and pains bore down upon him. And it was in this way that "*himself took* our infirmities and bare our sickness." (Matt. 8:17; Isa. 53:4, 5); and thus he was "touched with a *feeling* of our infirmities" and is able perfectly to sympathize as a great High Priest,—now on behalf of the church or under-priesthood, and by and by, in the Millennial day of trial and blessing, on behalf of "all the people."

As it pleased the Father that the High Priest should taste of the sinners' cup, so we may reasonably read his will relative to all the members of the royal priesthood to be, that they also should drink of the cup of suffering, and be immersed in the baptism of death with their Lord and Leader, in the pathway to divine glory and power.

Thus reading the Father's plans for ourselves, in the light of his will exemplified in his dealings with our Master, we may settle it at once that it is not his will to keep us from all pain and trial and sufferings, and to carry us triumphantly to glory on flowery beds of ease. Quite the reverse, indeed, must be our course if we would follow in the footsteps of him whom God set forth to be, not only a satisfaction for the sins of the whole world, but also a pattern to the church which is his body. And this much learned of God's plan and will promptly teaches us that we must not expect and should not ask freedom from pain and trouble, which his wisdom has ordained to be the path to glory.

Here some will ask: Did you not say that sickness is a mark of sin, and that Christ died for our sins, and is it not your claim that whosoever believeth in him and accepts of his ransom work is freed or justified from all sin? And this being the case, ought not such to be free both from sin's penalty, death, and from all its attendant evils, such as pain and sickness?

Yes, that reasoning is good; but you do not take all the circumstances into account: you have left out an important part; namely, It is the Father's plan that the suffering and death of the Redeemer should be followed by the suffering and death of every member of his "body" or church, before the Restitution age should be ushered in, the purpose of that age being to heal the morally and physically sick and blind and lame; to restore all who will to perfect life and every blessing lost in Eden by Adam, and redeemed at Calvary by our great High Priest's sacrifice—once for all. The plan of the ages needs to be recognized, if we would avoid the error of so many, in striving for present glory, in the time appointed for trial and suffering with Christ. Examine Rom. 8:17; 2 Cor. 1:5; Col 1:24. Surely the Bible gives no suggestion that the "body" will be free from like sufferings with the "head."

When the sufferings of the body of Christ are ended, their glory we are assured will follow (1 Pet. 1:11); and then will ensue the great work of filling the world ocean-deep with the knowledge of the Lord, the "restitution of all things spoken by the prophets," and the blotting out of the sins of those who accept the terms of the New Covenant sealed by the precious blood. (Acts 3:19-21) Thus in God's due time and order all tears will be wiped away, when the former things, sin, sorrow, pain and death, shall have passed away. See the beautiful picture of this in Rev. 21:4.

But we may suppose another inquiry,—Why did our Lord and the apostles heal the sick, if that work is not really due to take place until the Millennial age of restitution begins?

There were several reasons why they were granted the "gift of healing," as well as other gifts, not granted now. One reason was the necessity for such miracles, to introduce Christianity to the attention of the people. Our Lord mentioned his miracles to John the Baptist as a proof of his Messiahship. Messiah was to heal the sick, cause the blind to see and the deaf to hear (Isa. 29:18; 35:1-6; 42:6, 7); consequently our Lord must do these things and in a measure begin the work of restitution so that Israel could recognize him and be responsible for rejecting him and his "works." (John 10:38) But when they as a nation rejected him, as God had foreseen (Zech. 9:9; Matt. 21:5), then they were rejected from the position offered them as the "royal priesthood" and Seed of promise. And then, as God had foretold, the Gospel was sent to the Gentiles to complete from them the "Seed of Abraham," the "body" of Christ, the "royal priesthood;" and the restitution work which had a beginning in our Lord's ministry was deferred until the true Israel should be complete, when Messiah, at his second coming, shall accomplish *fully* all those glorious features of the divine plan foretold by the holy prophets, and *foreshadowed* faintly in his miracles at the first advent.

That our Lord's restoring work at the first advent—the healing of some of the sick and the awakening of a few of the dead in Israel—merely shadowed forth the greater work to be accomplished at his second presence, during the Millennium, seems clear. Had God designed a *general* healing of all the sick, even among the people of Palestine, it could have been done on a large scale instead of in exceptional cases here and there; for undoubtedly many others than Lazarus, the son of the widow of Nain, and Jairus' daughter, died during Christ's ministry. And there were many more lame and palsied and leprous and blind than those then healed.

Our Lord's object in performing the miracles is explained by the statement, "These things did Jesus and *manifested forth* [showed beforehand] his glory"—the coming glory of the Millennial age. And it was of his people's share in that coming glory, rather than of any physical healings which have since taken place amongst his disciples, that he said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." (John 14:12) His redemptive work at Calvary and his subsequent presentation of it to the Father as a "propitiation [satisfaction] for the sins of the whole world," was the basis for all the great works of restitution in which we with him shall be engaged in the Times of Restitution—which will indeed be far greater than anything done by our Lord at the first advent; for then the sick and the dead were only partially restored, and for a limited time only—which is as nothing compared to the full restitution of the health and vigor of perfect and everlasting life, and all that *was lost* in Adam, which will be offered to all on the terms of the New Covenant during the Millennial Kingdom.

The thought we wish to impress is, that God not only had a *due time* for REDEEMING the world from sin, but that he has also a *due time* for restoring the sick and the dead. Therefore whatever work of this sort takes place before the due and appointed time must be for some special object and reason, as shown in our Lord's ministry, and in that of the church in the days of the apostles. Just so it was in the redeeming of the world,—typical sacrifices were instituted and were permitted to stand good for temporary, typical justification, but those were not the *real* sacrifices for sin, and never actually put away sins. As God deferred the redemption of our race until his due time, and in the fullness of time sent forth his Son to redeem us, so, in the matter of healings, though it has pleased God to make exceptions in the past for the purpose mentioned, let us not forget that these were exceptions, and that his appointed time for restitution is the Millennial age. Seeing this to be God's plan, and realizing that his plan is wisest and best, we must restrain ourselves and neither desire nor ask restitution work before restitution times—except we see cases in which it would seem to be the Father's will, and reasons why it would seem to be to his glory to make exceptions to his general rule and arrangement.

This subject will be continued in our next—considering what are the causes of sickness, the proper methods of prayer (for sickness and other matters), prayer cures, Christian Science and other unscriptural and demoniac methods of healing, etc., etc.

QUESTIONS AND ANSWERS

Question.—Since the Apostle says, "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy" (Rom. 9:16), to what extent do our efforts avail?

Answer.—We understand the Apostle to mean that even though it be as a reward for our "willing" and our "running" that the Lord will give the crown of life to the overcomers, yet back of all this lies the fact that we of our own selves could never intrinsically have merited such reward. We needed and received first of all God's mercy through Christ in the forgiveness of the sins that are past, and the call to run the race for the glories promised, to encourage us on the way, and we still must have imputed the merit of Christ's sacrifice, which covers the blemishes of our best efforts. It is therefore *by* our willing and *by* our running that we obtain the prize; but it is not *of* our willing nor *of* our running, but *of* God's mercy. The Apostle recognizes the same distinction in the use of the prepositions "of" and "by" in 1 Cor. 8:6—"To us there is but one God, *of* whom are all things, ... and one Lord Jesus Christ, *by* whom are all things."

God is the originator or author of our salvation upon whom all depended, yet in his plan it lies with us to "work out our own salvation with fear and trembling."—Phil. 2:12.

Question.—Please harmonize the statements of our Lord that in the "last day" *he* will raise up those who believe (John 6:39, 40, 44, 54) and 1 Cor. 6:14; which says that *God* will raise them up.

Answer.—The same principle applies here as in the preceding question. It is *of* God that the dead are to be raised, but *by* Jesus. Our Lord is the Father's agent in carrying out the entire plan of redemption. Of his own self he has done nothing, and of his own self he will do nothing. His power is delegated. (Matt. 28:18) He and the Father are *one* in man's redemption as in his creation, though as before shown, Father and Son are not one in person.—See TOWER, June '92.

Question.—If the holy Spirit is not a person, as (*a*) conclusively shown in the TOWER for June, '92, why were the disciples commanded to baptize *in the name of* the holy Spirit (Matt. 28:19)? and (*b*) why is the pronoun "he" used in referring to the holy Spirit?

Answer.—(*a*) It is proper to use the expression "holy Spirit" when performing symbolic immersion; first, because the Lord so instructed his disciples; second, because it is the holy influence and representative of the Father and the Son in directing the church into all truth. The holy Spirit also represents the anointing which came upon the Lord at his baptism, and into which all the members of the body are immersed when they are united to the Head.

(*b*) The different Greek pronouns used in reference to the Comforter, the spirit of truth, "he," "himself," "him," might be, and are in other connections, translated she, it, herself, itself or her.

The word rendered "himself" (Greek, *heauton*) is translated "itself" nine times in our common version English Bible. The word rendered "he" (Greek *ekeinos*) is more frequently rendered "that" and "those," and is once rendered "it"—"I do not say that he shall pray for *it*."—1 John 5:16.

As the holy Spirit is an influence from God, and since God is always referred to as masculine, it is proper in the Greek to refer to it by a masculine pronoun; but not so in English, where inanimate subjects (influences, etc.) are not personified. Those acquainted with German, French or other languages personifying inanimate things will understand this.

Question.—Recently I quoted Heb. 2:14 as evidence that the devil would be destroyed. A minister stated in reply that the word here rendered "destroy" does not mean "destroy" in the sense of annihilate or put out of existence, but simply "to render impotent," "to annul the power of;" that in the Revised Version it is rendered "*bring to naught* him that hath the power," etc.

Answer.—The word rendered "might destroy in Heb. 2:14 is *katargeo*. It has the sense of "to render powerless," but it does not limit in what way the thing shall be rendered powerless. To take away the life of Satan will certainly be to render him powerless, and that more effectually than in any way of which we can conceive. If he were merely restrained of his liberty he might still have power to exercise his will and other powers in opposition to God and righteousness. The only way to render him absolutely, effectually, completely powerless would be by rendering him unconscious as in death—by his destruction.

The following translations of this Greek word in the New Testament (italicised) clearly indicate that it is used in the sense of utter destruction:—

Rom. 6:6—"that the body of sin *might be destroyed*."

1 Cor. 1:28—"*to bring to nought* the things that are."

1 Cor. 6:13—"God *shall destroy* both it and them."

1 Cor. 13:8—"prophecies, *they shall fail* [or cease]; knowledge, it shall *vanish away*."

1 Cor. 13:10—"that which is in part *shall be done away*."

1 Cor. 15:24—"when he *shall have put down* [destroyed] all rule and authority and power."

1 Cor. 15:26—"the last enemy that *shall be destroyed* is death."

2 Cor. 3:7—"ministration of death . . . . *was to be done away*."

2 Cor. 3:11—"which is *done away*."

2 Cor. 3:14—"which vail is *done away* in Christ."

Eph. 2:15—"having *abolished* [destroyed] in his flesh the enmity."

2 Thess. 2:8—"whom the Lord shall consume with the spirit of his mouth, and *shall destroy* by the bright shining of his presence."

A careful examination will show that in all the above cases no less than in the text (Heb. 2:14) this word *katargeo* has properly the sense of destroy. Note especially how it is used with reference to Antichrist, the Jewish Law Covenant and the destruction of the Adamic death.

Speaking of the destruction of the devil and reprobate men, it might be well to remark that we have no thought of the destruction of their component elements, but of their destruction as organisms or intelligent creatures.—See TOWER, October 15, 1895, page 241.

DAVID, KING OVER ALL ISRAEL

JULY 12.—2 Sam. 5:1-12.

Golden Text.—"David went on and grew great, and the Lord God of hosts was with him."—2 Sam. 5:10

This lesson is a simple matter of history which needs little comment. It shows how, in God's own good time and way, his purpose of establishing David as king over all Israel was fulfilled. It was not by David's might or power, but by the providence of God; and in the meantime David learned how blessed a thing it was to wait upon the Lord, who doeth all things well, and his faith grew strong.

Now that the Lord's time had come to establish the throne of David, not only over Judah, but over all Israel, David was not only the Lord's choice, but he was also the people's choice, and by their representatives they came to him with arguments in favor of his immediate acceptance of the office over the whole nation. His seven years reign in Hebron had manifested his wisdom and ability; he was just the man they needed to order the affairs of the whole nation, and he was also bone of their bone and flesh of their flesh, and his courage, fidelity and great ability had been proven even in the days of Saul. So David made a league with them. This league was probably some kind of a charter defining the rights and limitations of the king. And the people on their part pledged their allegiance and support. The government of Israel was not an absolute, despotic government, but a limited authority.

David chose Jerusalem for his new capitol of the now united kingdom, because, while within the boundaries of his own tribe, Judah, it was near the border, and central as a capitol for all Israel. It was a fortress also which had withstood the Israelites from the days of Joshua, and was considered by its possessors impregnable. Jerusalem, however, was still inhabited by the Jebusites, a remnant of the Canaanites, whom Israel was commissioned to destroy out of Canaan. These people, feeling the strength of their position, refused to surrender to David, and defiantly replied that they would not do so, and that even the blind and the lame among them would be able to defend the city. David surveyed the situation and perceived that, the fortress being situated on top of a steep hill, the best means of attack would be by way of the water courses (here translated gutters); and he promised a reward to those who would scale the height and smite those representing themselves as blind and lame. In all this we have a typical suggestion of the proper course of the Christian in boldly attacking and overcoming in their strongholds the weaknesses and sins of the fallen nature.

This lesson is set forth as a lesson on patriotism. We have nothing to say against a spirit of patriotism on the part of the world towards the kingdoms of this world. Under the existing state of things it insures a measure of peace and order which otherwise would be greatly disturbed, and as men's minds and hearts are not large enough and generous

enough to take in the interests of our common humanity, it is well that there is a measure of common interest that binds the individuals of a country into one homogeneous society or nation, and thus insures their united progress along the various lines of human weal. But the good of all this is, alas, sadly offset by national selfishness, greed, pride and unholy ambition, so that the sentiments of patriotism in each nation indicate generally a bitterness of animosity and hatred toward neighboring nations; and the ardor of patriotism is generally only to the extent that the national interests are believed to affect the interests of the individual. There is little indeed in the politics of nations that is purely unselfish.

This worldly, selfish patriotism, which conserves merely the home interests, and ignores or plays havoc with the rest of humanity, is not the patriotism that should actuate the Christian. The patriotism of the Christian should embrace the interests of all humanity. And since none of the kingdoms of this world are founded in perfect righteousness, nor are able nor willing to devote all their energies toward the elevation and blessing of mankind in general, and since they are all to a considerable extent under the dominion of the prince of this world, our sentiments of patriotism must be reserved for that one and only righteous government which is worthy of our devotion; *viz.*, for the kingdom of God, which in due time shall bless all the families of the earth.

True, that kingdom is not yet established, except in the hearts of God's people. Over them Jehovah's Anointed is now the reigning King, and by and by his dominion will extend over all the earth. To this worthy King they owe all their allegiance; to the lofty principles of his government and to all the interests of his kingdom they should be devoted with a holy zeal and patriotism which know no limit except their ability to serve it.

The complete separation of the Lord's people from the world, although repeatedly emphasized by the Lord and the apostles, is very generally overlooked by professed Christians, who seem to think they should still be part and parcel of the world and sharers in its aims, ambitions and self-imposed responsibilities—political, social and military. Of his people Jesus said, "They are not of the world, even as I am not of the world." (John 17:16) We are to be in it, not as citizens, but as aliens,—but law-abiding aliens, rendering unto Cæsar the things that are Cæsar's, and unto God the things that are God's; owing no man anything but to love one another; rendering to all their dues,—tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor, and being subject always to the higher powers.—Rom. 13:1, 7, 8.

If we were now under a theocracy, a divine kingdom such as was established in Israel, and of which David was appointed king, then as Christians we should have the most patriotic feelings toward it. But we should remember that God abolished his typical earthly throne and declared that it should no more exist until Christ should come and set up his kingdom, the antitype of the throne and kingdom of David. And to as many as believe this testimony and consecrate themselves fully to the cause of the new King, whose dominion begins in their hearts long before its establishment in the earth, will be granted the privilege of heirship with him when, in due time, his kingdom is established.

But the world does not know or understand this kingdom, nor with the natural, depraved heart are they able to comprehend or appreciate its principles of righteousness and the wide distance between the kingdoms of this world and the kingdom of God. And for this reason they cannot understand the course of any of God's people who do not join with them in calling these earthly kingdoms the kingdom of God—"Christendom"—and serving them as though they were his.

If we wholly follow the Lord in this as in every thing else and so walk apart from the world in all things, as in it but not of it, we can only expect to be misunderstood and disliked. But we should remember the Lord's words, "If ye were of the world [sharing its sentiments, policy, methods, etc.], the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. . . . . If the world hate you, ye know that it hated me before it hated you. Remember the word that I said unto you, The servant is not greater than his lord." (John 15:18-20) Let us see to it that we are indeed a peculiar people, zealous of good works.

THE ARK BROUGHT TO JERUSALEM

JULY 19.—2 Sam. 6:1-12.

Golden Text—"O Lord of hosts, blessed is the man that trusteth in thee."—Psa. 84:12.

The special teaching of the incident of this lesson is the reverence of the Lord. "Holy and reverend is his name;" and "the Lord will not hold him guiltless that taketh his name in vain."* "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him." When God appeared unto Moses in the burning bush to speak with him, he commanded him, saying, "Put off thy shoes from off thy feet; for the place whereon thou standest is holy ground." So also when he appeared on Mount Sinai in the sight of all the people of Israel, enveloped in a thick cloud, there were great demonstrations of awe-inspiring solemnity, and special restrictions to guard against any irreverent familiarity. Israel was also specially commanded to reverence his law and his sanctuary. —Psa. 111:9; Exod. 20:7; Psa. 89:7; Exod. 3:5; 19:11-13; Lev. 19:30

Reverence is defined as a feeling of profound respect, often mingled with awe and affection; a feeling of worshipful regard when directed to the divine or sacred: also conduct inspired by, or conformed to, such feeling. "The fear [reverence] of the Lord is the beginning of wisdom." (Psa. 111:10) This is the only proper attitude of the creature toward the Creator, the Author of our being, and the Creator, Preserver and Lord of the whole universe. When he speaks, therefore, our ears should be reverently attentive to his voice, and every power alert to do his bidding. Our safety, our happiness, and that nobility of character which prompts to love and gratitude, and which promptly and wisely heeds instruction and advances in knowledge and wisdom, all depend primarily upon our supreme reverence for the Lord. And therefore the Lord would foster and cultivate in us that becoming, filial reverence that is due to his name.

The ark of God was the symbol of the divine presence in Israel, and as such it was the most sacred thing about the typical tabernacle. It was made by divine direction, as was everything belonging to the tabernacle; and its place was in the Holy of Holies, where only the high priest (who represented Jesus, the great high priest) was permitted to enter; and that only once a year, on the day of atonement. As the symbol of the divine presence, like the divine presence itself, it was guarded from irreverent handling, and also from the common view. Only the priests, who typically represented the body of Christ, the saints of this age, were permitted to see or to touch it. The Levites, who represented all justified believers of this age, were appointed solemnly and reverently to bear the ark when the Tabernacle was removed from place to place, but it must be first carefully covered by the priests; for even the Levites might not look upon it nor touch it.—Num. 4:15-20.

Previous to the event of this lesson religion was at a very low ebb in Israel, and for many years the ark of the covenant had been separated from its place in the tabernacle. As the visible symbol of the divine presence, wherever the ark went the power and favor of God went with it; as, for instance, when Israel crossed over Jordan on dry land, the waters parting before them as soon as its bearers reached the brink of the river; and again when the walls of Jericho fell before it and Israel had a great victory. But when Israel sinned against God, no such power accompanied the symbol. It was even permitted to fall into the hands of their enemies, and the Philistines were allowed to capture it while Israel suffered a great defeat. But though Israel was thus punished God did not long permit the sacred emblem of his presence to remain in Gentile hands, and the Philistines were punished for retaining it until they were glad to restore it again to Israel. In returning it there were no anointed priests among the heathen to cover it, nor Levites to bear it; so the Philistines placed it upon a new cart, and left the oxen without a driver to take their own course, and God guided them back to the land of Israel, to Beth-shemesh. Thus was the ark restored to his people. But the people of Beth-shemesh, ignoring the restrictions of the divine law with reference to the ark, presumed to look into it, and God punished them with a great slaughter in which fifty thousand and seventy men perished. Thus they were taught to fear the Lord and to reverence his commandments; and they said, "Who is able to stand before this holy Lord God, and to whom shall he [this symbol of his presence] go up from us? And they sent messengers to Kirjath-jearim. . . . And the men of Kirjath-jearim came and fetched up the ark and brought it into the house of Abinadab. . . . .

* See our issue of May 15, '93.

and sanctified Eleazer his son to keep the ark of the Lord." There it remained for twenty years. (1 Sam. 6:1-21; 7:1,2) The Lord's dealings with Israel were on the lines of the Law Covenant made with them at Mount Horeb. The lesson to us of the New Covenant is that those favored by one part of God's covenants are held accountable proportionately. We are not, however, to think of those fifty thousand men as destroyed in the second death; for the trial of Israel under its Law Covenant was only typical, and did not decide the final destiny of all under it.

But when David was finally established upon the throne of all Israel he purposed to bring the ark up to Jerusalem, and to lead the people as a nation back to the hearty and reverent worship of God, the restoration of the sacred ark of the covenant being necessarily the first step to that end. He gathered together thirty thousand representative men of the nation thus to make the restoration a national act, and in so doing to call the whole people to a revival in the worship of God.

The method chosen for the conveyance of the ark to Jerusalem was not, however, according to the law which prescribed that it should be reverently borne by the Levites, but patterning after the example of the Philistines in returning it to Kirjath-jearim they set it upon a new cart drawn (probably) by oxen. While God tolerated the ignorance and inability of the Philistines, who were not his people, to comply with the requirements of his law in this matter he did not so regard the forgetfulness or carelessness of Israel, but gave them a severe reminder of his displeasure. In the midst of the general joy and rejoicing with music of many voices and all kinds of instruments the sudden jostling of the cart seemed to endanger the position of the ark so that Uzzah put forth his hand to steady it, when instantly he was stricken down dead.

This was a severe and a most necessary rebuke. It halted the procession, and was understood by the king and all the people as a rebuke to the whole nation in that they had ignored the commandment of the Lord and had failed to properly reverence the symbol of his presence. And the fear of the Lord fell upon the king and all the people; the music and the festivities were hushed; the multitudes dispersed and thoughtfully returned to their homes: and the king, fearing to continue his purpose of taking the ark to Jerusalem, turned aside and bore it to the house of Obed-edom, a Levite, who doubtless reverently received it; for we read that in consequence "the Lord blessed the house of Obed-edom and all that he had."—1 Chron. 13:13, 14.

There the ark remained for three months, while King David, still zealous for the Lord and anxious to lead the people to a closer observance of his worship was quietly studying the lesson of this strange providence. And it was told David, "The Lord hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God." Then David read the lesson clearly, and he determined to act upon it at once—to carry out his original purpose of bringing up the ark to the chief, the capital city, to give it the chief place of honor in the whole nation, as he had before intended, and again to call the representatives of all the people together that the restoration might be a national act and lead to a great national revival of religion. But this time he would see to it that the symbol of the divine presence should be reverently borne according to the divine directions.

"And David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent. Then David said, None ought to carry the ark of God but the Levites: for them hath the Lord chosen to carry the ark of God, and to minister unto him forever. . . . . For because ye did it not at first, the Lord our God made a breach upon us, for that we sought him not after the due order. So the priests and the Levites sanctified themselves to bring up the ark of the Lord God of Israel. And the children of the Levites bare the ark of God upon their shoulders, with the staves thereon, as Moses commanded, according to the word of the Lord. Thus all Israel brought up the ark of the covenant of the Lord with shouting, and with sound of the cornet, and with trumpets and with cymbals, making a noise with psalteries and harps."—1 Chron. 15:1, 2, 13-15, 28.

"And it was so that when they that bare the ark had gone six paces he [David] sacrificed oxen and fatlings, and David danced before the Lord with all his might [another expressive symbol of joy], and David was girded with a linen ephod. So David and all the house of Israel brought up the ark of the Lord with shouting and with the sound of the trumpet."—2 Sam. 6:13-15.

While Israel was thus taught the reverence of the Lord, the lesson applies with equal force to the church of the Gospel age. It is not our part to change one iota of the ordinances of God. We may not turn the ordinance of the baptism of believers into the sprinkling of infants, nor change the simplicity of the Lord's supper, or the time of its observance as indicated by its superseding the celebration of the typical passover. Nor have we a right to abate the just requirements of his holy law, nor to render null and void the authority of his precepts and instructions in order to please the worldly-minded. The law and the testimonies of God must be received into good and honest hearts without regard to human philosophies and idle speculations. The reverence of the Lord is the beginning of wisdom and blessed is the man that trusteth in him, and to whom a "Thus saith the Lord" is the end of all controversy on every subject.

"If our lives were but more simple,
We should take him at his word;
And our lives would be all sunshine,
In the sweetness of our Lord."

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VIEWS FROM THE TOWER

While the WATCH TOWER takes no part in politics in a partisan sense it must needs take note of all politics which have an important bearing on public welfare, and thus stand related to the fulfilments of the divine prophecies.

For the next four months the people of the United States will be in a fervor of excitement such as has not been known for more than thirty years. The "Gold and Silver question" will, we believe, prove to be almost as important a question as was the "Slavery question" in 1860: and the action in the United States will affect all the world. It may mean another "spasm" or "travail pang." But we still hold that God's saints are a separate and peculiar people, distinct from the world and its parties and factions; and accordingly urge all to increase their watchfulness, zeal and prayer for our kingdom, which alone will meet the needs of the "groaning creation." Our kingdom, for which we labor and wait and work, is the one for which also we pray, daily—"Thy kingdom come—thy will be done on earth as it is done in heaven." Since none of earth's kingdoms are *ours* we should be separate from all;—"Kept for the Master's use." Whoever enters politics will surely find that the time, influence and talent pledged to the Lord's service will be drawn into political channels. "Ye cannot serve God and Mammon." "Ye are not of this world, even as I am not of this world." "I have chosen you out of the world and ordained you that you should go and bring forth fruit, and that your fruit should remain." These our Master's words, and his caution that we watch and pray lest we enter into temptation, and the assurance that we are now in a time of special testing, should put us on guard, so that the Apostle's words may be true of us; "He that is begotten of God keepeth himself, and that wicked one toucheth him not."—1 John 5:18; Jas. 1:18.

* * *

Under the caption "Religious Anarchy" the *Philadelphia Press* proceeds to advocate compulsory Christian Union. Its arguments illustrate the Apostle's statement that "the natural man receiveth not the things of the spirit of God, neither can be know them, because they are spiritually discerned." *Unconsecrated* believers (and hence natural men—not "new creatures") and unbelievers so largely preponderate both in pulpits and pews that the general sentiment will be more affected by the false than by the true view. To all except "the sanctified in Christ Jesus," "transformed by the renewing of their minds" and "taught of God" through his Word, truth is stranger than fiction. The *Press* says:

"A regulated liberty is just as necessary and as possible, and no more perilous in the church than in the state. Individualism simply will not work. Of course, if religion be conceived of simply as a device to save each isolated soul from future damnation, then the question falls. In that case each must be as solitary as though no other had ever lived. He sins by himself, he dies by himself, he is saved or damned by himself, as the case may be. But that it not re-

ligion from the Christian point of view. Our idea of religion is that it is a joint enterprise for the moral uplift of humanity, and that each person concerned in it saves himself incidentally and without knowing it. But no coöperation is possible without some relinquishment of personal freedom of action. It is not in point here and now to say much about where we conceive the seat of authority to be, or through what organs it should act. It is enough to hold up to reprehension that selfish, impotent, mercenary conception of salvation which is so firmly lodged in the common thought. No man liveth to himself in any sphere of life. This is preëminently true in the sphere of religion, which is intended to be the social bond among men. The opprobrium of the present ecclesiastical situation is its apparent anarchy. Men will not submit to discipline, and they ought to submit. Do not misunderstand me. I have no hankering for either the Inquisition or the Geneva Council of Elders or the Court of Arches. But then, these are only ancient bogies to frighten children with. Our peril is all from the opposite quarter. What the church needs today is not pious and independent people, but men who for Christ's sake and for humanity's sake are willing to coöperate with their fellow citizens in the household of faith. The creed of the church may not be the form of expression which they would prefer; its discipline may be somewhat antique; its restraints may be somewhat irksome; but so long as it asks or prescribes nothing which is definitely contrary to right or truth it becomes the man who reveres God and who wishes well to men to forbear."

Here the evil results of false doctrine come to the surface This writer (like a growingly large class in and out of the churches) has given up as antiquated the theory of mankind's fall by Adam's disobedience and the redemption of all by Christ in order that all may come to an individual knowledge and trial for eternal life under the terms of the New Covenant. His idea is the evolution idea of salvation (?), that our race developed gradually from microbes or protoplasm into monkeys, and from monkeys into men, and is saving itself as a race by cultivating and civilizing itself. Hence his statement above, "Our idea of religion is that it is a moral uplift of humanity, and that each person concerned in it saves himself incidentally and without knowing it." This is the logical conclusion of evolution, and it appeals of course to the "natural" heart.

If his premise as to the object and purpose of religion be accepted as correct, his conclusion that a union of Christians under some kind of a creed, "or any kind," so as to better accomplish this "moral uplift of humanity" would be logical.

But as his premise is false so is also his conclusion. He rejects the Scriptural testimony respecting the mission of the true church, and hence his groping darkness and the darkness of the many on this important subject. As we have frequently proven in these columns, the Scriptures declare that the object of God during this Gospel age is not "the moral uplift of humanity" (except as it may *incidentally* be effected), but the selection, trial and perfecting of a special church or "royal priesthood" who, when all selected, shall be associated with their chief or High Priest (who *redeemed* them and the entire race) in the promised kingdom of God, as joint-heirs with his dear Son.

For this kingdom we wait, for it in God's providence is to accomplish "the moral uplift of humanity" during the Millennial age which will soon be ushered in. For it, as instructed, we pray, "Thy kingdom come, thy will be done on earth as it is done in heaven."

However, faith in a ransom from an Adamic fall is fast fading from the minds of those who have never understood the subject and cared not enough to seek for the truth upon it; and thus "Christendom" is preparing for the union or "federation" which the Scriptures foreshow will be the final phase of "Christianity."

True Christians are recognized by God (1) as individuals; (2) as individuals who having severally submitted their wills completely to the will of God are each under the direction or *headship* of Christ, and related to each other in and through his spirit and Word, and not by either physical or mental creeds or other bonds. Let us stand fast in the liberty wherewith Christ hath made us free indeed. Yet let us submit ourselves one to another and serve and love one another as members together of the Lord's body. Thus shall we realize the union and liberty combined; lost during the dark ages and not yet realized by any who are in sectarian bondage.

* * *

A writer who sees matters more clearly writes as follows in *The Christian World.*—

"Christianity, as it came from Christ, concerned itself with spirit, motive, conduct. The disciple was he who 'heareth my words and doeth them;' whose life answered to the great appeal, 'if ye love me, keep my commandments.' The Christianity of theology, on the other hand, puts the emphasis on something entirely different. It constructs a system of elaborate metaphysical propositions about the modes of the divine existence and the relation to them of the person of Christ, and then declares concerning them, 'this is the Catholic faith, which except a man believe faithfully he cannot be saved,' adding as a clincher 'which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.'

"The mind which can accept creeds has no necessary relation to the Christian mind at all. A Constantine could do that and be a murderer of his wife and his son. A Catherine de Medici, in the name of the Catholic Creed, could order a Bartholomew massacre. An Empress, Catherine of Russia, could uphold the orthodox confession and rival Messalina in her debaucheries.

"It is equally certain that the church confessions, powerless to produce the true Christian spirit and morality, are equally powerless to produce the true Christian conviction. When we are told we need to be convinced of Christ's right to command before we obey him, we admit the plea. The true Protestant knows a better method. Hungry for the facts which bear upon his spiritual life, he will seek to give to each one of them its proper weight over his intellect and his heart. But the intellectual system which he builds out of them will ever be open to revision as new light comes. And the atrocity of using that provisionary system as an instrument for persecuting his neighbor will be one of which he will never be found guilty."

RESTITUTION, FAITH CURES, PRAYER CURES AND THE GIFT OF HEALING

(CONTINUED FROM OUR LAST)

The privilege of prayer which God has provided for his people is one of the greatest boons imaginable. "Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need." (Heb. 4:16) The mercy has been provided by God in the great sacrifice of Christ, sufficient to cover all "the sins that are past, through the forbearance of God;" but we must by faith approach the throne of grace in order to obtain this mercy. So, also, with all of our necessities as new creatures in Christ; grace to help for every time of need lies waiting for us to claim it—at the throne of grace. Although our Heavenly Father knoweth what we need, and has made so abundant a provision for us, yet he will be inquired of, solicited, by his people, for these mercies which he assures us he is far more pleased to give than are earthly parents to do good unto their children.

God's appointment that his people should approach him in prayer is, therefore, not for the purpose of informing him of our needs, for these he knows far better than we do but for our spiritual profit, that we may be kept in close touch with him, that we may continually realize his love and care and grace toward all who have come into the divine family through Christ and the New Covenant. For this reason, while sending rain and sunshine upon the world in general, God holds in his hand many favors, great and small, for "his people," which he will bestow only in answer to their faith and prayers.

Prayer is not a privilege merely, but also a necessity;—commanded as indispensible to our Christian growth. (Rom. 12:9-13; 1 Thes. 5:17) **Whoever loses the desire to thank and worship and commune with the Father of mercies, may rest assured that he is losing the very spirit of sonship, and should promptly seek and remove the barrier—the world, the flesh or the devil.** Every additional evidence of the Lord's confidence in us by the revealing to us of his character and plan, so far from diminishing our worship and prayers, should multiply them. If our hearts are good soil they will bring forth the more abundantly.

THE MODEL PRAYER

All of our Lord's recorded prayers are beautiful in their simplicity, trustfulness and unselfishness; but the one usually termed "the Lord's prayer," given as an example of

a proper prayer, is certainly in every way a model, which we do well to follow closely in all our petitions.—Luke 11: 2-4; Matt. 6:9-13.

(1) Its opening address is full of filial reverence and trust,—"Our Father which art in heaven, hallowed be thy name!" What could be more sweet and childlike! What could be more reverent than this bold approach, direct to the throne of the heavenly grace!

(2) It does not proceed hastily to the lesser things of a personal character, but, recognizing that God takes knowledge of all of earth's affairs, and has a gracious and sufficient remedy already provided, the model prayer acknowledges this, and thus expresses faith and interest in God's plan as revealed in his Word, saying, "Thy kingdom come, thy will be done on earth as it is done in heaven." Yes, indeed, it is not only fitting that all who approach God in prayer should previously have searched to know something of what he has revealed concerning his will and plan, but also that after learning of it they should thus confess faith in God, that his plan, when fully executed, will more than meet all the necessities of our case. This is not a petition that God would bring in his kingdom before his appointed time, nor an expression of an impatient longing for it; but an expression of hope and trust and patient waiting for that which we know will more than meet all proper expectations, and fulfill all the promises of God's Word. It also signifies our allegiance to the kingdom and its laws and spirit; and hence implies that so far as we are concerned, we will do all in our power to conform our lives to its precepts even now.

(3) Then coming to personal desires, it requests only the necessities,—the "bread and water," which God assures us shall be sure to all who are truly his. It asks, "Give us this day our daily bread." The request is not for wealth, nor luxuries, nor overplus, nor dainties and delicacies. It is simply an acknowledgment of God as the great Provider, and of our reliance upon him and his promises, leaving quantity and quality and everything else to divine wisdom and love, to be ordered to our highest good.

(4) Although our sins have been forgiven, and we have been received into the family of God as sons before we have any right to pray "Our Father," yet we are very humbly to feel that we stand as "sons" by grace in Christ, and not in merit of our own. We therefore appropriately acknowledge that we are trespassers, daily, who do not and cannot do the will of God perfectly, praying "Forgive us our trespasses," our shortcomings.

(5) Next we acknowledge a principle of God's justice, that mercy will be extended through Christ only in proportion as we realize the spirit of divine mercy, and are willing to exercise it toward others who come short of perfection in their dealings with us; hence we add, "*as* we forgive those who trespass against us." This is equivalent to a bargain with God, that we accept his terms of mercy, and will expect none, except as we ourselves exercise it toward others. What a thought! If fully appreciated, how it would influence all of God's sons to be kind and generous toward each other and toward all men *in thought* as well as in word and deed.—See Matt. 5:24; 6:15.

(6) "And lead us not into temptation;" or, rather, since chastisements and temptations (or trials) are necessary to our discipline and preparation for the kingdom (James 1: 2-12), we must understand this as the *Emphatic Diaglott* indeed renders it, "Abandon us not to trial." Since the trial of our faith worketh patience, experience and hope (1 Pet. 4:12; Rom. 5:3-5), and is needful for our perfecting in holiness (1 Pet. 1:6, 7), the Father will not hinder us from having temptations, even though he himself tempteth no man. (Jas. 1:13) A man is *tempted* when he is led astray and enticed by his own selfish, fallen desires; he *sins* when he yields to those desires. (James 1:14) But in the hour of trial, temptation, who could come off conqueror without the promised "grace sufficient for every time of need" which will succor us and not permit us to be tempted above what we are able to bear, but will with the temptation provide also a way of escape?—1 Cor. 10:13.

(7) "But deliver us from evil," or, as some prefer it, Deliver us from the Evil One.* The great adversary is as much on the alert to entrap us through the weaknesses of the flesh, as our Lord is ready to deliver us and give us victory. We are not sufficient of ourselves for such a contest against the powers of darkness, and hence have need frequently of this petition to the throne of grace, for as the Apostle declares, "our sufficiency is of God."—2 Cor. 3:5.

* The remaining sentence with which this prayer is usually closed is spurious—not found in the ancient Greek MSS. It would appear to have been added at the time when an earthly exaltation of the Church had led some to believe that the Papal glory was the glory of God's kingdom.

ASK IN FAITH, NOTHING DOUBTING

Our prayers are not to be "vain repetitions," formal requests for what we do not expect. We are to "ask in faith, nothing wavering." (James 1:6) And whatsoever things ye ask "believe that ye [shall] receive them," for whatsoever is not of faith is sin, hypocrisy.—Mark 11:11, 24; Rom. 14:23.

The child of God must therefore be a close student of his Father's Word; because he is expected to ask that he may receive, that his joy may be full; and he is cautioned to ask only for such things as his Father has expressed a willingness to grant; and he must ask in faith or not at all.

There can be no doubt that in this matter of prayer, as in other matters, our Heavenly Father designs to cultivate faith in his people. He tells us that "Without faith it is impossible to please God;" and that "This is the victory that overcometh the world, even your faith." Hence, only those who exercise faith, and ask in prayer for the promised favors, are really ready to receive them according to God's judgment and arrangement. This being the case, it should be the prayer of God's people today, as amongst the Apostles, "Lord! increase our faith." And thus praying, and laboring to this end, each would be more and more helped in overcoming the world and its faithless influences.

True faith is not credulity. It is critical, and believes only upon good evidence. It criticizes closely and distinguishes clearly between the teachings of men and the substantiated Word of God. But, having found the Word of God, it trusts it implicitly, knowing that its Author cannot lie; and that all his purposes and promises will be accomplished.

True faith, then, makes sure of its ground by giving careful heed to the Lord's Word; and then, asking according to that Word, it has confidence in the results, and waits and prays and watches, perseveringly and patiently. "Watch and pray," and "believe that ye shall receive," were our Lord's frequent injunctions. He spake a parable about an unjust judge who was moved by the importunities of a poor widow to do her justice; and then inquired whether God, the true judge, would not in due time hear his elect church, and avenge their cause justly, though he wait a long time,—until his own "due time." And we are told that he uttered this parable to the purport that God's people ought to pray continuously, and "not to faint [yield]."—Luke 18:1.

Whatever might be our natural inclinations with reference to definiteness and persistency in prayer, we must take our instructions from the Scriptures; and, overcoming our natural predilections, we must as "little children" and as "dear children" conform our views and conduct to the instruction which is from above. Let us all, therefore, remember the words, "Ask [in my name] and ye shall receive, that your joy may be full." (John 16:24) The Heavenly Father has multiplied mercies, blessing and providences in store for his obedient and faithful children *who will ask for them.*

True, some of these proper and authorized and much desired requests are long delayed;—for instance, the church for more than eighteen centuries has prayed, "Thy kingdom come! Thy will be done on earth, as it is done in heaven." God has heard, but has not answered yet. Nevertheless all who have thus prayed for and desired the Millennial kingdom have been blessed by their faith in that kingdom not seen as yet,—but evidently now very near. However, other requests—for daily food and for succor in temptation and deliverance from the evil one,—have been promptly answered.

In this connection notice specially that the privilege of prayer, or any other favor of God, is not granted for selfish purposes. A thing which might be properly desired and asked for in one case might be improper if asked for from some other motive. To desire and ask for something good in itself, in order that we might be glorified before our fellows, is a wrong request, because of a wrong motive.

The desire for a good thing, simply for ease and convenience, is an improper, selfish motive. The Apostle refers to such cases, saying, "Ye ask, and receive not, because ye ask amiss, to consume it upon your desires,"—*i. e.*, for vainglorious purposes or other selfish reasons. (Jas. 4:3) To ask for some good thing simply to make a test of it, thereby to establish our faith, is seemingly an improper request, for none but the faith-*full* are promised anything.

Besides, God's plan is that we should walk by faith and not by sight. Hence, we not only should not ask anything unauthorized, but as we grow in spirituality our petitions will be chiefly for spiritual favors; and even in asking for

these we should be particular not to specify *how* they are to come. And we should look for the answers to our prayers in natural rather than supernatural channels, since God's usual method is to use supernatural means only where the natural means are inadequate.

The graces of the holy Spirit are specially stated to be open to our requests and corresponding efforts: Your Heavenly Father is more willing to give the holy Spirit to them that ask it, than earthly parents are to give good (earthly) gifts to their children.—Luke 11:11.

"YE HAVE NOT, BECAUSE YE ASK NOT"

James 4:2.

The trouble with many is that they do not avail themselves of the great stock of divine grace set apart for the benefit of those who, abiding in Christ, and his word abiding in them, do ask, do seek and do find. Let no one suppose that all prayer must be selfish. Quite to the contrary, we have a wide field of prayer-liberty in full accord with the Lord's Word and will.

Every trial of faith and patience is an occasion for prayer for the promised succor. Every failure to gain victory is an occasion for a prayer for forgiveness, and as well for divine blessing, that the lesson of our own weakness may be deeply impressed, so that in the next similar trial we may promptly apply for and lay hold upon the "grace to help" promised. Every victory over self is an occasion for prayer that we be not high minded and puffed up, but kept humble and watchful for the next attack from the great adversary. Every service for the truth becomes an occasion for a prayer of thanks for the privilege of serving the Great King and mayhap to have suffered something for his cause; and a cause for supplication for further opportunities of service and grace to use them wisely.

If you have trials and temptations which you are able to overcome, and which are working out in your character patience; experience, brotherly-kindness, sympathy and love, rejoice and offer the prayer of thanksgiving and acknowledgment of divine mercy and help. If your trials seem heavier than you can bear, and likely to crush you, take the matter to the great Burden-bearer, and ask his help in bearing whatever would do you good, and release from all that would not do you good, but which would injure you. If your heart is full of a desire to obey the Lord's injunction and "forget not the assembling," and you are *unreasonably* hindered in a way that you have tried to overcome but cannot, take the matter to the Lord in prayer, and watch and wait and strive according to your prayer, and you will soon see a manifestation of divine power on your behalf. If you see a true brother, a true "soldier" faltering and in danger, let your heart be so full of love for all of the Lord's "brethren" that you will not only run to his relief, but also supplicate the throne of the heavenly grace unceasingly, until you have regained him, or until in his wilfulness he has renounced the "narrow way" entirely. And should the fault be your own, your prayers and efforts will surely be blessed and overruled to your own profit. If you have no burning zeal to preach the good tidings of great joy, pray earnestly and faithfully and persistently for it, and strive for it, and you will soon have it. If you have a zeal and love for the Gospel, and lack ability to present it, pray for the ability while you make full use of what you have. If you have the zeal and the ability and lack an opportunity, take it to the Lord in prayer as soon as you can, telling him that you are faithfully using all the opportunities you have. Then watch for more opportunities without slacking your hand to use the very humblest and smallest within your reach.

Have you a quarrelsome disposition, or other bad habits, which you realize are a burden to your home and family, and to your brethren in the Lord's household? Take it to the Lord in prayer, asking grace and help to overcome, and meantime using your best diligence and effort in harmony with your prayer.

Do you lack wisdom, so that your efforts to serve the Lord and the truth are usually failures? Take it to the Lord in prayer, remembering the promise, "If any of you lack wisdom, let him ask of God, who giveth to all liberally and upbraideth not."—James 1:5.

Have you business complications brought about by your lack of judgment, or the dishonesty of others, or your generosity to the poor, etc.? And do these perplex you and hinder your progress in spiritual matters, and thus threaten your welfare as a "new creature?" This surely is a proper matter to lay before the Lord at the throne of the heavenly grace. And although it would not be right for you to attempt to dictate how your relief shall come, and you should not expect the Lord to work a miracle to prosper your imprudent venture, yet you can ask his wisdom to guide and overrule in the results, better than your wisdom could do it.

Here is a wide range of subjects (and it might be widely expanded) upon which we may go to the throne boldly in the name of Jesus and ask and receive, seek and find, God's grace sufficient. But the range of subjects upon which we may not approach God in prayer is also large. We may not ask anything to minister to pride or selfishness or ambition, nor anything which would injure another; nor anything which would conflict with the Lord's plan as revealed in his Word. Oh! how many "ask and receive not, because they ask amiss," that they may consume the desired favor upon their earthly desires.

THE PRAYERS OF CHRIST UNSELFISH

Our Lord's prayers, like all his acts and teachings, are models of unselfishness. Therefore, before we ask anything of the Father, one question should be carefully considered; *viz.*—Why do I want this? If the petitioner is consecrated and desires the healing of any that are sick, it should not be for his own glory, nor for his own comfort, nor in any manner for himself; for such requests are selfish and out of harmony with his covenant of sacrifice—"even unto death." Remember the course of our Lord and the apostles. Our Lord used divine power in feeding the multitude because of *their* necessity, and to glorify the Father; but when he himself was forty days without food he would not use the same power to feed himself, by commanding the stones to become bread, because this would have been contrary to his mission; for he came not to serve himself but others: not to preserve his own life, but to sacrifice it, to lay it down in the service of others. He created food for the multitudes, but not for himself or the disciples, though he referred to the miracle as an evidence that *if ever necessary* the same power would create bread for them. But it seems to have been the Father's plan to provide for his people by natural means, for there is no record of necessity for such a miracle on their behalf. Doubtless the Lord and his disciples partook of the bread and fish after they were made, and probably of the remaining fragments, but note that the object of their creation was the relief of the multitude and not their own refreshment. (Matt. 15:32; 16:5-12) He healed the lame and the palsied miraculously when it would glorify God, but when he himself was weary, he "sat on the well" to rest, or used other natural means. Though he prayed often to the Father, and knew that he was heard always, and although sometimes heavy and sorrowful, as in Gethsemane, yet his prayers were requests for grace and strength to do the Father's will, and to finish the work he had come to do. And though he tells us that by asking he could have had "twelve legions of angels" to protect his person and his life, yet he would not ask—preferring to have the Father's will accomplished, which he had come to perform; namely, to give himself a "ransom for all." So notably was this a characteristic of his, that even his enemies noticed it, and said, "He saved others [from sickness, etc.], himself he cannot save." They could not appreciate the self-sacrifice which he was performing. And so, too, we may reasonably expect that many nominal Christians today will not understand the same motives and conduct in those who prefer to share in Christ's sufferings, to join with him in sacrifice, in order that they may share also in his coming glorious work of blessing and restoring "that which was lost."

APOSTOLIC GIFTS USED UNSELFISHLY

Notice also the Apostles. They, too, had the gift of healing as well as privilege of prayer, but they did not use these selfishly. In all the records we find no instance of the exercise of the gift of healing on behalf of any of the apostles or any of the church; nor have we any record of prayer for health, or other earthly luxuries, being offered by any of them for themselves or each other, except in one case—that of Paul (2 Cor. 12:7-9), and his request was not granted; but he was told that instead he should have a sufficiency of grace to compensate and enable him to bear it patiently. This should command the attention of all.

Although Paul's request for himself was refused—God seeing that his affliction of weak eyes could be made to work to divine glory and his own advantage—yet his gift to heal *others* was marvelous: "And God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them." (Acts 19:12) Mark also the fact that though there is no account of the healing of the sick among the early disciples, it was not because they

were never sick, for several instances of sickness are recorded. Paul writes to Timothy, "Trophimus have I left at Miletum *sick*;" and again he writes to Timothy, who was evidently often troubled with indigestion or dyspepsia, to use wine as a medicine; saying, "Use no longer water [exclusively], but take a little wine for thy stomach's sake, and for thine *often infirmities.*" (1 Tim. 5:23) In neither of these cases did Paul send handkerchiefs or aprons from his person, nor did he mention either praying for their recovery, or advise them so to pray. Evidently these cases should teach us that the gifts of healing, and prayer for the recovery of the sick were used, not upon the saints, but rather through them upon others, for the purpose of calling attention to the apostles and their gospel as being approved by God.

A special reason why the saints cannot properly ask for physical health and earthly luxuries, we have already intimated is, that they, like their Lord, have consecrated themselves, and pledged to God the exchange of all earthly favors and privileges for the heavenly favors and glories to come;—a foretaste of which they now enjoy through the exceeding great and heavenly promises which cheer and refresh and comfort and bless more than earthly blessings could. Who, that understands the matter, would renounce his heirship in the future heavenly glories, together with present hopes and spiritual joys or reëxchange them, if he could, for future earthly restitution, and present occasional foretastes of it?

THREE CAUSES OF SICKNESS

But some will inquire, If it is not proper for the consecrated to pray for the healing of themselves, what does the Apostle James mean when he says, "The prayer of faith shall save the sick?"

Accidents may and do occur so far as the world is concerned, but the saints are God's peculiar care; nothing can come upon them except as specially permitted. While God could take all the world under such special supervision, he pleases rather to let them be subject to the ordinary vicissitudes of the present condemned state—accidents, sickness, etc. Only the church (the consecrated) is comforted with the assurances of special care: "Your Father knoweth that ye have need of all these things," and "Like as a father pitieth his children, so the Lord pitieth them that fear him," those that respect and love him, those consecrated to his service. Of such it is written, "All the steps of the righteous are ordered of the Lord;" and "the very hairs of your head are all numbered."—Matt. 10:30; 6:31-34.

While therefore sickness may in a general way be considered, at least indirectly, the work of Satan who deceived mankind into sin, and hence into sickness and death, yet in view of what we see of God's special care of the saints, we know that, in their case at least, sickness could not come without the Lord's special permission; and hence it should be regarded in their case as from him, and not directly from Satan, who could have no power over us except it were given him of the Father.

We accordingly classify the causes of afflictions, including sickness, as follows,—but only as applicable to the consecrated church. First,—Those which have been either produced or aggravated by our activity in the Lord's service. Second,—Inherited weaknesses and those brought on ourselves by violations of the laws of nature previous to our entrance into the family of God as sons. Third,—Such as come upon us as discipline or chastisement from the Lord for sins or wanderings or coldness, or for the sin of failing to fulfill our covenant of sacrifice; or as needed discipline to prevent these.

FIRST CLASS SUFFERINGS

Of the first class were the sufferings of Christ—his weariness, weakness, bloody sweat, ignominous buffetings, and all the reproaches and sneers, and bitter words, to which he meekly and quietly submitted until the sufferings of Calvary terminated his human existence. Of this first class were also the wounds of Paul and Silas, when scourged for preaching Christ, when stoned, beaten and imprisoned, and when in perils by sea and land, among the Jews and among false brethren. Of this class was also the dyspepsia of Timothy, who, probably not naturally strong, studied and labored for the Lord, and in the interest of the church; and such we are distinctly told was the cause of the sickness of Epaphroditus, of whose sickness Paul writes, saying, "Receive him therefore in the Lord with all gladness; and hold such in reputation: *because for the work of Christ he was nigh unto death*, not regarding [sparing] his life, to supply your deficiency."—Phil. 2:29, 30.

Yes, indeed, these and all such sicknesses and scars and wounds are honorable marks of distinction, which each soldier of the cross should be ambitious to bear, as Paul said referring to injuries endured in the service of the truth, "I bear about in my body *the marks* of the Lord Jesus." These he had received, not in money-seeking or fame-seeking, nor in self-indulgence, nor in quarrelling and disputing about the loss and dross of earth, but in the good fight of faith; in contending earnestly for the faith once delivered to the saints, against error amongst Jewish friends, and against philosophies and sciences falsely so called. He endured his wounds and tribulations in telling the glad tidings of the gospel of Christ of which he was not ashamed, and holding up the cross of Christ—to the Jews a stumbling block and to the Greeks foolishness, but to us who believe the power of God and the wisdom of God.

All the "overcomers," all the faithful in Christ Jesus, are likely to have some such scars as proofs of their faithful endurance. There is no escape in this war. It is war to the death with all as well as with our Head and Captain, and the first loyal soldiers in our army. And it is in this view that Rev. 20:4 represents all those who shall be accounted worthy of the first resurrection as being "beheaded." (The beheading is symbolic; for neither our Lord nor the apostles were literally beheaded. It signifies that all must suffer earthly disadvantages, and lay down their lives in the defence and service of the truth, if they shall be worthy to share Christ's glory.) All suffering for righteousness' sake is suffering for the truth. Our daily lives are to be "living epistles known and read of all men;" and if we suffer because we refuse to be conformed to this world, or because we give the testimony of our lives against sin and for holiness, we suffer for the truth's sake. If your talents and opportunities permit no more active service for the truth than such godly living and suffering therefor, rejoice! and reckon that yours are among the first class sufferings, and let patience do her perfect work of moulding your character by this means to our Lord's likeness.

The Apostle tells us also of a "fellowship of suffering" which may be experienced through mental sympathy. Those who cannot suffer personally and physically for the truth can sympathize with those who have such sufferings and can thus become "partakers," sustaining, encouraging and upholding those who are in the "great fight of affliction" for the Lord's cause, by their words, faith and prayers. Notice the promise to such in the Apostle's words in Heb. 6:10.

Sickness and discomfort of any sort, incurred by our energy in the service of the truth, are permitted by our Father as evidences of our fidelity and love; because if not liable to such tribulations, or if relieved of them instantly by a miracle, the Lord's service would cost us no sacrifice and the test of our willingness to endure for the truth's sake would be wanting. As it is, however, every ache and pain or wound of person or of feelings, and beheading socially or literally *for the truth's sake*, becomes a witness of the spirit, testifying to our faithfulness. And in all such tribulations we should rejoice greatly—as say our Lord and the Apostle Peter.—Luke 6:22, 23; 1 Pet. 4:13-16.

SECOND CLASS SUFFERINGS

Of the second class of sickness and afflictions are poverty, constitutional weaknesses, etc., which, like Paul's sore eyes, the Heavenly Father sees will be really advantageous to us. For he doubtless often sees better than we how weak we are, and how a little adversity is necessary, as ballast, to keep our poorly balanced little vessels from capsizing. These weaknesses God sees best to leave us under, but assures us, through Paul, of "grace sufficient" to counterbalance such weaknesses. A realization of such for our real interests, while humiliating, in that it forces conviction of our weakness, is refreshing and inspiring, in that it proves our Father's love and care.

THIRD CLASS SUFFERINGS

The third class includes chiefly such afflictions as God visits upon his children as special chastisements for special transgressions. These are mentioned in Heb. 12:5-11. "Son, despise not then the discipline of the Lord, nor faint when thou art reproved by him; for whom the Lord loveth he disciplineth, and scourgeth every son whom he receiveth. If ye endure discipline, God dealeth with you as with sons; for what son is he whom the father disciplineth not? But if ye be without discipline whereof all are partakers, then are ye spurious and not [real] sons. . . . . Now, no discipline for the present seemeth joyous, but grievous; nevertheless, it yieldeth the peaceable fruits of righteous unto them which are [properly] exercised [or trained] thereby." This description, it will be observed, covers not merely the reproofs or rebukes of the Lord (verse 5), of the unfaithful and wand-

erers and transgressors, but also the disciplinary trials which come to us in well doing, and are permitted for the developing and strengthening of character;—hence both second and third class sufferings.

It is only the rebukes and reproofs of the Lord for sin and unfaithfulness that we are examining in this third class of afflictions. We remark, too, that probably every son, except the one perfect one, our Lord Jesus, has at times needed and received rebukes by afflictions, for unfaithfulness. And it is well that we should learn to recognize these rebukes and to wisely apply their lessons Rightly dividing, we shall neither err with some in crediting every affliction to the devil—receiving none as rebukes from our Father, nor will we err on the other hand and suppose every calamity and accident which occurs to the world in general and to the nominal church to be a divine rebuke. We should see clearly that only the consecrated "sons" are under God's special supervision, which includes rebukes by the Lord for sins and shortcomings, as well as afflictions in well-doing, permitted to test and perfect us. If therefore the saints experience serious afflictions, they should at once examine themselves conscientiously before God, to see whether their afflictions arise in any sense from faithfulness to the Lord and the truth. If they find that they do, they should rejoice in them, and wait patiently for recovery, which without our asking sometimes comes speedily; praying meantime with thanksgiving for blessings enjoyed and with supplications for further usefulness in the Lord's due time.

The Apostle Peter mentions some who *suffered*, not for righteousness' sake, but as evil-doers and as busy-bodies in other men's matters. Such, as he shows, have no right to rejoice in such sufferings, but contrari-wise to be ashamed,—to lay the lesson to heart and by God's grace reform their methods.

While some, humble minded, do not readily recognize any sufferings as endured for the Lord's sake, and need to be encouraged along this line, others who do little and suffer little from any cause, imagine themselves martyrs for the truth. Let us avoid both extremes and think of ourselves soberly, underestimating rather than overestimating our little services and sacrifices.

But if we see no evidence that our afflictions have resulted either directly or indirectly from our zeal in the Lord's service, we should at once seek for a cause of the afflictions as a rebuke from the Lord, remembering that nothing could happen to us aside from our Father's permission, and that he never permits them except for a wise purpose.

Of the rebuking afflictions Paul wrote to the church at Corinth. (1 Cor. 11:21, 22, 27, 29, 30-34) After recounting how careless and unappreciative of their covenant many of them were, failing to recognize their proper participation with Christ, to be broken with him and share his cup of suffering for the truth's sake, he says: "*For this cause* many are weak and sickly among you, and many sleep." This may refer to spiritual lethargy and sickness only; but not improbably also to the physical.

The general object of many such afflictions is our discipline and reformation; and happy is the son who shall speedily note a rebuke of the Father, and repent and come back quickly into full harmony; and who, exercised thereby, shall seldom need the rebuking rod of affliction. The Apostle refers to this also (1 Cor. 11:31-34), saying, "If we would judge ourselves we should not be judged [by the Lord]." If we would critically watch ourselves and correct our own faults, disciplining ourselves, we should not need to be taken in hand and disciplined by afflictions. "But when we are judged by the Lord we are corrected, [in order] that we should not be condemned with the world." The consecrated are tried now, in order that they may not need any further trial in the future, during the Millennial age, when the world shall be on trial.

"Is any among you suffering [afflicted], let him pray," says the Apostle (James 5:13). This counsel will apply to all the trials and afflictions of God's people, mental and physical, especially such as are of the first class or the second class. Such sufferers may take all their troubles of every kind to the Lord direct, and be assured of his sympathy and grace to help and sustain. Such need no elders to pray for the forgiveness of their sins, as in the following verses (14, 15), where, evidently, the third class afflictions are referred to,—sicknesses the result of rebukes from God for sins, and not sicknesses of the class first described, in which we may rejoice. James says: "Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; *and though* he have committed sins they shall be forgiven him. *Therefore* confess your *sins* one to another, and pray one for another, that ye may be healed."* The prayer, as we understand it, should be for the *forgiveness of the sins* of which the sickness is a punishment or rebuke, rather than for release from the deserved punishment. But if the sickness was a judgment or discipline for sin, we should expect that when the sin had been confessed and truly repented of, the Lord would remove the chastisement and raise up the penitent son from the affliction, either partially or wholly.—Compare Matt. 9:2-6; John 5:14; and 1 John 5:16.

But let us remember that this statement does not refer to the various small aches and annoyances to which we, in common with the world in general, are subject; and which serve us a good purpose in the development of patience and sympathy for others. We know this, first of all, by the calling in of the elders of the church [the senior, or chief, or official members] to pray over and anoint the sick with oil: because such extreme measures would be quite improper for a slight ailment. We know it secondly by the Greek word used for *sick* in verse 14, which has the significance of *helpless* or impotent.

OUR PRESENT STANDPOINT

We see, then, that promiscuous praying for health during the Gospel age would have been improper, and that only by means of the *gift* of healing were the early cures of the age performed; that it ceased with the death of the apostles after accomplishing its object; and that the proper prayers relating to sickness, on the part of the saints, have been those offered for the forgiveness of sins—as a result of which healing followed. But we see, too, that as the Millennial age is dawning—lapping upon the Gospel age which is closing—we should expect that healing and general restitution would begin to be manifested, much as we do see it. And this leads us to inquire,—In the light of the foregoing examination of the Bible teachings and in the light of our present location in the dawn of the Millennium,

FOR WHOM MAY WE NOW PRAY?

We answer, The saints cannot properly pray for their own health now, any more than could their Master. They cannot properly ask the restitution privileges which they have consecrated, nor can they ask that their sacrifices be nullified by having all the cost of weariness, exhaustion, stripes or sickness miraculously removed. But when they realize their afflictions to be punishments for sins, they can still feel at liberty to confess their sins one to another, and pray to God for forgiveness, and thus they may, as a result, be healed.

The saints who abide in Christ, and in whom his Word abides, may pray for others than themselves, especially in view of the fact that we are now in the beginning of the Times of Restitution; namely, in cases where they are sure their object is not self-exaltation; where their desires for the recovery of the sick are not selfish; where they have reason to believe that the restored health would be consecrated to good works and the glory of God. In such cases we may upon request pray for the recovery of the afflicted or imbecile *not of* the consecrated little flock—the sacrificers, the royal priesthood. Yet even in such cases, though our faith must necessarily be strong, because confident of asking from right motives, and at a time when the Lord is pleased to grant a beginning of restitution blessings, we should always say, as the Master did in his prayers,—"Nevertheless, not my will, but thine be done."

However, it is not time yet to expect general healing and full restitution work, as that evidently will not be due until the entire priesthood shall have finished sacrificing and entered with their Head and Chief Priest Jesus, into the glories and perfections of the heavenly state or condition, typified by the Most Holy of the Temple and Tabernacle.

HE MUST INCREASE, BUT I MUST DECREASE

At first sight it might appear that as the gifts at the beginning of the age were exercised *through* the consecrated, so the healings to be expected in the Millennial dawn would be manifested mostly in answer to the prayers of the consecrated. But not so, we believe, will it be found; this would bring the saints into too great prominence, whereas, like John the Baptist at the first advent, we must expect to decrease here, while the church triumphant, on the other side the vail, will be on the increase. Our present relationship to the glorified church—pointing out the nearness of the reign of glory—answers closely in correspondence to the work of John the Baptizer at the first advent. John proclaimed, The Kingdom of Heaven is at hand, and added, "There standeth one among you whom ye know not. He must increase, but I must decrease." So, much the same, is our message; and while the

* Old Greek MSS. read *therefore* and *sins*.

church on the earthly plane will decrease, the glorified church on the heavenly plane will be increasing in power and influence during the time of trouble coming, while the John class will doubtless be put under restraints, as John was cast into prison by Herod.

In harmony with what we should thus expect, various methods of healing meet with some success, and indeed we have heard of more than one case of healing where no cure was attempted, or even thought of, by either the sick or the friends. One case was that of a sick girl, at whose bedside her friends had gathered, waiting for her to die; she immediately recovered, got up and went about as ever. The only explanation she could give was that she had a dream in which a man laid his hand upon her head, and she felt a shock like electricity pass down her spine. And this young woman did not even profess to be a Christian.

By various means the Lord would gradually prepare the world for restitution, so that when it comes the new order of things will still leave room for the exercise of faith toward God; for the proud and scientific to explain from natural causes, while others will be led thereby to recognize such things as the beginning of restitution. And since the overcomers have a great work to do in opposing error and instilling truth, and since, if they were much engaged in praying for the sick, it would detract from their real and important work of healing the spiritually sick and lame and blind, we see great reasons why we should expect these manifestations of restitution both *in* and *through* others than the saints.

SHOULD THE CONSECRATED USE MEDICINES?

This question naturally suggests itself. We are neither commanded nor forbidden to use medicines. In our consecration we gave up human advantages coming to us as to all believers through Christ in exchange for the spiritual advantages offered us. Hence all *restitution* blessings and privileges we are debarred from *asking;* although God, for his own wise ends, sometimes grants his "new creatures" special favors and manifestations of an earthly sort in their hours of need; even though they do not ask for them.—See Matt. 26:53, 54; Acts 12:6-11; 14:19, 20; Phil. 2:27.

It should be noticed, however, that (aside from Christ's work of redemption and restitution) condemned men are privileged to use such natural means as they can command, in food and medicines, for the relief of their ailments and the sustenance, as long as they may be able, of their condemned and dying bodies. And these privileges consequently the saints retain and possess, even after having exchanged the earthly advantages through Christ, for the heavenly advantages.

Nothing, then, in their covenant of full consecration, prevents the saints more than unbelievers from using natural means for their relief. We have the liberty to do so whenever our judgment indicates the expediency. And though we are not informed that our Lord used medicines, we should remember that he was perfect, and had only such pains and aches as he himself *took* from others. However, he certainly illustrated the principle of making use of natural means, not asking divine power for relief, by resting when weary instead of praying for supernatural restoration; and when hungry and thirsty he ate and drank instead of praying for strength and refreshment otherwise. So, too, it was with the apostles as far as we may know from the meagre scraps of their private affairs furnished us in Scripture. Paul tells us (2 Cor. 11:27, 30) of his weariness and pains and hunger and thirst and cold and nakedness, and says he gloried in these marks of his faithfulness, but mentions not one word about praying for the removal of these by divine power; nor does he record one answer of such a prayer as a mark of favor with God. On the contrary, in the single instance he mentions of having prayed for physical restitution (the restoration of his sight), he does tell us that the Lord refused his request, telling him it was best for him so—the grace sufficient being in spiritual and not earthly favors above those of natural men.—2 Cor. 12:9.

When Paul was thus needy at times, what did he do? Did he pray God to feed and clothe him? No; he well know that God had promised that no good, needful thing should be withheld, so long as he was his servant. He did not ask God to create money in his pockets, nor to send some kind hearted person, not too lazy to work, with a basket of dainties for him to eat, while he studied or prayed. No! that was not Paul's sort, else he would not have been selected as "a chosen vessel" to bear the Lord's truth. When he was hungry Paul neither went out and begged nor staid indoors to pray for the things needed, but went to work at his trade,—tent-making, teaching publicly and privately as opportunities offered; unwilling to ask aid even of the *believers* whom he served; though he knew that they were negligently losing, both the privilege of giving to his support and the spread of the truth, and also losing the valuable instruction which he could have imparted during hours necessarily devoted to secular labor.

We remember, too, Paul's advice to Timothy regarding medicine—to take a little wine (*as a medicine*, not as a beverage) for his indigestion and "often infirmities." And this we find in perfect harmony with Paul's own course and that of our Lord, and therefore certainly a safe guide to us respecting our Father's will.

But, says one, even if it be right to use simple remedies, such as may come under our observation,—would it be *right* to spend the Lord's money (as all the money which the consecrated have is the Lord's) upon physicians? We answer that our Lord and the disciples spent consecrated money for bread, which is the medicine needed when hungry. And we presume Timothy, following Paul's counsel, spent some consecrated money for the medicinal wine. Our Lord and the apostles did not commend medicines and physicians, and doubtless the art was so crude as to be unworthy of commendation; yet they were not condemned, and it was acknowledged that the sick need a physician. (Matt. 9:12) But in all this we would not be understood as advocating drugs and doses;—moderation should be used in all that we do, that whether we eat or drink or take medicine or whatever, all may be done with reason and to the glory of God. Probably as many die of too much as of too little medicine. We should not fill ourselves with medicine nor with wine nor be gluttonous with food; but be temperate in all things.

We cannot for a moment concede as the superiors or equals of our Lord and Paul, in faith or divine favor, some who in our day claim to live by faith, "working not at all;" who do little to weary or pain themselves, and who rejoice that they have no such experiences as Paul had with hunger and cold, and thirst, and nakedness, as marks of special faith and holiness and divine favor. We believe that many such are sincere children of God, deceived on this question by following their own feelings and inclinations rather than carefully studying the perfect examples of God's will in this matter, furnished in Scripture.—See 2 Thes. 3:8-10, 11-15.

In view of the Scripture teaching, we must therefore advise the consecrated to walk in the footsteps of our Lord Jesus and those who followed him most closely; ignoring in this as in other things their own preferences as to how they would *like* to think about it, and how they would *like* to do and have God do in such matters. Let us fully submit our wills and methods to God's plan and arrangement as expressed and illustrated in his Word. As "new creatures" we may ask freely and persistently for all spiritual blessings and graces, and unselfishly for all our necessities *promised.* Then, sure that such will come, we should seek for them and acknowledge them with thankfulness, by whatever agency or channel sent.

But in earthly matters we must be very careful: let us ask for nothing beyond our actual needs, as God (not we) sees the necessity and expediency—thankful always for the "bread and water" promised, as well as for every additional comfort. Realizing always God's superior wisdom and boundless love for us, we should fear to take our interests in any degree out of his hand. Thus we may always live rejoicing, realizing that, whatever may befall us, all is working out for good to us. We may need an acquaintance with pain, or to come into perplexity and almost to want, in order to have needful experience or testing or chastisement. And we should learn to search for and appreciate the lesson or chastisement quickly, and prove ourselves apt pupils in the school of Christ.

PRAYERS FOR OUR CHILDREN

Especially in the case of their children, consecrated parents may well feel that, *now* in the dawning of the Millennial age, they have special privileges in prayer; for of all classes these are most surely the heirs of restitution blessings. The children of all believers are *justified* through the faith of their parents up to the time they reach years of mental discretion. (1 Cor. 7:14) Hence they are heirs of the earthly blessings, restitution, etc. And now that the restitution times are upon us, we should feel great confidence in asking health and strength and life for such. It would seem indeed that now the children of believers might live on down into the full sunlight of Millennial glory and blessing, when none will die except such as sin wilfuly against that light and favor. Yet in all our requests we cannot ask otherwise than as the Master did, saying—Nevertheless not my will but thine be done. And it should be the aim and patient endeavor of each parent to bring his children as nearly as possible to the proper point of full consecration—the reasonable service of all.

(TO BE CONTINUED IN OUR NEXT.)

GOD'S PROMISES TO DAVID

JULY 26.—2 Sam. 7:4-16.

Golden Text—"In thee, O Lord, do I put my trust."—Psa. 71:1.

David was now fairly settled and prosperous in his kingdom, and the nation was enjoying a season of rest and peace; the people were united, the ark was in Jerusalem and the religious zeal of the nation was revived. For all these blessings David was grateful; and, desiring to give some tangible expression of his gratitude, he thought of the ark of God, the symbol of the divine presence, dwelling in a movable tent or tabernacle while he himself dwelt in a house of cedar; and he therefore conceived the thought of utilizing the present seemingly favorable opportunity for erecting a house for the Lord where the symbol of his presence might abide continually.

With this thought in mind, David consulted with the prophet Nathan, who encouraged him to carry out his noble purpose. Both men desired to render supreme honor and reverence to the Lord and thought the time to do so had come. In this, however, they were mistaken, as God showed Nathan that night, saying, "Go and tell my servant David," etc.

God showed David that his time for the erection of the more permanent residence had not yet come, and that he had given no command to that effect yet, nor inquired, "Why build ye not me a house of cedar?" etc. (Vs. 7) Although for a time the nation was enjoying a season of rest and peace, there was yet much to be done in the way both of conquest and of organization, which would of necessity interfere with the proposed work; besides which, the nation must not consider itself so firmly established in the land of promise, until first, according to the divine direction, they had taken full possession and subdued their enemies. When they had done this, they might consider themselves settled, and build for the Lord a more permanent residence.

It was further shown that this work of preparation would require the entire period of David's reign; but the assurance was given to David that his purpose was appreciated and that, though God's time had not yet come, nor would it come in David's time, yet his son and successor should build the house and should enjoy a peaceful and prosperous reign, while David was permitted to prepare the way for it, both by gathering and preparing the materials for its construction, and also by subduing their enemies and ordering the affairs of the kingdom. This was the work to which David was appointed: he was necessarily a man of war, although a lover of peace.

In this promise concerning the prosperous reign of David's son and heir to his throne, it is plain that there was more implied than was ever fulfilled in Solomon. True, the reign of Solomon was one of unprecedented prosperity and he did build the house of the Lord; but his kingdom did come to an end, the glory departed, the temple perished, whereas the promise to David was, "Thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever."—Verse 16.

The fact is that the promise or prophecy was of twofold application, referring only partially to Solomon and the temple which Solomon was to build, but ultimately to David's greater Son and Lord, our Lord Jesus Christ, whose kingdom is indeed an everlasting kingdom and of whose dominion there shall be no end, and also to that glorious spiritual temple, the Gospel church, exalted and glorified with her Head, toward which all the world shall worship during the Millennial reign. The reign of David, the man of war, prefigured the preparatory work of this Gospel age—the struggles of God's people against the oppositions of sin, the preparation of the living stones for the spiritual temple; while the reign of Solomon represented the glorious reign of Christ and the wealth and wisdom and peace and prosperity which shall characterize it.

The purpose of David to build a house for the Lord which should surpass in magnificence the king's palace and every other structure, and thus be an expression on the part of the people of their supreme reverence for him and the symbol of his presence, and the Lord's sanction and subsequent execution of the generous purpose, are often referred to today in justification of the large outlay of the church's means in elegant church buildings and furnishments. But apparently the matter did not appear so to the apostles and the early church; for they met from house to house and in upper rooms and erected no church buildings: they only sought some convenient place for simple accommodation. Nor do the sacred records give a single intimation that it is the duty of the church to provide in various localities elegant buildings with lofty steeples, chiming bells, grand organs, upholstered pews, stained windows, with elegant pulpit orators and trained choirs.

Nor do the temple structure and furnishment afford any precedent in justification of these things today. The Jewish age was a typical age; its temple and all its appointments were types of the higher spiritual things to come; the typical ark which rested in the typical temple was a symbol of the divine presence in the midst of his future spiritual Israel; and the typical shadows pass away when the realities come.

It is very manifest, moreover, that the church buildings of today are more for pride and show, and to attract and hold the rich and influential, and to repel the poor, than to glorify God in any way. Let us not be deceived with the vain pretentions of earthly glory; but, shunning these things, let us remember that wherever two or three are met together in the Lord's name, that is the house of God, and there his glory is seen and felt.—John 4:23, 24; Matt. 18:20.

DAVID'S KINDNESS

AUGUST 2.—2 Sam. 9:1-13.

Golden Text—"Be kindly affectioned one to another with brotherly love."—Rom. 12:10.

In considering the incident of this lesson we are reminded of the words of the Apostle James (5:10)—"Take, my brethren, the prophets who have spoken in the name of the Lord, for an example." What examples they present—of faith, humility, meekness, obedience, patience, endurance, brotherly kindness, love. We call to mind Moses' devotion to God and his cause, his tireless zeal and loving ministry through long years of extreme trial; we mark also the obedient faith of Abraham, of Jacob, of Samuel, of David, and of all the noble list of ancient worthies who fought the good fight of faith with unabated energy to the end of their course. While we consider these worthy examples of loyalty and faithfulness to God and to his truth and righteousness, we remember that these characters were developed under only the moonlight of the law-dispensation; and, in this view of the matter, reason suggests what the Apostle Peter also calls attention to,—"What manner of person ought *we* to be in all holy conversation and godliness?" (2 Pet. 3:11)—we who are the recipients of the much more abundant grace of this gospel dispensation?

The kindness of David, to which attention is directed in this lesson, is another mark of a noble character. David was now well established and prosperous in his kingdom. The way to it since his anointing had been a rough and stormy one; and in one of the seasons of severest trial the remarkable friendship between himself and Jonathan, Saul's son, was thoroughly proved and strongly cemented. And while Jonathan freely submitted to the will of God which intercepted his own succession to the throne of Israel and gave it to David he desired and received of David the assurance that when he should be thus established in his kingdom he should always show kindness to him and his posterity. See 1 Sam. 20:14-17.

When the days of his prosperity came at length, years after Jonathan had gone to his rest, David, remembering his covenant, began to inquire if there were yet any left of the house of Saul to whom he might show the kindness of God. He found but one, the only surviving son of his friend Jonathan, and upon him he lavished the affection and kindness which it would have been his pleasure to bestow upon Jonathan himself, had he survived. Gratefully he remembered the love of his friend, and lovingly he endeavored to requite it to the extent of his ability.

There is really no more worthy trait to adorn a righteous character than that of gratitude. It is gratitude that returns to God that filial affection which is due from the creature to the Creator. It is gratitude that encourages and sweetens the cup of loyal devotion between friend and friend. It is always the due reward of loving service and especially of self-sacrificing service, though it is not always the reward rendered. The spirit of the world is, alas! so far removed from this that even loving and self-sacrificing service is more frequently rewarded with cold, thankless indifference, and not seldom with reproachfulness or persecution. Those therefore who will live godly and cultivate the graces of a godly character must not be disappointed in failing of their reward here, and in meeting the rebuffs that are sure to come to them in the line of duty. Let them duly appreciate their

opportunity of proving their devotion to righteousness and truth by taking patiently and bearing with humble fortitude whatever of reproach or ingratitude may be the present reward, content to await God's time and God's way for giving to righteousness its due reward. Such overcomers who count not their lives dear unto them are of the David (beloved) class.

The golden text of this lesson needs no comment except the exhortation that we should each more and more endeavor to put it in practice, and to see that with each passing year we are able to note some degree of advancement in this element of godlikeness, not overlooking that sure proof to brotherly love mentioned in the last clause—"in honor preferring one another;" remembering also the similar counsel of the same apostle on another occasion—"In lowliness of mind let each esteem others better than themselves." (Phil. 2:3) If we merely say that we love one another and yet pursue a steady course of self-seeking, wherein is the love manifest? Let us not love in word only, but in deed and in truth.—1 John 3:18.

ENCOURAGING WORDS FROM FAITHFUL WORKERS

Minnesota.

DEAR BROTHER RUSSELL:—I had a very enjoyable meeting with the brethren at Rapid City, including Brother Zink. At Shoal Lake I had one public meeting, when I gave a two hours' explanation of the chart.

I was specially pleased with the brethren at Shoal Lake on account of the plain improvement in their characters. Once before I mentioned to you a noted infidel of a most blasphemous character who had come into the truth. It was just grand to see the gentleness and humbleness which have taken possession of this former blasphemer. Whilst I heard him talk, I felt all the time like shouting, "Hallelujah! what a Saviour."

Your Brother in the Lord, W. HOPE HAY.

Massachusetts.

DEAR BROTHER:—Enclosed I send my report. I have closed my labor here, and return home tomorrow.

Perhaps it would be interesting to see how I sum up my work. I have been here just 16 weeks. Population of the district worked is about 50,000. I rented a furnished room for $1.00 per week—a small hall room, in front, up two flights, in center of city, two electric lights from the street shine into my one window, a very pleasant room.

Cash on hand.....	$ 7.30
289 books sold.....	116.60
Total Receipts.....	123.90
Outlay	101.43
Balance on hand....	$ 22.47
Expenses	$ 32.27
Sent home	20.00
Paid for books.....	49.16
Total outlay	$101.43

Besides the above $22.47 in cash, I have on hand 6 cloth, 22 leatherette and 44 paper bound DAWNS.

Already, as a fruit of my labor, two have come out clear and are engaged in preaching the Gospel whenever they have the opportunity, besides which a number are reading with interest.

Let us pray that more laborers may be sent into the vineyard.

Yours truly, GEO. KELLOGG.

[The above letter gives some idea of the self-denial practiced by some of the colporteurs, in order that they may thrust in the sickle of truth ere the harvest is past; and our brother has been well rewarded for his labor, for the peace of God has kept his heart and mind, and he found many ready to listen to the glad tidings. In addition to the regular colporteur work, he has done considerable "weeding" to remove prejudice and induce candid study, and has also "watered" the seed which gave evidence of having taken root.

We are sure all the friends of the truth will join his prayer and ours for more laborers. "He that reapeth receiveth wages [even in the present time—joy, peace, and the pleasure of seeing the joy of others], and gathereth fruit unto eternal life." Let us all be faithful and zealous in doing what our hands find to do. EDITOR.]

Canada.

DEAR BROTHER RUSSELL:—I notice what you say in a late TOWER concerning our Lord's words to the thief, "Verily, I say to you today, thou shalt be with me in paradise," and in addition suggest the following:

Grammatically, "today" is an adverb of time; and the question arises, Does it qualify the verb preceding or succeeding it? *i. e.* Is it "say today" or "shalt be today?" In this and all kindred cases we must be guided by the sense or context. Now we have several parallel grammatical constructions to this.

Note Deut. 8:19. "I testify against you this day that ye shall surely perish." Mark that the translators did not punctuate this at all. Why did they punctuate Luke's passage? The context here shows the adverb of time, "this day," to qualify the preceding verb, "testify;" *i. e.*, the testimony is given this day, and not they would perish this day; for they were to go on trial as to their walk, etc.

Deut. 15:15 is another fitting example of qualifying a preceding verb. Also Deut. 30-16—"In that I command thee this day to love the Lord thy God," etc. And why did not the translators punctuate this as well as the passage in Luke? Does it not seem as if the translators expressed a preconceived idea by their use of the comma? Would it not have been better unpunctuated, as they left the other passages?

In evidence that the translators had a preconceived idea about our Lord's words to the thief and that it was not because they lacked grammatical knowledge on this point of an adverb qualifying a verb preceding it, see Acts 26:29—"And Paul said, I would to God, that not only thou, but also *all that hear me this day*, were both almost," etc. The Apostle surely did not mean, I wish you were like me for this one day, but I wish that all who hear me this day were like me, Christians, consecrated even unto death.

Then our Lord said to the Jews, and later to his disciples, "Where I go ye cannot come." Then why should it be thought that he would take the thief with him?

I would like your opinion on Jno. 5:39—"Search the Scriptures." I do not understand this to be a command. The context to me seems to convey this idea: Jesus referred to a few witnesses regarding himself—verse 31, his own testimony, a true one; verse 32, "another" true one; verse 33, you sent to *John*, and he also testified of me; verse 36, greater than John's testimony, the works; verse 37, the Father also, but, of course, you have never heard his voice nor seen his form, but that would not matter if you only had his word remaining in you. Why, see here, you search the Scriptures because you think by them to obtain everlasting life and *these very Scriptures* you are searching also testify of me. Thus our Lord's words were more of reproach than command or invitation. Yours in our Redeemer, F. B. UTLEY.

[We agree that the last suggestion was probably the intent of our Lord's utterance; but it is undoubtedly the duty as well as the privilege of the sons of God to search and study their Father's Word,—that they may know all that he would reveal to them. The entire suggestion above is good and interesting. EDITOR.]

HEART PURITY

"Thou must be true thyself
If thou the truth wouldst teach,
Thy soul must overflow, if thou
Another soul wouldst reach;
It needs the overflow of heart
To give the lips full speech.

"Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a faithful seed;
Live truly, and thy life shall be
A great and noble creed."

Honor to the true man ever, who takes his life in his hands, and at all hazards speaks the word which is given to him to utter, whether men will bear or forbear; whether the end thereof is to be praise or censure, gratitude or hatred.—*Whittier.*

THE INSPIRATION AND AUTHORITY OF HOLY SCRIPTURE*

"The inspiration of holy Scripture, and therefore its divine authorship and authority, lies at the root and foundation of true Christianity—not only in its relation to infidelity, but also in its relation to the Romanish controversy.

"It was the one great question which underlay all others at the Reformation. For, what was the Reformation in its essence? Was it not just the abandonment of human authority for divine authority? Was it not all contained in this—the giving up of the authority of the church for the authority of the Word of God?

"Hence, the Reformers, on the one hand, diligently translated, established and disseminated the Scripture; while Rome, on the other hand, has always been the enemy of the Scripture, hiding it from the people for centuries, using the tortures of the Inquisition to crush it out, afterwards by authorizing a Bible of her own (the Latin Vulgate), and finally making and sending forth her own translations of it, in the form of what are known as Roman Catholic, or Vulgate, versions. In the preface to her English version of the Vulgate, known as the Douay Bible, she distinctly declares what her object was in making these various translations. It was not that Rome had changed, not because she had repented of her sin in hiding the Bible; or of her crime in crushing it, by torturing its readers: but because it has ever been her policy to adapt herself to circumstances. The policy which today leads her to publish cheap editions of it in some countries, is the same policy by which she burns them in others.

"These are her own words from the preface to the English translation of the Latin Vulgate:—

"'We do not publish [this translation] upon the erroneous opinion of necessity that the Holy Scriptures should always be in our mother tongue, or that they ought, or were ordained by God, to be read indifferently of all. . . . . Not for these or any such like causes do we translate this booke, but upon special consideration of the present time, state, and condition of our country; unto which divers things are either necessarie or profitable, or medicinable *now*, that otherwise the peace of the church were neither much requisite, nor perchance wholly intolerable. Now since Luther's revolt also, divers learned Catholics, for the more speedy abolishing of a number of false and impious translations put forth by sundry sects, and for the better preservation and reclaime of many good souls endangered thereby, have published the Bible in the several languages of almost all the principal provinces of the Latin Church, no other bookes in the world being so pernicious as hereticall translations of the Scripture, poisoning people under color of Divine authoritie; and not many other remedies being more soveraine against the same (if it be used in order, discretion, and humilitie) than the true, faithful, and sincere interpretation opposed thereunto.'

"This vast divergence as to 'poison' and 'antidote' gave rise, in due course, to two great questions—viz., The CANON of Scripture, and the INSPIRATION of Scripture.

"If Rome's text (the Papal Latin Vulgate) be the true one, then the Protestant *Canon* is wrong; and if her Versions of it be correct, then *Inspiration* is done away with.

"Inspiration is therefore essentially a Protestant question—one which must be met and fought on the highest grounds.

"The teachings of Luther, Erasmus, and other Reformers, on Inspiration were met by the Jesuits at the very outset. In 1586, Leonard Less and John Hammel, of the University of Louvain, put forth three propositions:—(1) that it is not necessary that each word should be inspired. (2) It is not necessary that each truth or doctrine should be inspired by the holy Spirit in the writers. (3) Any book (*e. g.*, 2 Maccabees) written by human industry without the assistance of the holy Spirit (if the holy Spirit afterward testifies that there is nothing false in it), it becomes *Holy Scripture.*

"Here we see the Satanic hand working by those Jesuits, and we see it working down to this present day, in all the varied attacks on inspiration.

"These three propositions were submitted by the Archbishop of Cambray and Mechlin to the Universities of Douai and Louvain. Being condemned by these, the Jesuits appealed to the Sorbonne and also to the Universities of Treves and Mayence. They also forwarded a copy to the General of their Order at Rome.

"The dispute was terminated by an 'Apostolical Brief,' dated April 15th, 1588, in which Pope Sixtus V. enjoined *silence* on all parties until the affair should be decided by the Holy See!

"That is just where the matter remains till to-day!

"Rome has never broken the silence which she enjoined, and this great question, so far as she is concerned, rests exactly where she left it in 1588.

"But the Reformers did not keep silence. The celebrated Dr. William Whittaker, the Regius Professor of Divinity, and Master of St. John's College, Cambridge, publicly lectured on this important subject, and in that same year (1588) published his famous work on *The Disputation of Holy Scripture.* He introduces the subject in the following weighty words:—

"'If ever any heretics have impiously outraged the Holy Scripture of God, we may justly rank the papists of our time with this class of men who pervert things the most sacred. For, not to mention how insulting most of them speak, and how meanly they think of the Scriptures, ... there are especially six opinions concerning Scripture which they now hold and obstinately defend that are eminently absurd, heretical, and sacriligious.'

THE SIX POINTS CONCERNING ROME AND THE BIBLE

"1. The *first* concerns the CANON—*i. e.*, the number of the canonical and truly inspired books of Scripture which is affected by Rome's addition of the Apocryphal and other spurious books.

"2. The *second* concerns the ORIGINAL TEXT, by which the Hebrew and Greek are put aside in favor of the Latin Vulgate, which was authorized by the Council of Trent in 1542. . . . . Thus Rome exchanged gold for brass, preferred the work of man to the work of God, and chose a polluted cistern to the pure water of life.†

"3. The *third* concerns the AUTHORITY of the Scripture, by making it to depend on the authority of the *church*, saying that the Scripture is no Scripture to us if the church did not give it its authority. What the word 'church' exactly means in this connection has never yet been defined. The Church of England, on the contrary, has declared (Art. xx.) that 'the church is the witness and keeper of Holy Writ'—not its gaoler or its authority.

"4. The *fourth* concerns INTERPRETATION of the Scriptures. Rome complains of the incredible obscurity of the Scriptures, not for the purpose of rousing men to diligence in studying them, but to bring the Scriptures into hatred and contempt. She refers to 2 Pet. 1:20, and says that as the Scripture did not come from man but from God, therefore it is too obscure and too dangerous to be read by private individuals. True, the Scripture did come from God, but the previous verse (19) says it is a light in a dark place to which we *do well* to take heed! How many so-called Protestants fall into Rome's snare and read these words as though they were written 'prophecy is a dark place which we do well *to avoid!*' But notice that PETER is the apostle whom God has chosen to speak most clearly on these two great points: (1) concerning the inspiration and importance of the *written Word* (1 Pet. 1:10, 11, 23, 25; 2·2, 2 Pet. 1:1:19-21), and (2) concerning Christ as *the* Rock, the *one and only foundation of his people's salvation.*—1 Pet. 2:4-8: Acts 4:11, 12.

"5. The *fifth* concerns the Scripture as the final APPEAL on all matters of controversy. Rome refuses to have controversies decided by the Scripture. Instead of saying, 'To the law and to the testimony,' she says, 'To the Pope and the Church.' She will have only one court of appeal, and that is at Rome.

"6. The *sixth* concerns TRADITION, by which the Word of God is made of none effect. Rome declares that the Scriptures are incomplete without the innumerable unwritten traditions of the church, of which she is the sole depositary.

"These are the six 'monstrous errors of the papists,' as Dr. Whitaker calls them. He so ably refuted them from the Scripture, the Fathers, the Schoolmen, and classic Romanish authors, that even his great adversary, Bellarmine, procured a portrait of him, which he kept in his study, as an enemy for whom he had the profoundest respect and admiration.

"These six points embrace and cover the ground of the whole controversy. They were the battlefield of the Reformation, and the Protestant victory is summed up in the words of Article VI. of the Church of England,—

"'Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should

* A Paper read at the "National Protestant Congress," in London, by REV. E. R. BALLINGER.

† We cannot agree to this criticism as a whole. Our English common version Bible is translated from the Latin Vulgate and holds its own very well when compared with the oldest Greek and Hebrew MSS., recently found. It deserves our respect if for no other reason because God has been pleased to use it, in sending his gospel message over the world. But the originals are what we desire, or translations as near to them and their purity as we can obtain.

be believed as an article of the Faith, or be thought requisite or necessary to salvation.'

"Any one of these six points is vital to the *whole* of Reformation Truth.

"Thus the attitude of Rome towards the Bible is clear. As to any theory of Inspiration she is dumb, and has herself preserved the silence she had enjoined on others. As to the Bible itself, there is nothing she so abominates, and nothing that she so fears. She will burn it or translate it, authorize it or forbid it, destroy it or print it, condemn it or praise it, as it may suit her purpose. She may vary her treatment of it, but whatever form that treatment may take, its aim, object, and end is always one and the same—to make it of none effect:"

The thoughtful reader will be struck with the fact that very many educated persons, *called* "Protestants," are rapidly taking the same view of the Scriptures here attributed to Papacy. The "Protestant" higher critics deny the inspiration of the Scriptures except in the same sense that they themselves claim to be inspired—namely, by intelligence from education and not by a plenary inspiration by God's holy Spirit exerted phenomenally.

Protestants of all sects and parties state their faiths, but how few admit that "whatsoever is not read therein, or may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or thought requisite or necessary to salvation." Protestants have left or are leaving the Scriptures as the "divine authority," just as Romanists did in the dark ages. They too are now inclined to ask, What does our church teach? rather than What do the Scriptures teach?

O HEART, BE STRONG

O heart, be strong, in God be strong;
Lift up thy cry, lift up thy song;
Pour out thy heavenly message sweet,
Oh, bear it forth on beauteous feet;
Cry the glad news from mountain height,
Flash through the gloom thy flaming light,
And to a listening world proclaim
The saving power of Jesus' name.

O heart, be strong, in God be strong,
Thy suffering time will not be long;
Sow on, a little while, in tears,
Thy harvest is for endless years;
Weep through the night, but soon the day
Shall chase all grief and gloom away;
And thou with songs of joy shalt come
And enter thine eternal home.

O heart, be strong, for on the throne
God's only well beloved Son
Sways the strong scepter of his might,
And vanquishes the hosts of night.
Lo, I am with you to the end,
An ever present, mighty friend—
All power is given into my hand,
Go, and obey my high command.

O heart, be strong, though countless foes
Thy march resist, thy work oppose;
Salvation's Captain fights for thee,
He shall thy shield and buckler be;
He shall lift up and shield thy head,
While thou shalt on the serpent tread;
And more than conqueror thou shalt be,
Through Christ who gives the victory.

—*H. L. Hastings.*

RESTITUTION, FAITH CURES, PRAYER CURES AND THE GIFT OF HEALING

(CONTINUED FROM OUR LAST)

"MIND HEALING" AND "CHRISTIAN SCIENCE"

That the power of the mind over the body is great no person of experience will dispute. Every intelligent physician knows that in about one-half of his cases he needs to treat the mind as much as the body of his patient, and that in such cases to hold the confidence of his patient is very necessary. Who has not heard of the conscientious physician who in many cases administered bread-pills with strict orders as to proper food, drink and clothing and thus had great success?

Every wise general has recognized the necessity of having the minds of his soldiers cheerfully employed, as promotive of general health. To this end sentimental music is prohibited in the army in time of war, and cheery and martial airs are commanded.

It has long been observed that where an infectious disease breaks out and becomes pestilential, those most afraid of it, whose minds dwell on the disease and dread it most, are the most subject to it, and most likely to have it in a violent form. The story has been often told of the college professor whose class in a joke experimented upon him, and put him into bed sick for several days, by some five of them meeting him at various places on his way from home to the school and each succeeding one emphasizing more than the former that he looked unwell, in fact sick, and should return home at once.

It is a well known fact that French scientists were some years ago granted several prisoners condemned to death, to experiment with as they chose.. One was placed in a cell in which a man had just died from cholera, but was not told of the fact and was well the next day; another was placed in a clean cell, but *told* that the death from cholera had been in that cell and that he would surely take the disease; and he did take it, and died. Another of their experiments was, to bind and blindfold a prisoner and pass his hand and arm through a partition, telling him that scientists wanted to learn how long it would take to bleed to death from the cutting of one of the arteries of the arm. He prepared for the execution in this form and died in a few hours, though really the experiment was to learn how much affect fear would have, for the cut made in his arm was quite insignificant, and he lost only a few ounces of blood; the drip, drip, drip, which he could hear, and feel run down his arm, being a carefully arranged device of tepid water. He was mind-killed; he thought he had lost the blood, and exhaustion and death were the result.

Who, that has observed, will not admit that to think about an ache or pain will aggravate it? And if it will intensify pain to allow the mind to dwell upon it, is it not reasonable to believe that pain can be lessened, and a cure expedited, by an exercise of the brain power in an opposite direction. The secret of *how* the mind operates upon disease undoubtedly lies in the fact that the brain is not only the seat of all thought, but also of all feeling. It has communication with the entire person by its active messengers, the nerves. Consequently when a message of pain comes from wounded nerves, the brain has power either to soothe the wounded nerves and assist thus in allaying the pain, or, on the other hand, it has power, instead of healing, to spread a general alarm to the entire nervous system, and thus both to increase the pain and delay recovery. From that centre, the brain, all the nerves are directed and more or less controlled, as a factory is governed and directed from the manager's office. If we had no nerves, we could have no pain; and if we had the nerves even, and had no brain to which they could communicate their trouble, we could have no knowledge of pain. Hence we see that whether we shall suffer much pain depends not only upon the fineness, delicacy or sensitiveness of our nerves, but also upon the way in which our minds shall receive the appeals of our nerves—whether we magnify or minimize them. And yet, the full appreciation of the mental powers of human beings, and how best to make use of them, evidently belongs further along. In the full sunlight of the Millennial day this will doubtless be one of the prominent agencies of human restitution.

But we should be on guard against a device of our enemy, who, taking advantage of this principle of restitution which must soon be far more widely recognized than at present, endeavors to use it as his balloon by which to lift into public notice doctrines and theories subversive of the doctrines of the Scriptures. We refer now, specially, to what is deceptively termed "Christian Science." This entire system seems to be as fraudulent and deceptive as its name, though we admit that some honest souls are possibly to be found among its advocates, having been deceived and misled by it. By reason of the gross misrepresentations of God's character and plans by so-called Orthodoxy, some, in groping for something better, have fallen into this snare of Satan, as others have been ensnared into Infidelity, Spiritism, Theosophy, etc.

There is nothing Christian about "Christian Science." It is against Christ and against the truths which Christ and his apostles taught. It is emphatically anti-Christian in its

tendences. But it acknowledges Christ, says one. Yes, we answer, so did the devils when they had an object in so doing. (Matt. 8:29; Acts 16:17; 19:15) Spiritists also acknowledge Christ, claiming that he was an *eminent medium.* And so these Christian Scientists use his name to deceive, if possible, the very elect, claiming that our Lord was one of them—a Christian Scientist who did very well all things considered, but who did not understand the Science so well as its present exponents, who are ladies, and whose finer sensibilities were requisite to a full appreciation of the unfathomable depths of this science.

Candor compels us to remark that few Christian people recognize the meaning of the word Christian. It is not like the word Lutheran or Wesleyan: the secret force lies in the meaning of the Greek word Christ, which corresponds to the Hebrew word Messiah, and is a *title* rather than a *name.* It signifies, one *Anointed* by Jehovah as his agent, to accomplish the promised deliverance and blessing of mankind. All this was and is understood by the Jew as the import of the title Messiah, and should be recognized as the meaning of the corresponding word Christ by all true Christians.

"Christian Science" expounders, however, very far from believing in or expecting any deliverance through our Lord Jesus, the Christ, see nothing from which to deliver mankind, except perhaps delusions of pain, etc. They deny entirely any atonement for sin, and in fact deny any original sin to make necessary a ransom-sacrifice, such as the Scriptures teach. And not only do they thus deny the Lord's work already accomplished, but they deny any future work to be done by him as the Millennial King. They deny that he did anything at his first advent except to teach *their* science, and that very imperfectly as compared with what they could have done,—especially as compared with what the self-styled "Rev." Mrs. Eddy, their Boston leader and teacher, would have done.

But do not "Christian Scientists" claim to believe the Bible? some one suggests; and do they not quote from it frequently? Yes, certainly, that is a part of their garment of light, by which they deceive some of the children of the light. They quote Scripture much as Satan quoted it to our Lord in the temptation recorded in Matt. chapter iv. But though, they quote from the Bible, it is an inconsistent manner and wholly out of its relation to the context, just as Satan did,—not to define God's plan, but to bolster up a theory which proves a snare to many not rooted and grounded in the truth. Such, not familiar with the general meaning of the passages quoted, too often do not take time to fully examine the context, but swallow the theory whole, *presuming* their teachers to be honest, and that the passages cited are correctly applied.

So-called Orthodoxy (by the custom of its ministers to take *texts* from the Bible for all sorts of discourses, contrary to the meaning and intention of the writer) has laid the foundation for just such deceptions as these which are now shipwrecking the faith of so many. Indeed, we are distinctly shown that all but "the elect," *a faithful few,* will be misled by some of these various deceptive snares. But the "very elect," because *fully* consecrated to God, shall have light and help sufficient to prevent them from being deceived so as to fall into such errors.

We are not criticizing Christian Science at length in this paper, for this we have already done in a former issue. We merely wish now to note that the truth on the subject of *mental assistance to healing,* presented above, already for many years recognized by all thinkers, though perhaps fully comprehended and appreciated, as yet, by none, is a very different thing from the claims of "Christian Scientists." The former is in perfect harmony with both reason and Scripture, while the latter violates both.

In fact, we hold that the theories of these scientists (?) cannot have emanated from a sound brain, no matter how many sound minds may have been worked up to the point of belief in so unreasonable and unscientific a view of matters. We notice, too, that though they claim to believe that diseases and pains are not realities, but merely *imaginations* of the diseased minds, and curable by getting rid of such imaginations, yet when it comes to paying for this imaginary healing, *imaginary dollars* will not do. One might suppose that they would become so convinced of their theory that "All is mind, there is no matter; all is life, there is no death," etc., that they would consider hunger and thirst and weariness and money as mere imaginations, and disregard them; but not so: food, and dress, and rest, and especially money, are very real to them. For instance, a book to explain (?) their theory is *only* $3.00. And the services of those who, after hearing about twelve discourses, get a "diploma" to *practice* as "Christian Scientists," are never charged for in an imaginary manner, but at a good round figure in *tangible money.* All this is very different from the spirit and method of our Master, whose name they fraudulently adopt, to deceive and ensnare his followers.

But does some one ask, What object could Satan have in getting up such a deception and delusion? We answer, It is one of the many efforts he is permitted to make now against the foundation of all true Christian faith—THE RANSOM. Of course "Christian Scientists" do not claim to deny the ransom; nor do any of the various no-ransom theories so claim. It is part of their deceptive policy to retain a form of sound words, while they are diligent and untiring in their efforts to subvert their real significance. And all errors seem to take this form, evidently inspired by the one great deceiver, the arch-enemy of the cross. They are all the more dangerous and deceptive because they do not deny the Bible openly, but underhandedly. They deny original sin and its penalty, and ignore the work of Christ as Redeemer. They do not, of course, deny that he died, but they do deny that he "gave himself a *ransom* [a corresponding price] for all;" for they deny that any *price* was required or paid. The following quotation from one of their prominent writers shows that they ignore Christ's redemptive work entirely, and substitute a *principle of good* as their deity. The writer says:—

"We are *growing* into that state where human possibilities and powers expand to their ultimate limits, and are pushing on toward the divine *development* as sons and daughters of *God.*"

In this manner Satan would deceive the world into the belief that the restitution privileges and blessings, which he can not delay, are not results of God's time and order, nor brought about by our Lord's redemptive work at Calvary, and his second coming in power as the promised "Seed" to bless all the families of the earth, and to restore all things, as spoken by the mouth of all the holy prophets since the world began. (Acts 3:19-21) He would offset and hinder as much as possible the proper effect of the coming blessings (viz., to lead mankind to appreciate and love their Redeemer and Restorer) by forestalling the effect of the coming restitution to the full perfection of human powers, and attributing them to a mere natural, human, mental "development" and "growing."

This deception, as to the *cause* and *source* of the coming restitution, leading the mind away from the great work of Christ, first as Redeemer, and finally as Life-giver or Restorer, will be all the greater, because Satan thus adroitly mingles truth with error—a truth, too, more forcible far than the world and "Christian Scientists" generally conceive. The Millennial restitution will come about as a gradual development, expanding every good human quality to its ultimate limits (full restitution to all that was lost): and doubtless this will be accomplished very largely through the channel of faith and mental healing, guided by the Great Physician and his glorified bride.

The fact that Satan, the prince of death and sickness (Compare Heb. 2:14 and Luke 13:16), has adopted "mind cures" to draw the attention of the world and to keep them blinded (2 Cor. 4:4) proves that our great foe is put to straits to continue his hold upon mankind; for, as our Lord intimated, when Satan begins to cast out Satan, it is a sign that his kingdom is nearing its end and will soon fall. This agrees with what we know from other sources,—that Satan's triumph is limited; that he will soon be bound for a thousand years, that he may deceive the nations no more.

KEEP THE MIND PURE

PROV. 4:23-27.

Few recognize the influence of the mind over the body. God has so organized our beings that pure, noble, holy thoughts in general have not only an elevating and ennobling effect upon the mental and moral constitution, but an invigorating influence upon the physical system. And, on the contrary, every unclean, ignoble, unchaste, unholy thought (as well as act) has a direct affect not only toward debasement of mind and morals, but toward the germination of seeds of disease already in the constitution of all the fallen race.

If this were more widely known and more fully recognized, it would be a great blessing to very many, and would tend to prevent much sickness among both young and old, and would sometimes explain why those whose hands and brains are busiest are often the most healthy and happy. "Keep thy heart [mind, will]; for out of it are the issues of life." These words should be deeply graved upon the tablet of memory by every person. They are words of wisdom. Their full import may not be recognized by many in the present time, but surely all must sooner or later learn it; for compliance with this rule is to be the arrangement by and under which, during Christ's Millennial reign, the world will be blessed.

Mankind will be brought to a knowledge of the truth, and to an opportunity for restitution to full perfection by the

great Redeemer, but in such a manner as to require them to strive against sin and impurity and to strive for righteousness and perfection, which in response to their prayers and efforts the Life-giver will supply freely, having redeemed them from the Adamic condemnation for this very purpose of restoring the obedient to all that was lost in Adam's fall.

It is a mistake to suppose, as many seem to do, that because our Lord Jesus paid the full price of our redemption from sin and death, therefore all the redeemed ones must be freed forever from condemnation and sin, as soon as the "times of restitution" begin. On the contrary, when the world is awakened from the tomb it will be still under condemnation as sinners and the unworthy of eternal life, and subject to the bondage of corruption (death). Its first step will be to *learn* of God's gracious provision in the ransom, by which, through Christ, they may escape sin and its penalty (corruption) and obtain the gift of life. That *knowledge* will develop either obedience and consecration to Christ and lead to its reward of gradual restitution to human perfection, or it will lead to a personal and willful rejection of God's grace and the merging of their sentence from Adamic death to second death. Our Lord's sacrifice atoned for and is applicable to only the sin of Adam and its wide-spread results. Hence it covers only those sins which result from weaknesses within ourselves and evil and temptation surrounding us, which our *hearts* (wills) do not consent to nor approve when we come to know the right and wrong in God's sight.

As soon as we come to a clear apprehension of our provided redemption, and into harmony with its conditions, we may consider ourselves "saved" from the Adamic condemnation and restored to divine favor, though the time for actual restoration to the blessings secured is at the close of the Gospel age. This is true of the elect church now, and will be true of the world in the next age. The *actual* attainment of the privileges and blessings of restitution provided for all by God, through our Redeemer, and to be freely *offered* (in the coming age) to all, will not be attained except by the desire and effort of the human will; just as the saints of this age must watch and strive and pray, to win the prize of the new nature now offered.

As soon as we know and accept of Christ's redemption work, we may reckon ourselves free from all condemnation on Adam's account, or traceable to his failure; and then, at that moment of knowledge, the *individual trial* of each human being begins; and by his efforts as well as his prayers he shows his desire for a life of holiness and purity and fellowship with God. And to such the Lord is pleased to extend his favor and every needed aid, bringing them ultimately to full perfection and to the enjoyment of all the privileges lost by willful sin in Eden. And every sin and impurity, every unholiness, every dishonesty of thought or act will react upon the evil-doer, bringing with it a heavy toll of interest; and, if persisted in, it will prove such a one unworthy of the everlasting life of holiness and purity. This, the only everlasting life which God has offered or will grant, will be given only to those who, when brought to a full knowledge of all the facts, shall so desire a life of holiness as to strive against sin and impurity in every form.

And while this principle will apply specially to mankind during the Millennium, it is also a principle with the saints in the present time. Purity, chastity, holiness of heart (of mind), belong to our consecration,—to be copies of God's dear Son, who was holy, harmless, undefiled. Wherefore:

"Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4:23.) "Blessed are the *pure* in heart; for they shall see God.—Matt. 5:8.

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever thing are *just*,, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*, ... *think on these things*."—Phil. 4:8.

(TO BE CONTINUED.)

DAVID'S VICTORIES

AUGUST 9.—2 Sam. 10:8-19.

Golden Text—"The Lord is my light and my salvation; whom shall I fear?"—Psa. 27:1.

While it is true that David's reign was largely a succession of wars, with only occasional intermissions of peace, it should be noticed that these wars were not aggressive wars, or wars for conquest, but that they were always defensive. While David's policy toward the surrounding nations was wise and kind, they were not so disposed toward Israel. They were jealous of Israel's growing power and prosperity, and thus prompted, they made the attacks which David must of necessity repel as a loyal and patriotic servant of the Lord's people. The disposition of those nations was to exterminate or drive out the Lord's chosen people, and therefore the only righteous course for David to pursue was to fight.

While it is written, "Blessed are the peacemakers; for they shall be called the children of God," it is also written, "Blessed be the Lord, my strength, which teacheth my hands to war, and my fingers to fight." The suggestion is plainly that there is such a thing as an ignoble peace,—a peace which comes from indifference to the principles of righteousness and truth, a peace dearly bought and ignobly maintained. But, on the other hand, it should be remembered that no battle is a righteous battle except when the Lord gives strength and teaches our hands to war and our fingers to fight, when the battle is the Lord's battle, for the maintenance of his honor, the establishment of the principles of his righteousness and the protection of his cause and his people. Under the typical Jewish dispensation this was done, properly, with carnal weapons: but under the dispensation of the spirit of God we are instructed that "the weapons of our warfare are not carnal, but [nevertheless, they are] mighty to the pulling down of strongholds." (2 Cor. 10:4.) And happy is the man who can always realize that the Lord's strength and skill are given to him while, with heroic Christian fortitude as a good soldier of the cross, he goes forth to fight the good fight af faith against the powers of darkness strongly intrenched on every side. Thus, indeed, he may win the reward promised to the overcoming soldiers of the cross (Rev. 2:7, 11, 17, 26, 28; 3:5, 12, 21), and also the blessing that is sure to the peacemaker; for the glorious peace that is won by the good fight of faith is a blessed peace, a peace resting on the sure foundations of the eternal principles of right. But beware, O Christian, that you never go to the battle without the assurance that the battle is the Lord's. Like David's, let your inquiry be, Lord, shall I go up to the battle? (1 Sam. 23:2, 4; 30:7, 8; 2 Sam. 5:18, 19, 22, 23), and then, like him, wait for the answer in the assurance that the battle is the Lord's.

To all who are thus in the conflict, nobly contending—by their words, their actions and their general conduct—for truth and righteousness, against all who oppose themselves, we would say in the words of Joab to the hosts of Israel, "Be of good courage, and let us play the men for our people and for the cities of our God: and the Lord do that which seemeth him good." (Verse 12) If the battle is the Lord's, it is sure to be victorious. "Rest in the Lord, and wait patiently for him." While the wars of David were not undertaken for conquest or plunder, but in defense of God's people, they nevertheless resulted in the enlargement of their territory, so that now for the first time, was fulfilled the promise made to Abraham (Gen. 15:18) that his seed should possess the land from the river of Egypt to the Euphrates. The spoils taken from their enemies were also very great. There were shields of gold and vessels of silver, gold and copper. These were dedicated to the Lord, and reserved for the temple that Solomon was to build.

While noting the justice of the wars of David and the spirit of religious zeal in which he undertook them, his reverence for God and his high sense of justice were usually very marked in even the little things of his life. For instance, when he was hidden in the cave of Adullum, with the enemies, the Philistines, encamped near by, and he thirsted greatly for water, so that three of his captains at the risk of their lives broke through the ranks of the Philistines and procured water for the king, David refused to drink it, saying, "God forbid it me . . . . Shall I drink the blood of these men that have put their lives in jeopardy?" Such water he considered too costly to drink, so he poured it upon the ground as an offering to God. (2 Sam. 23:13-17; 1 Chron. 11:15-19) Few indeed among the kings of earth would consider any sacrifice of their fellowmen too costly to be bestowed on them. They feel that they are the lords of creation, and proudly claim *as their right* the luxuries purchased at the sacrifice of the rights and privileges of their fellow-men whom they regard as inferior beings and only made to serve them. But it was not so with David, whose sober estimate of himself was that he was only a brother to every other man, and that to God only was supreme reverence and honor due.

Another instance of David's lively sense of justice is that recorded in 1 Sam. 30:21-25, where David made an ordinance for Israel to the effect that those who in time of battle remained behind on account of physical weakness, or to guard the stuff, or the home, should share equally the spoils with

those who went to the battle. The account is very explicit on this point. We read: "Then answered all the wicked men, the men of Belial, of those that went with David, and said, Because they went not with us, we will not give them ought of the spoil that we have recovered, save to every man his wife and children, that they may lead them away and depart. Then said David, Ye shall not do so, my brethren, with that which the Lord hath given us; . . . for who will hearken unto you in this matter? but as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike. And it was so from that day forward, that he made it a statute and an ordinance for Israel unto this day."

This ordinance in Israel is the statement of a principle which has many applications. The wife, for instance, who cares for the home, should have an equal share with the husband, who, being relieved from such cares, has his time free to earn the money. They are rightfully "*heirs together* of the *grace of life*," as well as of the burdens of life.

The golden text of this lesson suggests the proper frame of mind for all the Lord's people who are now fighting the good fight of faith. Though the situation may look dark and dangerous, and though foes may multiply and perplexities increase, it bids them fear not—"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" David said: "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord; be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."

DAVID'S CONFESSION AND FORGIVENESS

AUGUST 16.—Psa. 32.

Golden Text—"Create in me a clean heart, O God; and renew a right spirit within me."—Psa. 51:10.

It is with a good degree of satisfaction that we write as the heading of this lesson, David's confession and forgiveness, when we consider that had not the good that was in the man reasserted itself, we might have had to write, "David's unrepented fall and its fearful recompense." Thus far, in considering this notable character in Jewish history, we have been calling attention to those noble traits which marked him as a righteous, just, godly man—a man of high attainments, both morally and intellectually, and one whom God was pleased to honor and bless and to make a chosen instrument in his service.

But with all his attainments, with all his wisdom, and skill and sound judgment, and with all his humility and godly reverence, the poor fallen nature of even this great and good man succumbed to the temptations of abundant prosperity. It is hard to account for the fall of such a good man and of a character so strong in many respects as that of David; but one writer, we think, reasons on it very correctly, saying, "In some natures, especially strong natures, both the old man and the new possess unusual vehemence; the rebellious energizings of the old are held in check by the still more resolute vigor of the new; but if it so happen that the opposition of the new man to the old is relaxed or abated, then the outbreak of corruption will be on a fearful scale."

Evidently this fall of David into gross sin was not altogether sudden. There had been missteps leading up to it; and the process being gradual and each wrong thing searing the conscience more and more, the climax was reached almost imperceptibly, so that two, even of the basest crimes, were at length committed, apparently without any compunctions of conscience; and the sin was concealed unrepented of, although it was yielding its bitter fruit of restless remorse (Psa. 32:3, 4), until Nathan the prophet was sent to awaken and arouse the man to a deep sense of his guilt and of the necessity of immediate repentance, confession and reformation. David had become so intoxicated with the spirit which generally attends power, popularity and great success that he evidently did not recognize his gradual moral decline. As a king his word was supreme among the people; all Israel waited to do his bidding; the greatest men in the nation were at his service; success had everywhere attended his energies on the field of battle; his kingdom was extended and very prosperous; but in the midst of all this success and exaltation lurked temptations subtle and dangerous which should have been guarded against with scrupulous care, and perseveringly resisted.

As the chief magistrate of the nation, few indeed were bold enough to be true to the king as to a brother in pointing out his errors and dangers: on the other hand, the tendency was, as it always is toward those in power, rather to endorse and imitate, than to wisely, kindly and respectfully reprove, remembering the highest interests of such a one in preference to any desire for his favor at the expense of those interests. While we mark with pleasure the noble traits in David's character, we must deplore the steps of his decline. He got to looking upon the privileges claimed by other kings about him as his privileges also, in a measure at least, and contrary to the divine law (See Lev. 18:1-4, 18 margin; Deut. 17:14. 17-20), he multiplied wives to himself. Then in his war with the Ammonites he resorted to unnecessary cruelty, not alone contented to conquer, but desiring thus ignobly to triumph over his foes. (Compare 1 Chron. 20:1-3; 2 Sam. 11) Then his numbering of the people, contrary to the law of God and the counsel of his wisest men and the religious sense of the nation (See 1 Chron. 21:1), showed that a decline of piety was leading him to doubt the divine favor, and consequently to put his trust in numbers and equipments for defense, etc. (Jer. 17:5), rather than in God, whose favor and help could be experienced only while he continued to walk in the paths of righteousness.

It was in the midst of this season of outward prosperity, yet decline of inward piety, that David succumbed to temptation and to the dreadful crime he committed against God and man. (2 Sam. 11:1-27) Poor, fallen human nature! how weak it is, and how prone to sin, even at its best state! Truly, there is no safety from the power of sin except in a close and constant walk with God, and a resolute purpose to continually avoid and resist the intoxicating influences of the spirit of the world. To allow its pride or vain glory or desire for self-gratification to actuate us in any measure is to bring our moral perceptions to that extent under its stupifying influence. And when any one is intoxicated with the spirit of the world (which in large measure is the spirit of Satan), he will blindly do many things which in his sober senses he would shun and despise. So it was with David, a great and wise man, and therefore beloved and highly honored of God, yet even he fell; and the previous height of his moral character makes all the more sad his decline and fall.

Well indeed would it have been for David had he remembered the command of the Lord: "And it shall be when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book. . . . And it shall be with him, and he shall read therein all the days of his life, that he may learn to fear the Lord his God, to keep all the words of this law and these statutes to do them; that his heart be not lifted up above his brethren, and that he turn not aside from the commandment to the right hand or to the left." (Deut. 17:18-20) If in this matter even such a man as David failed, and therefore was overcome by the power of temptation, let every child of God take heed and profit by the lesson of his folly. The Word of God must be the daily companion, instructor and guide to every one who would be kept in the paths of righteousness, be he little or great. It is not enough that we read it, nor even that we study it, for the sake of mere information or for argument: it is given us to ponder and to feed upon, that its principles may be incorporated into our being, moulding our thoughts and guiding all our actions. This is what it is to have the word of the Lord dwelling in us as an energizing and moving power; and if we thus have fellowship with God through his Word and the privilege of prayer, we shall not be beguiled into sin, nor partake of the intoxicating spirit of the world.

It has been suggested by some, by way of excuse for David, that a man's life should be judged as a whole, and not by the failures in it, the intimation being that if in such a view of his life the good predominates, then it should be considered a righteous life, or *vice versa*. And so, it is suggested, we should estimate the character of David and numerous others, among them the inquisitors of times past, who burned and tormented those who differed from them. Many of these, it is suggested, were good, but mistaken men.

From this line of reasoning we are obliged to differ, because it is at variance with the judgment of God, as clearly expressed by the Prophet Ezekiel, as follows: "When the righteous turneth away from his righteousness and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, . . . all his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. . . . But if the wicked will turn from all his sins that he hath committed and keep all my statutes [which implies also the pondering and study of them], and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. . . . When a righteous man turneth away from his righteousness and com-

mitteth iniquity, and dieth in them [unrepentant], for his iniquity that he hath done shall he die. Again when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive."* Ezek. 18:24, 21, 22, 26-28. See also 2 Pet. 2:20-22.

It would be a great mistake to presume that the blindness and spiritual stupor that result from intoxication with the spirit of the world constitute a proper excuse for the sins committed while in that state. God did not so judge in the case of David. The beginning of any sin is the first yielding to its intoxicating influence; and therefore we are faithfully warned to abstain from the very appearance of evil. (1 Thes. 5:22) David's sin, like that of all other sinners, began in giving heed to the first suggestions of evil, and having done this the subsequent steps were easily taken.—Compare James 1:14, 15.

But, thank God, there is such a thing as repentance and remission of sins. And, although David had sinned grievously, and God was very angry with him, yet in his wrath he remembered mercy, and sent Nathan the prophet to reprove him. It was doubtless a difficult task for Nathan to approach the king on such an errand, but he did not hesitate when the Lord commanded, nor did he go about the duty in any other way than that of straightforward, yet respectful simplicity. He did not first endeavor to offset in David's mind his present evil course with a rehearsal of his past good deeds—of faith and valor and justice and humility, thereby intimating that the latter balanced the former, but, remembering that in God's reckoning all former good deeds would count for nothing unless present sins were repented of, he came straight to the point, and with skill he presented the case in a parable which David mistook for an actual case, and hastily pronounced the sentence of death upon the offender. He probably desired to show the man of God how zealous he would be for righteousness, little surmising that the prophet knew of his unrighteous course until, with heroic fortitude which waved every other consideration but the doing of the will of God, Nathan brought the lesson home to his conscience, saying: "*Thou art the man.* . . . Wherefore hast thou despised the commandment of the Lord to do evil in his sight? Thou hast killed Uriah, the Hittite, with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now, therefore, the sword shall never depart from thine house. . . . Thus saith the Lord, Behold, I will raise up evil † against thee out of thine own house."—2 Sam. 12:7-12.

It was a critical moment for David, and probably for a time silence reigned. What would he do? Would he proudly resist the power of the truth, thus calmly but kindly pressed home by his old and trusted friend, the humble man of God? Probably this was the first impulse of the pride engendered by his thus far successful career; but there was the truth so plainly set before him: how could he deny it? how could he excuse it, or in any sense or degree justify it? Even to his own mind there was evidently no excuse, no palliation. Conscience, which had been more or less restless and even at times remorseful, ever since the crime, was now thoroughly awakened, and a crisis was reached. There were but two courses before the king: one was repentance, confession and reformation; and the other was to plunge deeper into sin by angrily denouncing the prophet and wickedly misusing his power as a king to punish the man of God for presuming to reprove him, and then proudly declaring it to be *the right of kings*, as exceptional individuals, to do as they please, such being the generally acceded custom of kings in all the nations. Thus he would have been claiming that the *customs of the world*, instead of *the law of God*, were to him the standard of privilege. "What king," he might truly have said, "considers the rights of his fellow-men in preference to his own desires?"

But we are glad that David did not take this latter evil course. On the contrary, he allowed his better nature to reässert itself; and David said unto Nathan, "I have sinned against the Lord." And Nathan said unto David, "The Lord also hath put away thy sin; thou shalt not die," although in the judgment of the parable David had unconsciously condemned himself to death. How gracious is God, how ready to pardon when true repentance is manifest! "Howbeit," said Nathan, "because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die." David in his contrition meekly accepted both the reproof and the penalties pronounced against him; and realizing that his sin was very grievous, and that his example before the nation was very detrimental to the moral and religious interests of the people, he resolved, and carried out his resolve, to make the example of his deep contrition and repentance as far-reaching in its effects for good, as his sin had been for evil.

This was a noble resolution, and in nothing does the nobility of the man shine out more clearly than in his humble and public confession of his sin, his efforts to undo, as far as possible, the wrong he had done, and his meek submission to the penalties which God in his wisdom and mercy saw fit to inflict upon him, that thus his wrath against sin might be manifest to all, and that king and people might so be warned against it. "Better is he that ruleth his spirit than he that taketh a city." (Prov. 16:32) So in overcoming the pride and selfishness that had taken deep root in his heart, David proved himself a greater hero than even in his youthful conflict with the giant of Gath, or in any subsequent encounter.

That the divine forgiveness does not of necessity imply the remitting of all the penal consequences of sin is manifest in this case and in thousands of others. According to the divine law, the full penalty of David's sin was death. And, judged by the rigor of that law, this sentence was due under two indictments (See Lev. 20:10; 25:17); but in view of his repentance the Lord remitted the death penalty (2 Sam. 12:13) and inflicted only such punishment as was necessary for the full correction of the offender and the warning and instruction of the nation, showing that he was no respecter of persons, and that king and people were on a common level before the divine law. It should also be observed that the penalties inflicted were to a large extent the outgrowth of former sins. The severest troubles came from his polygamous household, and the sons who gave him most trouble were the children of heathen wives; and the child of Bethsheba died.

In Psalm 51 David makes public confession of his sin and of God's mercy in forgiveness. In Psalm 32 he gratefully records the blessedness of the man whose transgression is forgiven, whose sin is covered, unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile—no deceit, no hypocrisy, but all of whose doings are open and transparent, and manifestly wrought in righteousness. Here he declares: "I acknowledge my sin," and he testifies to the Lord's forgiveness (vs. 5); and for this divine forgiveness he exhorts all sinners to pray to God in a time when he may be found (vs. 6); *i. e.*, before their hearts become calloused and set in an evil course.

Then, even in the midst of the troubles consequent upon his sin, which he meekly and patiently bore, David learned by faith to rejoice in the Lord, saying: "Thou art my hiding place: thou will preserve me from trouble, thou wilt compass me about with songs of deliverance;" for he will not suffer any tribulation to overwhelm his trusting saints upon whom he has set the seal of his pardoning love.

Then David voices the Lord's sentiments toward all his trusting obedient children thus, as though the Lord were answering back to his expressions of humble confidence and trust, saying: "I will instruct thee and teach thee in the way which thou shalt go; I will counsel thee, mine eye shall be upon thee [margin]. Be not as the horse or the mule, which have no understanding, whose mouth must be held in with bit and bridle, else they will not come near unto thee."—[R. V.] will not submit to control.

"Many sorrows shall be to the wicked [as long as they remain wicked. David had proved that by sad experience—vss. 3, 41; but he that trusteth in the Lord [which necessitates also the departing from iniquity], mercy shall compass him about." Therefore, said the confident faith of this repentant one to whom had been restored the joys of salvation, "Be glad in the Lord and rejoice, ye righteous; and shout for joy all ye that are upright in heart."

If God thus restored to his penitent and believing servant the joys of his salvation, and made the bones which he had broken to rejoice (Psa. 51:8); if he created in him a clean heart, and renewed a right spirit within him (Psa. 51:8, 10), who then shall lay anything to the charge of his beloved? As freely as God forgave, so must all his people; and therefore we rejoice to recognize David as one of the ancient worthies—worthy of our love, our confidence and a noble example for our imitation of the many graces that adorned his character. And in nothing did the king give us a more worthy example than in the victory over himself to which attention has just been called. Especially in considering his exalted station, his

* The eighteenth chapter of Ezekiel relates specially to the time when the Adamic transgression will be offset by the New Covenant as a result of the ransom, so that naught will remain against believers but their own misconduct. The same principle applies to some extent to those of this Gospel age who are justified by faith; and to the Israelites justified by the typical sacrifices.

† Evil here is not used in the sense of sin, but as signifying trouble or calamity. This was a feature of God's covenant with Israel as a nation. Their obedience was to have earthly recognition and reward—their disobedience and sins were to receive earthly punishments. No such covenant was ever made with any other nation. See our issue of March 1, '95.

prominence before the nation, the deeply disgraceful crimes of which he was guilty, the acknowledgment of which would be so humiliating, and the consequent loss of esteem and confidence he must expect from the whole nation, and the appreciation which he doubtless had of the esteem he had so worthily held for so many years, and the keen sense of the disgrace which such a nature must have when brought again to his sober senses—when we consider all these things, the victory gained by David over himself in humbling himself and repenting, is one of the greatest and grandest achievements on the pages of history; and his course is one to be commended to every child of God who realizes that he has to any degree or extent departed from following after the righteous ways of the Lord.

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VIEWS FROM THE TOWER

The confusion of tongues at the tower of Babel led to the scattering of mankind on the earth—to sectional and racial selfishness, independence, clannishness—to classes and castes. This in turn has led to selfish animosities, wars, etc. On the other hand, it no doubt worked some advantage by preventing all from falling into the same ruts, vices and superstitions. But lately, especially since the beginning of "the time of the end" (A. D. 1799), the tendency in every direction is for the peoples of the earth to commingle, to obliterate caste and racial prejudices. People of every nation commingle with those of every other nation; not without prejudice, but nevertheless with the effect of gradually breaking down prejudice.

The city officials are compelled to guard the sanitary conditions of the poorer quarters as well as of the wealthier; for disease in the tenements, where clothing or cigars are made, means disease elsewhere—wherever their wares are used. Quarantines are as needful for paupers as for the wealthy who pay the tax for the expense incurred. In courts of justice crimes against the poor are recognized, as well as against the rich. This is not only just, but necessary for the preservation of respect for justice before the masses. The failure of a crop in one quarter of the globe does not now affect that part alone, but diffuses itself over the whole world by causing a slight general advance in price. So also with diseases. *La grippe* spread as a scourge over Europe and America and was traced by science to Russia, and as the result of a famine which prevailed there the year before. The enlightened world has learned that it is not only humane to relieve the famine-stricken, but that it is necessary for the protection of those who have plenty.

Even the lower animals are benefiting; for since it is learned that many contagious fevers are induced by the eating of infected meat and milk, the sanitary conditions of dairies are being guarded by the law; and the kind of cars in which cattle are shipped, and the food and drink supplied to cattle in transit, are being made subjects of careful legislation.

This growing oneness of the interests of the world is well illustrated in Trades Unionism. It started as local institutions, thinking little of the interests of others; but before long they were extended to all of the same craft in the same section or environed by the same conditions. Next it was found that with new machinery it was not difficult for a man of skill in one craft to turn his skill to another; and federations and amalgamations sprang up on broad bases of fellowship and cöoperation. Next international unions were called for, especially in Europe; and it was found expedient also to organize the female laborers, since they with machinery were likely to become competitors to a larger extent yearly. And now, finally realizing that the millions of Japan, India and China are likely to come into competition with civilized labor, the Socialistic Labor Congress of the world, which met in London in July, proposed to extend its doctrines and organization to the barbaric peoples. The resolution on the subject reads as follows:

"Considering that the aim of the foreign and colonial policy of the governing classes of all modern states, as the trustees of capitalists' interests, is to gain possession of new worlds to capitalize; considering further, that the aim of Socialists must necessarily be opposed to this absorption of barbaric races and the lands occupied by them into the great system of modern capitalistic civilization as tending to give to that system a new lease of life, shorter or longer, as the case may be, it is resolved that the policy of the Social Democratic party, irrespective of nationality, should be to support and, in every feasible way, to make common cause with barbaric peoples in their efforts to maintain their independence against the raids of European civilization, no matter what the power may be, by whom the raid is undertaken, and no matter what may be the specious excuse, humanitarian or patriotic, by which such raids are supported or defended. It is further resolved that a standing international committee be appointed to watch events and to take such action in the above sense as from time to time may seem desirable, thereby inaugurating a new departure in the sense of a foreign policy, at once united and definite, for the Social Democratic party in all countries, *irrespective* of so-called national interests."

While this proposition is absurd in the extreme, it illustrates the trend of our times; the unifying of the interests of mankind. The lessons of the present time, although taught by selfishness, are preparing mankind the better to appreciate the leveling and unifying which the kingdom of God will shortly establish on an unselfish basis—on a basis of a sympathetic love which redeemed all and will bring all to a clear knowledge of the truth that they may be saved.

* * *

The federative union of Protestants foretold in the Scriptures comes on apace. It has been hindered, however, to some extent by the hopes of some that it might as a federation include Roman Catholicism and Greek Catholicism, and thus be the more "imposing." Much dependence was placed upon the known sympathy of Pope Leo XIII. with the union movement; and it was confidently hoped by many that he would in some manner recognize the Church of England and its clerical orders, as the Greek and other Catholic systems had already been recognized. This matter seems to be positively settled in the negative by the Pope's last Encyclical (as we knew and pointed out from the Scriptures it would be). Now, therefore, all hope of union with Rome being abandoned, it is not unreasonable to expect that greater energy than ever will be directed to effecting the union or federation of Protestants, foretold.

The following editorial review of the Encyclical in "Harper's Weekly" will be interesting:

"He of the Vatican has spoken again. Pope Leo XIII. has often spoken, but this time on a new theme. No Pope of the last two centuries has surpassed him in keen and quick perception of the rapid changes in popular sentiment, and of the paternal way, from the Vatican point of view, in which to confront and adapt them. Besides, he excels in stately and labored declamations on the main thought of the hour upon ecclesiastical polity and doctrine. His encyclical is well timed, for it recognizes the preëminence of the aspiration for the union of Christendom.

"Gladstone had heard that something of the kind was in due time to come from the Vatican. He therefore wrote his letter to Cardinal Rampolla, the Pope's Secretary of State, pleading for Leo's recognition of the validity of Anglican orders. The encyclical is not an answer to Gladstone, and was probably in type and translated into many languages before the great Englishman had put his plea on paper, and nowhere mentions, even remotely, the validity of the orders of the 35,000 Anglican clergy. But in a sense it is an answer, for it says in substance: All who are out of my fold are schismatics; they belong to no church; they must accept me as the one Holy Father, and they must adopt every one of the Roman Catholic doctrines. The inspiration of the Apocrypha, the celibacy of the clergy, the immaculate conception of the Virgin Mary, papal infallibilty, and all the rest must be accepted, or the recusant is 'outside the Catholic communion.'

"The language is explicit. Nobody can be admitted into this blessed unity 'who in the least degree deviates from even one point of the doctrine proposed by the authoritative magisterium of the church.' The primacy of the Pope, the recognition of his authority, and the assent to every doctrine which he represents are the conditions of the only Christian union which Rome can entertain.

"The Pope begins by declaring his desire to bring all peoples into the one Christian fold, and then proceeds to place before them the example of the church in which all should be united, and to show that the church is a visible body, and only one body; that it is the guardian of the world's faith; that of necessity there must be a unity of government as well as of faith; and therefore that 'as Christ willed that his kingdom should be visible, he was obliged to designate a vicegerent on earth in the person of St. Peter. He also determined that the authority given to him for the salvation of mankind in perpetuity should be inherited by St. Peter's successors.'

"The conclusion is now natural and easy. The authoritative magisterium being determined—and this is only a beautiful and classical euphemism for the mastery of the Pope

above bishops, councils, and all else—nothing further is wanted than the application, which is substantially this: 'Come into the church of Rome. Do not hesitate. The ultimate tribunal is vested in one man—namely, his own pontifical self—who, when speaking in his official quality, divides his authority with no man or number of men when he declares on doctrine or morals. He can annul whatever councils determine. He holds St. Peter's keys, and can bind or loose at will. All must obey his orders. How easy, then, is the union of all Christendom!'

"One learns a lesson from this last encyclical from the Vatican—that Rome has lost nothing of its monumental egoism. The invitation of the Thirteenth Lion to all the lambs to come into union with him might easily have been made by Leo X. or Gregory VII. It is musty with the antiquities of the temporal power of four centuries ago. The dust of the centuries flies out of it as one turns over its parchment pages. Rome alone is in the truth path.

"Still, there is a difference in the way of putting things nowadays. Even a Pope scolds no more. The language of the authoritative magisterium is calm. There is nothing of the elder bluster. The anathemas against Protestants are forgotten as though veritable antiques. This is a gain for the courtesy of words. Never more will a Pope speak as universal master."

* * *

Recent accounts of cyclones, hurricanes, "cloudbursts," tidal waves, etc., in various parts of the world are appalling. About six weeks ago 3,500 Japanese were drowned by a tidal wave, and now about 4,000 Chinese have met a similar fate. The numerous disasters at home are too well known to require mention.

Creation groans (Rom. 8:22) under the curse. Present conditions are only what we might expect as a race of criminals under sentence of death from the divine court. True, the ransom price for sin has been paid; but the time is not yet fully come for the lifting of the curse. It must yet rest very heavily upon the culprit race: a dark hour of trouble must precede the glorious sunrise of the new day wherein there "shall be no more curse."

Great physical changes in nature may reasonably be expected as a part of the impending trouble (intermingled with the social, political, financial and religious troubles of this day of the Lord). What the changes will be we know not; but we do know that present conditions of climate, etc., are not such as we should expect or are promised "when the kingdom is the Lord's, and he is the governor among the nations." If, therefore, any of the King's own shall witness at close quarters any of the fearful signs connected with the grand changes now due, let them remember that the Lord knoweth them that are his and will not permit anything to come upon them that he will not overrule for good.

* * *

When pointing out some time ago that the Scriptures indicate that the Jews are to be persecuted in all lands, so as to drive them out, eventually, into their own land, we mentioned the anti-Jewish sentiment in France, Germany, Italy, Austria and Russia; and the probability that intense and general Jewish persecution would break forth ere long; but intimated that the British would probably not share in it. But even in Great Britain an anti-Jewish feeling is taking root. The publication of a letter from Mr. Gladstone in the public press recently avowed his opposition to the race, saying, "I am an anti-Semitist"—much to the surprise of others as well as ourselves. Jew hatred—"Judenhetze"—is making progress in England; and is being discussed in the prominent journals. It is really a movement against the Jewish money-lenders, and is of a piece with the Silver Movement in the United States. The following is clipped from the *Quarterly Review:*

"The day may dawn, even in France, when a popular government will be the voice of the people. In countries not so manipulated and hoodwinked—in the German Empire, with its military feudal spirit on one side. its spirit of Socialism on the other; in Austria where the Hebrew conquest dates from yesterday; in Russia, which M. de Vogüe calls 'a mightier Islam,' the reäction may take a swift and sudden turn that would be far more dreadful than any Judenhetze known since the expulsion of the Marranos from the Spanish Peninsula. It is not an appeal to the principles of '89 which would then avail to prevent scenes of horror and confusion. The European Democracy has no mind to be shorn of its golden fleece for the benefit of the Rothschilds and the Oppenheims. Let the situation be clearly understood—and it is growing clearer with each day's news, in Italy, in the Transvaal, at Vienna—who can believe that Christendom will allow itself to be made a farm, a tenement of which but a handful even among the five million Jews are to enjoy the fruits and the revenue? The 'Emancipation of the Jews'—that old Liberal watchword—has already given place to its antithesis 'Emancipation from the Jews,' economic liberty for the Christian working class, defense against usury and speculative finance, and the rest of a sound social programme. Sooner or later, these new ideas will issue in legislative enactments; or, if they do not, a worse thing may happen in countries which have to choose between the rule of productive industry and the despotism of capital wielded by a cosmopolitan and anti-social power."

"THE LORD PRESERVETH THE FAITHFUL"

"O love the Lord, all ye his saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer. Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."—Psa. 31:23, 24.

Since the publication of "Our Children in the Time of Trouble," in our issue of April 15, numerous requests have been received for a further expression concerning the probabilities of personal safety during the troublous times just ahead.

One Brother writes:—"As the Lord almost invariably works through means, and as the 'prudent man foreseeth the evil and hideth himself' (Prov. 22:3), I think it proper to seek of the Lord a way of escape. This question will force itself more and more upon God's people as the storm clouds gather and the thunders of his wrath become more appalling; and I believe it is of the Lord that his people should effectually hide themselves 'until the indignation be overpast.' He has given them the exceeding precious knowledge of the truth that they may seek of him a place of safety. I have long believed with the brother to whose letter you replied in the above number that some remote place will be the safest. But we must not seek and inquire in fear and doubt of our loving Father's care, but *in faith*, because the fact that he has given us a knowledge of the coming trouble is proof that he intends we shall find a refuge.

"This question is pertinent, not only to the children of the elect, but also to what you term the 'Elisha class.' My observations for a number of years have convinced me that the 'Elijah class' are not only few, but extremely few; and yet there are many Christians, devout, and unbendingly loyal to all the light they have, who do not know of the harvest time; and there are others who do know of it and are in full sympathy with the truth, who have confessed to me that they have no desire or hope beyond a home in the redeemed earth when Christ is King. Yet I perceive in them considerable of the spirit of Christ—meekness and loyalty. My observations convince me that these out-number the 'little flock' ten to one; and I am so glad that our Father will take care of them; but, as I said before, I believe he will use means."

Another Brother says:—"Soon after I made my escape from Babylon you wrote me, in answer to a question respecting the time of trouble, that you understood the Scriptures to teach that the 'saints' would escape many of those things coming upon the world in the time of trouble. Now, will you kindly give me your opinion as to how a man in business will escape the financial crash? Is it by such a one foreseeing the trouble and withdrawing from business? or do you think that the saints who have families may continue in trade and have the Lord's special care which will bring us successfully through, up to the time of our change? I have had thoughts and conversations along this line but have not become thoroughly convinced either way, and shall appreciate an answer either in the TOWER or by letter."

A Sister wishes to know how Psa. 37:25, 26 can be harmonized with the fact that some of the Lord's consecrated people have been in very poor circumstances, and whether this statement of the Psalmist is to be understood as a guarantee that throughout the trouble the Lord's people will not be reduced to beggary?

* * *

The foregoing queries have been answered in part in the following WATCH TOWER articles:—

"Your Safety in the Trouble."—Oct. 1, '95, p. 229.

"Come, My People."—Mar. 15, '95, p. 72.

"The Time of Thy Visitation."—Aug. 1, '95, p. 178.

"Upon this Generation."—Sept. 1, '94, p. 285.

Looking out upon the world of mankind we see them divided by the Word of God into two classes. (1) Those who *believe* in the Lord Jesus Christ; who have accepted him as their per-

sonal Redeemer from sin and its penalty, and who accordingly are seeking tc avoid sin and to be acceptable to God through Jesus Christ, our Lord. (2) The vast majority of mankind who (whatever the length and breadth of the divine provision for all in Christ) are yet in their sins, who have not accepted a share in the ransom nor fled away from the sins which beset them as members of the fallen race, who for these reasons are still unreconciled to God, strangers and foreigners to his love and promises, and enemies through wicked works.

Of these two classes only the first reasonably hope for any favor at God's hands. And this class, although not large, may be subdivided into three classes, as below.

(*a*) Those whose appreciation of the great divine gift has developed a reciprocating love to God and Christ, which has led them gratefully to consecrate to the divine service their little all;—time, money, influence, reputation, talents,—

"To be used in joyful service
For the glory of their King."

Such rightly feel that to serve so good a King is an inestimable privilege; and hence, to them his word is law, and it becomes their very meat and drink to do his will. Thus, daily, these become more and more conformed to the image of God's dear Son (Rom. 8:29), and thus they are making their calling and election sure as his joint-heirs—to be like him and be with him and to behold and share his glory. These alone "walk worthy of the vocation" whereunto all living believers have been called;—"worthy of the Lord." (Eph. 4:1; Col. 1:10) To these all of the exceeding great and precious promises of God's Word belong—help and strength for the present life, and glory, honor and immortality for the future, with Christ, the Lord.

(*b*) Some, who started out with an appreciation of God's gift and their consequent reasonable service of full consecration to God's service, have been side-tracked and hindered, by "the cares of this life or the deceitfulness of riches" (sought, even if not secured). These do not love sin, nor delight in its practice; they love righteousness in word, thought and deed, and wish that circumstances were favorable to righteousness, and long for the time when Satan and sin shall be bound for the thousand years of Christ's reign, and pray fervently, "Thy kingdom come, thy will be done on earth as it is done in heaven." Yet they are so in bondage to the customs of society, so fond of the approval of fellow creatures, and the spirit of Christ in them is so blended with the spirit of worldliness, that they are hindered from performing the *sacrifice* of earthly things and interests which they covenanted to do when flushed with their warm first love and appreciation of God's goodness and grace in Christ. They have lost much of their first love; and, consequently, self-sacrifices for the King and his cause are more painful and more difficult. At first they accounted it joy to be permitted to suffer for the truth and for right doing with and like their Lord: now it is a painful duty which they shirk repeatedly, and repeatedly mourn over. They resolve that they will again take up the cross and find the old joy in bearing it; yet they do not do so.

Their fault and hindrance began in dividing their hearts between heavenly and earthly interests. They listened to the voice of the world, the flesh and the devil (and the nominal church), saying, Be not an extremist in piety; take a moderate course, else you will be considered a religious fanatic, as Jesus, Peter, Paul and other ancient worthies were disesteemed. They thereupon dropped their *full* consecration, even unto death, and decided on a "moderate course" by which they could retain the esteem of their unconsecrated friends and associates, and, as they vainly suppose, exert over them a more powerful influence for good. They had no thought of abandoning their covenant of suffering and death with Christ, but intended merely to do their suffering and dying in a more moderate way than a full surrender—an out and out sacrifice, once and for ever, of earthly hopes, aims, friendships, etc. Alas! they did not realize that they could not sacrifice themselves,—that only the High Priest of our profession, Christ Jesus, can perform the great sacrifice by which we become *dead* to the world and alive toward God. He must lay his hands (power) upon those who would be joint-sacrificers; he must offer them.* And he offers none except the fully consecrated; nor would the Father accept upon his altar any others than these. In determining to sacrifice themselves piecemeal when and how they and their friends might please, was the primary mistake of (*b*). And the mistake continues; therefore their repeated determinations to "suffer joyfully" are always failures.

The only way out of their difficulty is to do their first works (Rev. 2:5)—to commence over again by a full surrender of themselves to the Lord, that he may sacrifice them and give them grace to endure it joyfully and thus through full obedience restore them to class (*a*) as "overcomers" who shall "inherit all things."

(*c*) This class is a large one, very inferior in its attainments. It includes, nevertheless, many who are highly esteemed amongst men as Christians. It is composed of those who have accepted Christ as their Redeemer, by accepting in faith their share of his great sin-offering. They desire all the blessings he has promised, but would like to give nothing or as little as possible in return. They hear God's voice through the Apostle, urging them to present their bodies living sacrifices, and thus to suffer with Christ and by and by to share his glory, and they realize that it is but a reasonable service; but they do not heed the call, and will not be granted a portion of the great "feast," the "marriage supper," prepared for those who love their Redeemer with an intensity which delights to render life itself in his service. Consequently, so far as the present high calling is concerned, they have "received the grace of God in vain," in that they have not made even an attempt to learn of their calling, much less to make their election sure, by full consecration and a baptism into the sufferings and death of Christ.—Mark 10:28.

Now amongst these three classes the favors of God must be understood to apply. The first (*a*) class undoubtedly is the one to whom as "overcomers" the promise applies,—"Watch ye that *ye may be accounted worthy to escape* all those things coming upon the world, and to stand before the Son of Man." They will escape (we believe) by being all gathered through death to glory before the terrible severity of the world's trouble will be permitted to come.

The great time of world-wide trouble (40 years) which began in October, 1874, is of two kinds. (1) Trouble, siftings, or fiery trials, upon the church that "every man's work [in the church] may be tried so as by fire," and that the wood, hay and stubble of character or faith may be destroyed. (2) Trouble upon the world, financial, political and social, which will utterly wreck all present institutions and prepare for the rule of righteousness by the kingdom of God. The first trouble will be specially upon the *saints* and all others who are in any degree subjects of divine favor. None who are truly God's sons will escape it. As it draws to a close, having selected, purified and proved the "overcomers," it will be followed by extreme trouble of a physical kind upon the world, in which those who were true children of God but whose lack of zeal did not permit them to be "accounted worthy" as "overcomers" (class *b* above), will suffer death,—not as *sacrificers* (for the acceptable day of sin-offerings, the "Day of Atonement," will be at an end), but, as the "scapegoat," a destruction of the flesh that the spirit may be saved. These, "the great company," who must come up out of great tribulation and wash their robes white in the blood of the Lamb—these, surely, we cannot expect to see shielded from the very trouble which the Lord declares they need; and which in special mercy he will inflict for their perfecting.—Rev. 7:9, 13-15.

The third class described (*c*) remains for consideration. Can we expect that these who already have received the grace of God in vain, to the extent that they have refused to consecrate themselves fully to God—their "reasonable service,"—shall we expect that additional favors will be bestowed upon these, more than upon others who did not the Master's will, because they knew it not?—because the god of this world had blinded their minds? We incline to fear not! If they have not had a full opportunity, we doubt not they will yet receive it with the residue of mankind during the Millennium; but that God should specially protect these from the tribulations of the day of trouble does not seem to us to be reasonable or Scriptural. It is those who knew the Lord's will and did it not who are to be "beaten with *many* stripes."—Luke 12:47.

So far as we can at present see, the only ones promised "escape" from the coming storm are the overcoming class (*a*). Isaiah 26:20 should be understood as applicable to God's people throughout the past as well as in the present and so long as his "saints" shall be in the flesh and need divine protection. It does not refer to the severity of the coming catastrophe because the saints will all be gone before that time.

We may, however, reasonably expect that divine protection will shelter two classes not recognized above. (1) The children of the Lord's consecrated people who will not have previously reached years of discretion and personal responsibility. (See 1 Cor. 7:14) (2) Some whose eyes will get opened during the trouble, and who will promptly avail themselves of the grace of God and fully consecrate themselves to his service. These two classes will, we believe, be subjects of divine care in the day of trouble. And although they will not "escape" from it, as will the saints, they will, we believe, be preserved, guarded, provided for in the midst of it.

We do not believe that *efforts* to escape the trouble by go-

* See TABERNACLE SHADOWS OF BETTER SACRIFICES, Page 55.

ing into solitary places, etc., will be successful. It is the time for the building of the true antitypical temple, the glorified church; and, preceding it. "Before those days, there was no reward [hire] for man, nor any reward [hire] for beast; and for him that went out and for him that came in there was no peace, because of oppression: and I let loose all men, every one against his neighbor." (Zech. 8:10, Leeser's translation.) The trouble will be world-wide; there will be no place of safety except under divine providence; and, as we have seen, few can expect that protection.

"Seek ye the Lord, all ye meek of the earth which have wrought his ordinances; seek righteousness, seek meekness: perhaps ye will be protected in the day of Jehovah's anger." (Zeph. 2:3) This is the only safe course. Those who now seek according to this direction may yet make their calling and election sure, and be among the "overcomers" who shall "escape" the things coming upon the world. Those who do not "escape," but find themselves in the great trouble, can follow no better advice;—they may be hid or protected from at least some measure of the trouble.

Hence, instead of seeking a *place* of safety (which cannot be found) for ourselves and our children, let us seek to bring ourselves and them into the above described *condition* of safety, by hearty obedience to the reasonable service set before us.

The suggestions of Brother Clardy's letter, published on other page, we consider good.

* * *

There is this to be said, however; although the great financial and social trouble has not yet come and will not come for some years, yet the great coming event casts its shadow before; and we have something to do with these present-time shadows, spasms and perplexities. While the hearts of the worldly-wise are failing them for *fear* (not from suffering) and for looking after those things *coming* (not things already experienced), God's people are to be in no such fear and perplexity. We know in whom we have believed and are persuaded that he is both able and willing to keep that which we have committed to his keeping. These thunderings and dark shadows only corroborate the divine Word which foreshows them all and the glorious results to follow. We will draw the nearer to the Lord and by faith shut about us the more closely the protecting door of our Lord's exceeding great and precious promises.

But we are not to expect miraculous help except when necessary. We are to watch as well as pray, and to seek to order our course in life according to the leadings of divine providence for which we are to be constantly on the lookout. We are to look ahead (Prov. 22:3) and to use our best judgment accordingly, trusting in and looking for our Lord's providential guidance. This may mean a change of business or not, or even a failure in business. If you have done your best to "owe no man anything but love," and have used your best abilities diligently, and then fail, accept the result with resignation. With the consecrated the chief thought should not be ease, nor large profits, nor best wages, but *best conditions*: best conditions for personal development in Christian graces, and best conditions for rendering service to the Lord, his people and his truth. If you are married, the interests of your companion along these lines should have equal consideration; and if you have children, they and their interests, present and future, are a part of your charge. You will need divine help in weighing these interests, that you may give to each its proper share of consideration. If you have children, you brought them into the world, and are responsible to them and to God accordingly: you owe them not only religious instruction but secular education and a business or trade preparation, to fit them for and start them in life. If unprepared or unwilling to give them this reasonable start, you should not have begotten them. Having begotten them, they are a first-mortgage upon your time, influence and means; and in providing for them you will be blessed. Not even the gospel has a prior claim upon your time.

But the interests of your children are a part of the Lord's providential care over you, if you are one of his fully consecrated ones. If, therefore, you see opportunities for teaching your children trades less liable to strikes, boycotts and wrangling than your own—more conducive to peace and the cultivation of the graces of the spirit, be willing to sacrifice something for their benefit, if the Lord providentially shows you a good opportunity to do so.

Respecting present business trials: "Trust in the Lord and do good, and verily thou shalt be fed." "I have never seen the righteous *forsaken* [by the Lord] nor his seed begging bread." These promises are sure, and while doing good and trusting we may also rejoice. This does not imply that you will have no business trials and vexations and disappointments and discouragements. Such experiences may be just what you need to develop your Christian character—in meekness, patience, brotherly-kindness—love. Your meal and oil may run low, as did those of the widow of Zarephath (1 Kings 17:12-16); but God knoweth it and will provide, with spiritual blessings accompanying, if you will but trust him and do what you can do. The Lord may provide the things needful through their own industry, or through the generosity of friends, or by public provision. While the former is to be desired and sought, the latter are not to be despised or rejected. None of these methods are begging. Accepting proffered help is not begging.

WHAT WOULD JESUS DO?

When the morning paints the skies,
And the birds their songs renew,
Let me from my slumbers rise,
Saying, "What would Jesus do?"

Countless mercies from above
Day by day my pathway strew;
Is it much to bless thy love?
Father, "What would Jesus do?"

When I ply my daily task,
And the round of toil pursue,
Let me often brightly ask,
"What, my soul, would Jesus do?"

Would the foe my heart beguile,
Whispering thoughts and words untrue?
Let me to his subtlest wile
Answer, "What would Jesus do?"

When the clouds of sorrow hide
Mirth and music from my view,
Let me, clinging to thy side,
Ponder, "What would Jesus do?"

Only let thy love, O God,
Fill my spirit through and through;
Treading where my Saviour trod,
Breathing, "What would Jesus do?"

—*Selected.*

RESTITUTION, FAITH CURES, PRAYER CURES AND THE GIFT OF HEALING

(CONTINUED FROM OUR LAST)

Continuing from our last the consideration of the necessity that our hearts be purified by faith and kept clean through the application of the Word, in order that we may progress in the divine life, let us consider the necessity for purity of heart and the purifying of the flesh in our approaches to God in prayer.

"HAVING OUR BODY WASHED WITH PURE WATER"

"Let us therefore draw near, with a true heart, and with the confidence of faith, being sprinkled as to our hearts, and pure from an evil conscience, and our body being washed with pure water."—Heb. 10:22. *Syriac translation.*

Here the Apostle mentions five conditions, (1) Honesty of heart; (2) an undoubting faith; (3) a blood-sprinkled heart (Heb. 9:14), a heart or will that has been justified not merely through faith but also through the application of the blood, symbol of the merit of the ransom, given once for all by our Redeemer; (4) a clean conscience; (5) washed or purified bodies; *i. e.*, with the outward man in process of cleansing by the purifying of the word of truth and grace.

The purifying or cleansing of the heart *through faith* in the precious blood seems to be much better understood by Christian people than the purifying of their bodies, their flesh, *through obedience* in the application to themselves in daily life of the promises, precepts, warnings and illustrations of Scripture—as water or cleansing truths.

It is true that God accepts us into his family as soon as our hearts (wills) have been consecrated through the application of Christ's merit, even before we have had time to

cleanse ourselves from much of the filth of the flesh. But this merciful provision to meet the necessity of our case should not embolden us to expect to be continuously received at the throne in filthiness of the flesh not even attempted to be removed, yet for the gradual removal of much of which in the present life every preparation has been made.

On the contrary, realizing God's holiness and purity of motive and deed, we should realize that sin and sinners are very obnoxious to him; and, while accepting his favor in Christ's robe of justification granted to us, we should begin at once earnestly to "cleanse ourselves from all filthiness of the flesh and spirit [mind], *perfecting* holiness in the fear [reverence] of the Lord." (2 Cor. 7:1) The Scriptures give us no ground to hope that when we shall have finished the race we shall be absolutely clean and that holiness in us shall be perfected. No, no; when we shall have done all that we can do we must still confess that we are not servants who have brought our Master profit; we must still confess that in our flesh is no perfection; that still God could accept us only in the Beloved, covered by his imputed righteousness; for of all the sons of Adam "there is none righteous; no, not one;" nor will any be perfected in holiness until our Redeemer shall give us new, pure and perfect bodies, through which our purified hearts (wills, intentions) can find exercise. But, just the same, our hearts (wills), if they are pure and subject to the Lord's instructions, will be constantly seeking to come as near as possible to absolute purity of the flesh and spirit and to perfect holiness.

And, as the cleansing process continues through the washing of the water of the Word, our appreciation of what purity is grows; so that what we would have thought almost spotless purity at first comes gradually, under our clearer spiritual sight, to appear quite sullied. At first, the only "filth of the flesh" which we noticed as such were the gross impurities of word and act; but after having progressed a while, these gross impurities become repulsive so that we hate them and have no sympathy with them; by that time another set of sins, less gross, that we did not see at first as sins, are demanding and having our efforts to purge them out; and, as they go, other impurities, still more subtle, still more refined, still more deeply entrenched in our poor, fallen bodies, are discovered and being by God's grace purged out. The "filth of the flesh," as at first seen by many, consisted of murders, drunkenness, debauch, adulteries, filthy language, etc.; as seen later, it includes selfishness in its various developments, hatred, malice, envy, strife, vain-glory; but, as seen from the advanced standpoint of those who for some time have been striving by the Lord's help toward perfect holiness, it is seen to include every thing short of meekness, gentleness, patience, brotherly kindness, love. And it is well that we should see that, while such results are to be aimed at and to be attained as fully and as rapidly as possible, yet our Lord, as our High Priest, knows our circumstances and peculiarities, and not only is not expecting impossibilities but stands ready to assist us to the possibilities to which he calls us by his Gospel and its exceeding great and precious promises. And surely, "he that hath this hope in him, purifieth himself even as he [who called him] is pure."—1 John 3:2.

What we have said with reference to heart purity, the most important, applies also to physical cleanliness. Get the heart (mind) started toward purity, and the literal water will be used as well as the symbolical, and the outward man will soon be clean.

PURIFICATION WITH FASTING AND PRAYER

Although not under the Law Covenant, we may with propriety look back to God's dealings with the ancient worthies and the typical arrangements of the past and draw therefrom some lessons of value. One lesson is in the fact that those who celebrated the Passover (typifying the Gospel church which partakes of Christ, our Passover Lamb) were required to cleanse themselves and their houses and to put away all leaven (a symbol of sin) and generally to purify. See Exod. 12:19, 20; 13:7; John 11:55.

On the great occasion of the giving to Israel of the Law Covenant, washings, purifying, etc., were strictly enjoined. (See Exod. 19:15) The antitype of that is the institution of the New Covenant of grace at the hands of the greater Mediator Christ. The appropriateness of the still greater purifying of all who accept the New Covenant must be evident.

When Daniel the prophet sought the Lord in the special requests which God so specially answered, he "chastened" himself; that is, he sought by the practice of self-denial to bring himself into a special condition of heart and mind pleasing to God. (Dan. 10:2, 3) That his course was helpful to him and acceptable in God's sight is testified by the angel of the Lord—"O Daniel, a man greatly beloved [*margin*—"man of desires"], ... fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard." Verses 11, 12. Compare also Chapter 9:3, 4-18, 20, 21.

While the fastings, washings and purifyings of the Law Covenant represent conditions of self-denial and deadness to the world, which should be the attitude of all true believers at all times, yet we have good New Testament precedent for the observance of literal fasts, etc. Note the following:

Our Lord fasted forty days at the beginning of his ministry, when specially seeking divine leading and instruction for the work; and we know not how often he fasted in secret.—Matt. 4:2.

"When ye fast, be not as the hypocrites, of a sad countenance, ... that they may appear unto men to fast. . . . . But thou, when thou fastest, ... appear not unto men to fast, but unto thy Father which is in secret. . . . . and he shall reward thee openly."—Matt. 6:16-18; 9:15.

In the church at Antioch were several of the brethren who served the church, and prayed and fasted and sought to be and to do what would be most pleasing to God. It was from among these earnest seeking ones that God chose Paul and Barnabas for special service. What a suggestion there is in this for all who are desirous of being used and useful in the service of the same Master. The church at Antioch seemed to feel the importance of the matter, too, for when sending them forth at their expense, as their representatives and the Lord's, they fasted first and then prayed and laid their hands upon the missionaries (as recognizing them as their agents and representatives) and sent them forth.—Acts 13:2, 3.

The Apostle mentions how he and his co-laborers approved themselves to the people of God, and among other items he mentions stripes, imprisonments and fastings. We are not to think of the Apostle as whipping and imprisoning himself, as do some of the monks and nuns, but as suffering these at the hands of unbelievers, on account of his faithfulness to the Lord, in declaring the good tidings of great joy—"Jesus and the resurrection"—of which he was not ashamed. So, likewise, some of his fastings may have been enforced fastings, because of his service of the truth; and, if so, no doubt they were all the more acceptable in God's sight.—2 Cor. 6:5; 11:27.

To those who have written to us of their desire to abandon the use of tobacco, etc., or who find in themselves any weaknesses which they long to overcome, we advise not only the continual washing of their hearts with the truth and praying and watching unceasingly, but also additionally the frequent use of literal water in a physical bath and occasional fasting unto God as a sign to him of your earnestness of heart—as a proof to yourself, as well as to God, that your prayer is not merely a momentary fancy, or thoughtless expression, but a deep, earnest heart-desire.

(CONCLUDED IN OUR NEXT.)

"THE GLORY OF METHODISM"

"The increase of Methodism is one of the wonders of the age. Starting in 1739 with eight or ten persons . . . . the number of its adherents has increased to millions and its influence encircles the globe. Its educational institutions are equal to those of any denomination of Christendom. It numbers among its adherents some of the foremost statesmen, financiers and professional men of the century. Its pulpits are filled by ministers the equal of any in ability and religious zeal. Taken as a whole, Methodism wields an immeasurable influence in the world and has a tremendous responsibility.

"There is a growing danger that these outward material things should absorb our attention, causing us to forget the lowliness and purpose of our origin. When the king of Babylon looked upon the city that had risen to such grandeur under his fostering care, he said: 'Is not this the house of my power, and for the might of my power, and for the honor of my majesty?' His history is but another illustration of the proverb, 'Pride goeth before destruction,' and should stand as a warning to individuals, nations and churches, not to glory in material prosperity only. There may be much glitter and glare in the church to arrest the attention, and yet 'Ichabod' may be written upon her portals.

"John Wesley said: 'In 1729 my brother Charles and I, reading the Bible, saw we could not be saved without holiness; followed after it, and incited others so to do. In 1737 we saw that this *holiness comes by faith.* In 1738 we saw likewise that men are justified *before they are sanctified,* but still holiness was our object, inward and outward holiness. *God then*

thrust us out into the world to raise up a holy people.'

"Again, he says: 'This doctrine is the grand *depositum* which God has lodged with the people called Methodists; and for the sake of propagating this chiefly he appears to have raised us up.'

"The glory of Methodism is, that its object was 'to raise up a holy people' and 'to spread Scriptural holiness over the (all) lands.' If that object is lost sight of, its glory will depart. Dr. Adam Clark says: 'If the Methodists give up preaching entire sanctification, they will soon lose their glory.'

"The bishops in their quadrennial address in 1824 said: 'If Methodists give up the doctrine of entire sanctification, or suffer it to become a dead letter, we are a fallen people. Holiness is the main cord that binds us together; relax this, and you loosen the whole system. This will appear more evident if we call to mind the original design of Methodism. It was to raise up and preserve a holy people.' The Centennial Conference of American Methodism which met in Baltimore, 1884, reäffirmed this as our faith and purpose: 'We remind you, brethren, that the mission of Methodism is to promote holiness.'

"That there may be no mistake as to what is meant by holiness in the above quotations, the General Conference of 1832 issued a pastoral address to the church and used the following words: 'When we speak of holiness we mean that state in which God is loved with all the heart and served with all the power. This is the privilege of the Christian in this life, and may be secured [commenced—EDITOR] instantaneously by an act of faith, as is justification.'

"Hear then the conclusion of the whole matter: The germ of Methodism is holiness. The design of Methodism is to spread Scriptural holiness. The shibboleth of Methodism is holiness.

"Some of the greatest men that ever were connected with Methodism have told us, that when we cease to preach holiness, as above explained, our glory is departed."—*Methodist journal.*

[Evidently the original glory of the "people called Methodists" was the true glory of the true Christianity. But alas! to how great an extent this glory has been lost by this as well as other denominations. It was the seeing clearly of the truths then due to be seen, that produced good effects and results in Wesley's day, although unpopular. It is the "present truth" that is needed to sanctify God's people to-day. "Sanctify them through thy truth, thy word is truth."—EDITOR.]

FORGIVENESS OF INJURIES

"Forgiveness often seems to be more divine than any other virtue because it costs so much and is such an unmistakable proof of love. It cuts directly athwart that self-interest which is the gravest temptation, the deadliest danger, of our lives. He who can and does forgive in anything like God's own spirit and manner has taken a long step toward ideal righteousness.

"We are to forgive those who have injured us, both for our own sakes and for theirs. For our own, because we need to learn to repress that indignant self-justification which is far too eager to exalt our own rights and belittle those of others; because we cannot consistently ask of them the forgiveness which we too often need unless we are willing to grant it in turn; and because we never can be sure that in their circumstances we might not have given offense, equal to, perhaps even greater than, theirs.

"For their sakes, also, because they may have battled long and nobly with the temptation to wrong us before yielding, and deserve credit for it; because they need to be encouraged to begin again and do better; because they are our brothers and sisters before God; and because, if we continue implacable, they will have good reason to doubt whether our spirit is truly that of our heavenly Father, and such a doubt is an injury to them which we can prevent.

"Moreover, forgiveness ought to be hearty and convincing, not merely that of the tongue, but evidently the glad renewal of confidence. And, if we are to imitate the divine example set us, it ought to be renewed in all its sincerity as often as needed, provided it be sought with equal honesty. Seventy times seven! That means indefinitely—if the offender be in earnest.

"This suggests a limitation which is right and inevitable. He who seeks and receives forgiveness must prove his sincerity by the effort to avoid renewed offense. A merely formal request for forgiveness does not necessarily involve genuine penitence, and nobody has the right to impose upon one whom he has injured by pretending to be sorry when he is not sorry. Such a hypocritical wrongdoer must, for his own sake and for the general good, be refused forgiveness until he seeks it in the proper spirit. Travesties of penitence need rebuke, not pardon. Christian dignity, and the very dignity of God himself, must not be thus mocked. But with this exception it is both a sweet privilege and a solemn duty to forgive indefinitely, even as we hope to be forgiven." —*The Congregationalist.*

ARE PUBLIC PRAYERS AUTHORIZED?

A brother writes: "I have much enjoyed recent WATCH TOWERS. I see that the theme will be continued: Please say something in regard to Public Prayer. The brethren here are not one on that subject, some claiming that Christians should never pray in public."

Our Lord, after reproving the custom of the Pharisees, of standing on the street corner to pray, to be seen of men and to be thought pious, said, "But thou, when thou prayest, enter into thy closet [private place], and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." (Matt. 6:6) From this, and from the fact that our Lord himself frequently retired for prayer to the mountain solitude, quite a few earnest souls have concluded that other than private prayers are disapproved if not sinful: and thus they have, we believe, done themselves injury.

Our Lord himself set us the example of offering prayer in public; not only in the presence of his disciples frequently, but also in the presence of unbelievers at least once—at the tomb of Lazarus. (John 11:41, 42; See Luke 10:21) That which is generally termed "The Lord's Prayer" was not only uttered in the presence of the disciples, but is a sample of a *collective* prayer. It addresses "Our Father," not My Father; it requests forgiveness of "*our* sins," not my sins; as "*we* forgive" others, and not as I forgive others. It is a sample of a collective prayer, specially.

The prayer recorded in the xvii. chapter of John was evidently a public prayer, before the disciples at least, else it could not have been recorded by one of them as it is stated.—John 18:1.

The apostles, guided by the same holy Spirit, not only prayed to the Father in secret, but also prayed publicly before the church and exhorted and instructed others respecting such public, congregational prayers.

Frequent mention is made of the gathering of the church for prayers, when it is not stated that they prayed audibly, and where the fact is not proved by the narration of the petition, but it is not reasonable to suppose that they gathered for prayer and that each then prayed privately and secretly. Besides, in some instances the prayers are recorded.—See Acts 1:14, 25; 12:5, 12; 16:13; 20:36; 21:5.

The Apostle Paul, writing to the church at Corinth, clearly teaches that prayer and giving of thanks before the church is to be done in an audible voice and in a common tongue, in order that the hearers may be edified.—1 Cor. 14:14-17.

However, we have no sympathy with the custom of some of pretending to pray to God, while really addressing the congregation. Although our prayers be distinct and intelligible to the audience, in order that the hearers may all be profited by being able to join sympathetically in a possibly more full and fluent petition than the majority could express, yet it should never be lost sight of that it is God, and not them, that is addressed.

Neither have we any sympathy with the custom of opening political conventions and legislative assemblies and schools and lodges with prayer. Since these are not meetings of the church they can (as meetings) have no recognition from God. If delegates to a convention or Legislature or Congress, or attendants at college or school be Christians they as such always have access to God by prayer, and they should not be found in any place where they could not ask and expect God's blessing with them. If a teacher be a Christian, he or she might without special impropriety offer an audible prayer, for wisdom and grace to instruct aright; and any of the pupils who are Christians might say, Amen. But school-children should not be taught to repeat the "Lord's Prayer:" It was given for no such purpose. Nor should teachers be *required* to offer prayer; for many are not Christians. And the children? Although innocent of personal crimes, they are still under Adamic condemnation, and are permitted to approach God only through faith, on the terms of the New Covenant;—*except* the children of such as have entered into covenant relations to God.—See 1 Cor. 7:14.

The evil effect of promiscuous public praying is growing manifest on every hand. Men who know that only as a great favor through influential friends could they gain an audience with the potentates of earth, and then only with great formality of dress, etc., have gotten the idea that anybody at any time and in any filthy rags of his own righteousness can rush into the august presence of the King of kings and have an audience with him. And Christians, ministers and educators, have sanctioned this hurtful folly. As a consequence, thousands do not truly come to God, but delude themselves that they are "all right" and "as good as the average Christian;" while really, not having come to God in his appointed way, they have neither part nor lot in his Church, nor in the exceeding great and precious promises made to it.

"God heareth not sinners." (John 9:31; Job. 27:9; Prov. 1:28, 29: 28:9; Psa. 66:18; Isa. 1:15) Christ is the way, the truth and the life, and no man cometh unto the Father but by him. (John 14:6) While father Adam was created a son of God and then had access to his Father, yet this relationship and its privileges were cut off when he rebelled and was sentenced as a sinner to death;—all relationship was severed, all rights and privileges were forfeited. True, God has mercifully provided a great sacrifice for sin, and reconciliation through the precious blood of the Redeemer, and through him a return to all the privileges, communion and favors lost in Adam; but this provision is *restricted*: it is not for everybody; it is open only to those who, desiring to flee away from sin, come to a knowledge of the Saviour and accept the favor of God on the conditions of the New Covenant.

Provision is made for these, that they may divest themselves of the filthy rags of their own righteousness and put on the robe of Christ's righteousness through faith; and thus prepared they may be introduced to the Father as redeemed and restored sons—reconciled to God by the death of his Son, Jesus Christ, our Lord. Then, and not until then, should we expect that their prayers would be anything else than an abomination before God. None will be heard and accepted by the Father, while rejecting the New Covenant and the only name given under heaven or among men whereby we must be saved.

But to those who realize their sins and, repenting of them, accept the Redeemer and the New Covenant as the only way back to sonship and fellowship with God, the Apostle says,—

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." "For through him [Christ] we both have access by one spirit unto the Father."—Eph. 2:18, 19.

"Having *therefore*, brethren, boldness to enter into the holiest by the blood of Jesus, . . . let *us draw near* with a true heart in full assurance of faith." (Heb. 10:19-22) "Let *us* therefore come boldly unto the throne of the heavenly grace, that we may obtain mercy, and find grace to help in time of need."—Heb. 4:16.

Here, then, is what we hold to be the Scriptural line on this important subject. (1) Prayer is the privilege of "*believers*," reconciled children of God, only. (2) It is appropriate for such children of God to pray collectively as well as individually and privately. (3) At a meeting of God's children, the fact that unbelievers might be present would not make prayer improper, because it is a meeting of the church and not a meeting of the unregenerate, not under their control. (4) Prayer is wholly improper at political, legislative, social, educational, and other meetings which are not meetings of the church of Christ. Even though some of the regenerated sons of God be present, the meetings are world-meetings, not directly amenable to the Word and Spirit of God. If Christians find it expedient to attend such meetings, let them attend as citizens and not as saints, and let their prayers be offered in secret.

"Unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth—seeing thou hatest instruction and casteth my words behind thee?"—Psalm 50:16, 17.

ABSALOM'S REBELLION

AUGUST 23.—2 Sam. 15:1-12.

Golden Text—"Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."—Exod. 20:12.

In this account of Absalom's rebellion there are several important lessons to thoughtful minds. (1) First of all we notice in Absalom the sin of disrespect to parents. The experience and wisdom of riper years are, when heeded, the safeguards of youth, and specially in the case of parental experience and wisdom, which parental love is ever desirous of utilizing for the benefit of sons and daughters, to protect them from the ills of life of which they have learned either by experience or observation. Youth, alas! too often disregards this divinely provided safeguard until by and by it learns its folly by bitter experience. The hopefulness of youth naturally gilds the future with glory; and, with ardent spirits, undisciplined, unrestrained and self-conscious, it plunges into new schemes, sanguine of the success of its theories until, by and by, its bright visions fade before the stern realities of life.

So it was with Absalom; and so it is with every youth who disregards the commandment of the Lord, "Honor thy father and thy mother;" and again, as expressed by the Apostle, "Children obey your parents." The duty to "honor" parents, however, extends far beyond the obligation to obey them, which specially applies to childhood, and not to mature years. The duty of honoring parents extends from the cradle to the grave, and when the last honors are paid to the lifeless forms of parents they should still hold an honored place in the archives of memory. Nothing is more beautiful in youth than preferment and deference to riper years, and specially to old age. "Thou shalt rise up before the hoary head and honor the face of the old man."—Lev. 19:32.

(2) We notice in Absalom the sin of disrespect to the God of his father, which was but the natural result of his lack of love and confidence in his father. He entirely ignored the facts that the kingdom was the Lord's, and that the Lord placed whom he would upon the throne, so that his youthful ambition plotted not only against his father, David, but also against God, who had anointed David to be king, and who also promised to establish his throne and to indicate his successor, and to subdue all his enemies. In his rebellion Absalom vainly thought not only thus to outwit his father, David, but also the Almighty Jehovah. How vain and foolish! what reckless folly! And yet, how many have repeated this folly, and few of the sons of men have paused to consider how puny is the arm of the flesh when lifted in defiance of the Almighty!

(3) We see how political intrigue stole the hearts of the people and made the cause of Absalom temporarily very prosperous, so that "the conspiracy was strong and increased continually with Absalom." But every successful step of the plot was only bringing the young man nearer to the height from which he must eventually fall. So it is in the temporary success of every evil device: the much sought elevation only adds force to the final disaster. In this view it is manifest that the truest friendship to the wayward is resolute, wise and well-planned opposition, which no flattery or political craft can overcome. Such friendship is seldom appreciated except by him who reads the heart, though it does sometimes turn the sinner from the error of his way and save a soul from death. For such service how necessary is great sobriety, patience, faith, hope and love! especially in any efforts to assist fellow members of the prospective body of Christ, who are now on trial for eternal life and in the race for the prize of our high calling, lest any, becoming wayward, should fail of the grace of God.

(4) We observe the progressive course of evil—how the sin of ingratitude and dishonor to a father brought on ambition and defiance of God; how this led to unscrupulous political intrigue, flattery and lying; and finally to a bold and wicked plot which was treason alike to the king and to God. In all this Absalom was cultivating that haughty spirit which goes before a fall.

While thus noting the course of Absalom and its lessons to the young, there is also a hint of wisdom for parents which they would do well to heed. The example of David to his children was not a faultless one: the sins of his youth and of his later years yielded a most undesirable harvest. Not only had he violated the law of God in multiplying wives to himself (Deut. 17:14-17), but he had further transgressed by taking some heathen wives, the mother of Absalom being the daughter of the heathen king Talmai, king of Gashur in Syria; and the children of a polygamous household, living apart from their father with their several mothers, were necessarily almost without a father's influence and care, so that Absalom was brought up under the influence of a heathen mother and apparently with little reverence or respect for the true God.

The sin of Amnon for which Absalom slew his brother was one deserving punishment, and yet in view of his own sin with the wife of Uriah how could David become the avenger? The crime doubtless caused him sorrow and tears and bitter reflections upon the past, all of which he recognized as part of his own penalty but, remembering his own folly, he could not punish the offender.

In the slaying of Amnon, whatever purposes of selfish ambition or personal hatred may have mingled with his indignation, Absalom was avenging the crime against his sister with only a lawful vengeance, the prescribed penalty being death. To David, who loved all his children, this was a terrible blow, and Absalom, fearing his indignation, fled to his maternal grandfather where for three years, unrecalled by his father, he remained, under the influence of that heathen land, no doubt restive under unfavorable conditions, with no indication of any favorable turn of affairs and chafing under a sense of injustice, since in avenging his sister he had merely executed the sentence of the Law (Deut. 27:22; Lev. 20:17); and, brooding over his misfortunes and magnifying all the faults and weaknesses of his father, it is no matter of surprise that the spirit of rebellion strengthened; for in the absence of any expression of his father's interest in him, how could he know of his heart yearnings? And when after three years he was permitted to return to the land, still he was not permitted to see his father's face, nor to know of his continued love for two more years.

It is not, therefore, surprising that the experience of these five years fastened upon the mind of Absalom the conviction that his father no longer loved him or considered his interests; and this feeling rankling in his heart, he prepared to set at defiance his kingly authority, and in the fire of his youth, the self-consciousness of early manhood and his now dominant ambition, he also recklessly ignored the divine authority.

This attitude of David toward his son was a great mistake on the part of David, the realization of which when it was too late to rectify it doubtless greatly deepened the grief which was subsequently expressed in the bitter and tearful lament, "O my son Absalom! my son, my son Absalom! would God I had died for thee. O Absalom, my son, my son!" For five years David had allowed the hard side of his nature to thoroughly conceal his tender emotions; and not only so, but in all that time he had been neglecting his opportunities for exerting a godly influence upon his son, and that at a time when he most needed such influence, and instead of which he was surrounded with the influences of a heathen land. It was a dear price for David to pay for his resentment, and in the light of his son's highest interests it was certainly very poor policy. Yet how often is the mistake of David repeated by fathers! Many seem to forget the temptations, trials and inexperience of youth, and so fail to be gracious, considerate, forbearing and studious of their highest interests. Kind, generous, self-forgetful interest will follow the son long after childhood has matured into manhood, and will make parental counsel very potent long after parental authority has ceased.

There is probably no time in life more fraught with danger than when the young birds leave the home nest and launch out to try their own wings and to carve out their own fortunes. And if they can go with a father's and a mother's blessing; if every rebuff and misfortune they meet from a hard, cold world elicits home sympathy and prayers and loving encouragement; if father's house is felt to be the place of refuge in case of a sudden disaster; if they feel that loving forbearance there offsets the hard knocks of experience outside, what a power is there for good! It certainly is not a wise father that will long permit any pride of dignity or stiff reserve to forego the privileges of his position for the blessings of his offspring.

Parents should heed well this lesson, that the bitter lament of David over a son whom kindness, forbearance and loving counsel and sympathy might have saved, may not be theirs; and in every relation of life let us all see to it that love not only exists, but also that it is made very manifest.

In verse 7 the word "forty" evidently should be "four." It is believed to be a transcriber's error.

ABSALOM'S DEFEAT AND DEATH

AUGUST 30.—2 Sam. 18:9-17, 32, 33.

Golden Text—"The Lord knoweth the way of the righteous, but the way of the ungodly shall perish."—Psa. 1:6.

The successful conspiracy of Absalom, so artfully planned and skillfully executed, finally drove David from Jerusalem and planted Absalom there. But the victory of the conspirators was not yet complete while David, the rightful sovereign, lived. So Absalom and his counsellors conspired further against the life of the king.

But the Lord raised up in Hushai a friend for David, and placed him among the counsellors of Absalom, and thus through his counsel brought to naught the foolish and wicked conspiracy. In the pride and wickedness of his heart, bent on the slaying of his father, Absalom placed himself at the head of a great army and went forth to fight. In contrast with this wickedness mark the father's love, even under these extremely trying circumstances, saying to his men as they went forth to meet Absalom, "Deal gently, for my sake, with the young man, even with Absalom."

How suddenly God brought to naught the evil designs of this wicked young man: elated with his success and proudly riding to expected victory, he was suddenly caught by the head in the branches of a great oak; his mule passed on leaving him hopelessly suspended, and the friends of David finished the work. Joab's trumpet of victory is blown, the conspiracy has come to naught, the usurper is dead and buried under a heap of stones, and those that were with him seek to hide their faces for very shame; and King David, the Lord's anointed, returned again to Jerusalem in peace.

In the lesson which these circumstances afford let us mark well how short is the triumph of evil doers. Though their eyes stand out with fatness and they have more than heart could wish (Psa. 73:7); and tho now the world calls the proud happy and they that work wickedness are set up, and they that tempt God are even delivered (Mal 3:15), yet soon they will all be as stubble under the feet of the righteous. (Mal. 4:1) The time may indeed seem long to those burdened by oppression; but it is not long in God's estimation. He will bring forth judgment unto victory just as soon as the wisdom of his purpose will permit. If justice be delayed, it is only for the development of some greater good than could be accomplished by a speedy adjustment. In this confidence, therefore, let the Christian rest, assured that all things—even the seeming delays—shall work together for good to them that love God, to the called according to his purpose. (Rom. 8:28) "Cast not away, therefore, your confidence, which hath great recompense of reward; for ye have need of patience that, after ye have done the will of God, ye might receive the promise."—Heb. 10:36.

ENCOURAGING WORDS FROM FAITHFUL WORKERS

Ohio.

DEAR BROTHER RUSSELL:—I have been thinking about 1 Thes. 4:16. As noted in DAWN [Vol. II, p. 146], the word "shout," as per concordance, means "a shout of encouragement." I believe the word from which "shout" is here translated does not elsewhere occur in the New Testament. In looking at the word rendered "Jubilee," I notice that the meaning is given as "time of shouting" or "shout."

It has occured to me that possibly the word "shout" in 1 Thes. 4:16 might mean the same as jubilee, and that Paul, possibly, there conveys the idea of an antitypical jubilee. The jubilee of old, I believe, was ushered in by the priests, the trumpet and the shout. Might it not be a jubilee shout? Might it not be possible that this passage is a proclamation of the Great Antitypical Jubilee? In Psalm 89:15 we read, "Blessed is the people who know the joyful sound [shout]." (See concordance for this word "sound" and also "joyful sound") "They shall walk, O Lord, in the light of thy countenance." Isaiah 27:13 says:—"And it shall come to pass in that day that the great trumpet shall be blown." Zech. 9:14 says:—"And the Lord shall blow the trumpet."

Should there be any such connection between the "shout" in 1 Thes. 4:16 and the word jubilee, then the other scriptures I have named would appear to be specially significant.

In the type, if I am correct, the first day of the Jubilee year was also the Day of Atonement. "In the seventh month, on the tenth day of the month, ye shall afflict your souls." (Lev. 16:29) From this it would appear to be a day of sorrow rather than gladness. Is it not probable that the trumpet did not sound until evening? Then the afflicting of the soul was over, the great atonement completed, the High Priest had entered within the veil and returned alive, all transgression had been symbolically carried away. In the evening, therefore, joy and triumph might well be in order.

Do the Scriptures indicate just *when* the trumpet was blown?

On the supposition that the shouting and sounding of the trumpet took place in the evening, it might follow that the antitypical trumpet might be looked for later than 1874. If October 1874 is the date of the commencement of the Antitypical Jubilee, then when would the Antitypical Trumpet be due to sound?

I have thought that possibly the Pentecost, or feast of Weeks, might be a type of the thousand years or times of Restitution. Doctor Smith's Old Testament History says (pages 264, 265 and 258), "The Pentecost was the Jewish Harvest-home." "The Pentecost is the only one of the three great feasts which is not mentioned as the memorial of events in the history of the Jews." "It was doubtless after the sacrifices of that solemn day were ended, that the trumpet of Jubilee pealed forth its joyful notes." etc. I would be pleased to have your views regarding this in your own time and way.

Your brother. C. C. KELLY.

[We are in full agreement with the various propositions above set forth. The Gospel age has been the antitypical "Day of Atonement," in which Christ Jesus our Lord redeemed the world and in which, also, the Church as his body "fills up that which is behind" of his sufferings. (See TABERNACLE SHADOWS OF BETTER SACRIFICES.) The Millennial age, we understand, was typified by the "Feast of Tabernacles." It will be a time of rejoicing but not a time of fixity, because that which is perfect will not fully come until the end of the Millennium, when the unfit who have neglected to hear the great Prophet, the Christ, will be destroyed from among the people, and the age of everlasting and fully established perfection amongst men will begin. The "harvest" (Oct. 1874 to Oct. 1914) is the lapping time in which the Gospel age ends and the Millennial age begins. The Jubilee trumpet we identify as one with the Seventh Trumpet and Trump of God. (See MILLENNIAL DAWN, VOL. II, page 197.) The Apostle Paul was a prophet as well as an Apostle and the "shout [of encouragement]" (1 Thes. 4:16) should be understood to be the people's response to the Jubilee trumpets blown by the priests.—EDITOR.]

Alabama.

DEAR BROTHER AND SISTER:—From an article in a late TOWER I find I had anticipated your ideas, for I had been teaching the same to my children and had set forth the same sentiments to a few special friends, in regard to the perpetuation of the lives of children of Christian parents; holding out the idea to them, as gathered from the Scriptures, that they, above all others, would have the *special* protecting care of God in this great battle of the day of God Almighty which is now being waged. While I recognize that they will have special protection thrown around them, yet, if they would enjoy the full benefits of his grace or favor, and live over into the full of the Millennial kingdom, when none will die except for willful sin, they themselves have a work to do, after arriving at the years of accountability; viz., it is necessary that they live a righteous life, and the only difference between their relationship with God, and that of the children of the unrighteous, consisted in the more abundance of grace supplied them, which would the better strengthen them, and support them in this hour of trial; that God could not nor would not look upon sin with any degree of allowance in any one; but by his grace or favor, for their parents' sake, in Christ, the Father would be more liberal in supplying his grace to the children of Christian parents. I have told my children in my talks to them that if they did not live on and on forever it would be because they resisted the leading of the spirit, and persisted in living an unrighteous life.

Will you bear with me while I relate two instances in point, relating to my own family, in brief. My business called me from home. I received intelligence that my youngest child was dangerously ill. I immediately took it to the Lord in earnest prayer. This was about 8 P. M. The spirit's leading was so plain in the matter that next morning, before any further advice in regard to the condition of my child had been received, I wrote a card, saying that though the child had been very sick it was better and would be all right soon. The next evening I received a card from home which had been written before mine reached them stating that it was greatly improved and that there seemed to be a sudden change for the better about 8 o'clock the night previous. This is a matter of record.

The second case is that of my daughter. When she was a child (she is now 18) her eyes became affected, so she could not see her way, and had to be led about. I sent her to an oculist, and she remained there for about three months; she came home considerably improved. We continued his treatment for some time after her arrival at home, until finally the medicine seemed to lose its effect, and she became worse. I carried the case to God in prayer; and she is now comparatively well. While this case is not so well marked by immediate results, it is plainly the work of restitution.

Your yokefellow in Christ, J. W. CLARDY.

"NOT ASHAMED OF THE GOSPEL OF CHRIST"

Let us not be ashamed of the true Gospel, nor of any of its agents or agencies. He who is ashamed of the brother or sister or tract or book through which God was pleased to send him the truth, shows clearly that had he lived in the days of our Lord's humiliation, he would have been ashamed of him, and of the humble men whom he chose and used to promulgate his Gospel in the beginning. The truth is not intended for the proud or the dishonest. God hides his truth from the worldly wise and prudent, and reveals it unto babes. (Luke 10:21; 1 Cor. 1:19) By candor and humility and zeal let us keep ourselves in the love of God and continue to walk in the light of his truth.

FREE BONDSMEN

In a service that *His* love appoints
There are no bonds for me;
For my secret heart is taught the truth
That makes *His* children free.
And a life of self-renouncing love
Is a life of liberty."

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IT REPENTED THE LORD

"And God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart, and the Lord said I will destroy man whom I have created, from the face of the earth." Gen. 6:5-7.

The question naturally arises, If God is omniscient, knowing the end from the beginning, how could he repent of his course in creating man?

The word repent means:—"To change the MIND, *or*, COURSE or CONDUCT on account of regret or dissatisfaction with what has occurred."—*Webster.* The question then is, Did God change his mind [plan] or his course of conduct? We claim, that knowing the end from the beginning, God's *mind* could not change, hence it must signify *change of conduct.* That is, God changed his course of dealing with man because of man's wickedness which grieved him, but he did not need to change his mind or plans, because these plans had from the very first recognized the corrupting and degrading tendency of sin, and provided (in purpose or mind) the Lamb of God—"slain from before the foundation of the world," as the redemption price.

It is difficult for our finite minds to comprehend this, because for us to change our course of action, usually means to change our minds or plans as well—because of our short-sightedness. To comprehend Omniscience and Omnipotence is as difficult as to comprehend eternity or the infinitude of space. But what no one can fully comprehend, we as God's children, may at least apprehend by faith guided by his revelation to us. To those whose eyes are anointed with eye-salve (Rev. 3:18.) the prophetic statements of God's word, both in the Old and New Testament in their fulfillments, now discernible, give ample *proof* that God does know the end from the beginning; that he changes not from his original purpose. Mal. 3:6; Isa. 14:27. God's plans were perfect before they began to be executed; hence all the changes of God's course or conduct are working out the accomplishment of his *original purpose* which contemplated these very changes.

Those who recognize the gradual development of God's original plan, can see clearly that the various *changes in his course, or dealings,* as displayed in the Jewish Gospel, and Millennial ages, do not at all indicate so many changes of his mind or plan, though they are doubtless so misunderstood by many. Is it asked, Why then is it so expressed as to give the impression that because God's heart was grieved by reason of man's wickedness, his mind as well as his action changed? We answer, This matter is stated in a manner suited to convey to the general reader as much as he is able to comprehend of God's reasons for the change. God was very much grieved and displeased by man's rapid progress in wickedness; that instead of loathing his sinful and fallen condition and looking to God for relief, he took pleasure in

still further degrading himself; and God, according to his original purpose, changed the course of his dealings and ended that age by blotting out of existence for a time those who were so unworthy, that their gross depravity should not interfere in the further development of his plan.* Thus also when God speaks of the sun's rising and setting, it is not that he did not know that it is the earth's instead of the sun's motion that produces day and night, but because he addresses himself to men according to their comprehension.

It was then and still is, impossible, for the fallen natural man to clearly appreciate and realize these matters; and God's purpose seems to be to *prove* to man the Omniscience as well as the Justice and Love of his Creator, rather than to tell him of them.

* Under the strict discipline of the Millennium, those who then would not even attempt righteousness, will be compelled to conform to it and to taste of its advantages over sin and its results, so that if they will they may choose life and live.
See "Tabernacle" pamphlet, page 78.

EVIDENT INVALIDITY OF THE APOCRYPHA

By Rev. F. W. Farrar, Dean of Canterbury.

"It is a matter of real astonishment that outside the circle of the canonical gospels so few reminiscences are preserved of the Perfect Man, who, though he was the Son of God, yet lived as a living man among living men. There are multitudes of historical celebrities respecting the incidents of whose lives endless details and anecdotes have been recorded and preserved. It is little short of amazing that neither history nor tradition should have embalmed for us one certain or precious saying or circumstance in the life of the Saviour of mankind, except the comparatively few events recorded in four very brief biographies. St. Paul has preserved for us the one deep word of the Lord Jesus, how he said, "It is more blessed to give than to receive," and it is just possible that the rule, 'Approve yourselves trustworthy moneychangers,' quoted by several of the Fathers, which after all, is little more than an epitome of the parable of the talents and the pounds, may be a true recollection of his words. Many of the 'unrecorded sayings' of Christ (the agrapha dogmata) are profound and forcible, and it is far from improbable that some of them may be a true echo of what he said; but there is not one of them which adds a new thought or a new lesson to those contained in the authentic discourses and parables. It is quite certain that neither from the Apocryphal Gospels, nor from any other source, do we derive one anecdote or even one hint upon which we can rely as expressing a single new feature of his example, or a single additional particular of his life.

"WHAT WAS CHRIST'S APPEARANCE?

"We could not have a more signal proof of this failure of tradition than the astounding fact that, not only at this day, but even in the early centuries, there was not even a dim remembrance as to the physical appearance of the King of Glory. Was he of beautiful features and commanding aspect, or was he of marred visage and mean appearance? We might surely have anticipated that so much at least might have been remembered. But it was not. The descriptions of Christ, which for centuries haunted and dominated the numberless endeavors of Art to represent him during and since the Middle ages, were late forgeries, not earlier at the earliest than the seventh and eighth centuries. As early as the fourth and fifth centuries it was disputed whether he was 'the chief among ten thousand and altogether lovely,' 'fairer than the children of men,' and 'endowed with the oil of gladness above his fellows;' or whether he was smitten and stricken and ugly and dwarfish. The earlier view that he was exceptionally unbeautiful in appearance prevailed mainly in consequence of the false conception of life, and the revolting glorification of dirt and unnatural asceticism, which invaded Christianity from Paganism and the East, and upheld before Christians the ideal of yogis and fakirs. The belief that there must have been 'something starry' in the look of Christ, and that one who is repellent in aspect could never have won the passionate adoration of multitudes, commended itself to the opinion of many in the fourth century, who, further, rightly argued that his outward form could not but have been translucent with the moral and spiritual beauty within. But the remarkable thing is that neither party of those who treated the subject from opposite points of view was able to claim the slightest authority of tradition for their opinion on a subject so full of interest. They argued exclusively *a priori*, from what they regarded as most fitting, or *a posteriori* from their interpretation of passages in Isaiah and the Psalms. Nor did the earliest efforts of Christian art afford them the smallest assistance. For nearly five centuries it was generally regarded as profane, among the greatest writers and thinkers in the church, to attempt any naturalistic representation of Christ at all. The sweet and simple artists of the catacombs, with no exception before the fourth century, and with but few exceptions for two or three centuries later, only idealized him as a radiant boy; and men like Eusebius, Epiphanius and Asterius were even shocked and scandalized by any wish or attempt to paint the human Christ in any naturalistic method, or otherwise than by way of symbol.

"Now, if tradition could not even tell the Christian inquirer of 1,000 or 1,700 years ago whether the lineaments of Jesus were beautiful or ill-favored, it is supremely unlikely that it should have preserved any other particulars. In point of fact, the Apocryphal Gospels do not represent *tradition* at all. They are for the most part poor, valueless, ill-guided and to a great extent heretical figments.

"Happily their authors, some of whom wrote as late as the seventh and eighth centuries, had not the audacity to pretend that they could reproduce any of Christ's essential teaching. They occupied themselves exclusively with the invention of imaginary details about his infancy, or about his cross or his passion.

"OF WHAT VALUE ARE THE APOCRYPHAL ACCOUNTS?

"Several answers may be given apart from the fact that it is always interesting to watch the tendency of human speculations about sacred things. First of all, they furnish a melancholy proof of the sort of way in which many Christians had begun, as time went on, to form most distorted and erroneous opinions about the person and character of Christ. Secondly, they furnish us with a striking gauge of the unapproachable and immeasurable superiority of the Canonical Gospels. Thirdly, they show us that such was the unique divinity of Christ that he stood infinitely above all the capabilities of human invention. Whenever men venture to give the reins to their imaginaton respecting him, even with the intention to exalt and magnify, they do but instantly dwarf and degrade his sinlessness and supreme majesty.

"Passing over the many legends of the Virgin—which, however, are not yet due to Mariolatry, but to the desire to glorify Jesus through her—we come to the pretended anecdotes about Jesus as a boy.

"STORIES ABOUT THE BOYHOOD OF CHRIST

"1. Many of them are mere translations into hard prose of the metaphors of the prophets and psalmists. Thus, since we read in the Psalms, 'Praise the Lord upon earth, ye dragons and all deeps,' we are told that when Jesus was a child, dragons came out of a cave and worshiped him. If we read in the Canticles, 'I will go up to the palm tree, I will take hold of its boughs,' we have the story that during the flight into Egypt Mary longed to refresh herself with ripe dates, and Jesus commanded the palm branches to bow down to her, rewarding their obedience by sending a palm branch to heaven by the hands of angels, and making it the sign of victory. If the prophet says, 'The idols of Egypt shall be moved at his presence,' the prophecy is transformed into the tale that, as the Holy Family entered the city of Hermopolis, the 365 idols of its temple all fell with their faces to the earth, in consequence of which the priests and all the people were at once converted.

"If we read in Isaiah, 'The ox knoweth his owner and the ass his master's crib,' and in another verse, 'In the midst of the years shalt thou be known'—with the mistranslation of the Septuagint, 'in the midst of two animals shalt thou be recognized'—we are furnished with the tale, reproduced in so many thousand pictures, and even in the Catacombs, that, as Jesus lay in the manger, the ox and the ass worshiped him.

"2. Another large class of the apocryphal stories of the infancy consists in a multiplication of meaningless miracles. There is not a single miracle of the Gospels which does not teach us deep lessons: there is not a single miracle invented in these fictions which does. In the Gospels, the evangelist's every miracle is a revelation; but the apocryphal miracles of the infancy are mere startling thaumaturgy. The boy Jesus drops all kinds of robes into a single dyer's vat, and when the dyer is vexed, he pulls them all out dyed with the different colors required; he 'profanes' the Sabbath by making sparrows of clay, and when he is reproved by the scribes he claps his hands and makes them fly. Breaking a pitcher, he brings back water to his mother in his robe. While working in the carpenter's shop he sees Joseph vexed because

the two beams for a couch are of unequal length, and Jesus pulls the shorter one to the requisite size. He is accused of having pushed a boy from a housetop, and killed him; he therefore leaps down from the roof, raises the boy to life and makes him acknowledge that it was another lad who had given him the push. He changes into kids some boys who had hidden themselves from him when he wanted them to play with him; and then, at the entreaty of their mothers, transforms them into boys. It is needless to touch further on this prodigality of superfluous and unmeaning portents.

"THEY PRESENT A FALSE PICTURE

"3. But, worse than this, the Apocryphal Gospels, from the ignorance, and probably, in most instances, from the heretical opinions of their writers, make the boy Jesus positively repulsive in character. He is implacably revengeful and cruelly remorseless. He becomes the terror of the neighborhood in which he lives, so that, because of him, his parents live in perpetual disquietude and alarm. He is pert, petulant and intolerable to his teachers, and instead of listening to their instructions, lectures them on 'physics and metaphysics, hyperphysics and hypophysics.' Let one or two instances suffice.

"1. When the Lord Jesus was returning home with Joseph in the evening he met a boy who ran to thrust him so violently that he fell down. Jesus said unto him, 'As thou hast thrown me down, so shalt thou fall and not rise.' And the same hour the boy fell down, and breathed his last.

"2. Again Jesus had been making some pools and channels of water, and 'the son of Annas, the scribe, was standing there with Joseph, and took a branch of willow and spilled the water which Jesus had collected. And when Jesus saw what was done, he was angry and said to him, 'Wicked, impious and foolish one, wherein have the pools wronged thee? Behold now, thou shalt also wither as a tree.' When the parents complained, his mother came and entreated him to be less wrathful. But he said, 'He was worthy of death because he destroyed the works which I had wrought.' Therefore his mother besought him saying, 'Do not, my Lord, because they all rise against us.' And he, not willing that his mother should be grieved, spurned the body of the dead with his right foot, and said to him, 'Arise, O son of iniquity, for thou art not worthy to enter into the rest of thy father.' Then he who was dead arose and departed.

"3. Again, when he is sent to a teacher to learn his letters, the master begins imperiously to teach him, saying, 'Say Aleph.' But Jesus said to him, 'First tell me what Beth is.' The master, being angry, struck him with a rod of storax wood; and soon after he smote him he died. And Jesus returned home to his mother. But Joseph being afraid called Mary to him and said, 'Know truly that my soul is sad unto death on account of that boy.'

"THE AUTHENTIC ACCOUNTS ENOUGH

"It is, then, abundantly clear that the spurious James, and Matthew, and the others, have not only nothing genuine to teach us about Jesus, but that the picture of him which they represent is utterly debased. The genuine Gospels were written for our learning, not for our amusement; to promote our salvation, not to gratify our curiosity. Their very silence is eloquent with truth. What do they tell us of the infant and the youthful Christ? They give us the narrative of his birth; they present us with the picture of the sweet, submissive years spent in the shop of the carpenter at Nazareth; but from his early return from Egypt to Galilee, up to the commencement of his ministry, when he 'began to be about 30 years old,' they preserve but one anecdote and one word. The one anecdote is the story of that visit to Jerusalem: and this to show us how in his earliest years, he loved his Father's house of prayer. The one word is 'the carpenter,' in the disdainful question of the vulgar and the ignorant, who thought that they had abolished his claims when they asked, 'Is not this the carpenter?' That one word tells us all that is to be told of more than twenty years, during which he grew 'in wisdom, and stature, and favor with God and man.' A scanty record? Not scanty for its purpose, for in that one word is revealed to all mankind nothing less than the sacred dignity of labor, and the blessed truth that the true grandeur and meaning of human life depend neither on rank nor fame, neither on the glare of publicity nor on the entourage of power, nor on the multitude of things which a man possesses."

RESTITUTION, FAITH CURES, PRAYER CURES AND THE GIFT OF HEALING

PROOF-TEXTS CONSIDERED

(CONTINUED FROM OUR LAST)

Although we have already considered the principal proof-texts for faith cures, it may not be amiss to examine a few more passages of Scripture supposed to imply that it is the duty of Christian people to pray for their recovery from sickness and not to resort to medicines.

(1) Psalm 103:2-4. "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth thine iniquities; who healeth all thy diseases: who redeemeth thy life from destruction."

It should not be forgotten that the great work begun at Calvary (and which in its ultimate effects is to bring blessings to every member of the human family who will accept of them upon God's terms), has not yet reached its completion. The sacrifice for sins is "finished," "once for all;" and those who believe and obey the Gospel, the "saints," have their sins "covered" under the robe of Christ's righteousness, so that they may have access to and communion with their Heavenly Father, but their sins wait to be "*blotted out*" (Acts 3:19) until the end of the "better sacrifices" of this antitypical "Day of Atonement:" when their sins shall be completely blotted out—new unblemished spiritual bodies being granted them instead of the present imperfect ones upon which the marks of sin and imperfection are all too manifest. The work of Christ for the church, of blotting out sins and healing all blemishes or diseases of mind and body, will not be complete until the Millennial morning; and this Psalm must be understood from this standpoint. It cannot be understood from any other standpoint, for in no other way is it true. Those who have received physical healing either by "gifts" or "prayers of faith" have never yet been completely healed of all their diseases. At very most they receive a temporary blessing and must wait until the "morning," when the Redeemer shall heal all the diseases of all his people by giving them the bodies prepared for those who love God.

So long as the "night" continues, disease and discomfort will continue. Not only does the whole creation groan and travail in pain together until now, but "ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body [the church, the body of Christ]." (Rom. 8:23) "Weeping may endure for a night but joy cometh in the morning."—Psa. 30:5.

(2) "Himself took our infirmities and bare our sicknesses."—Matt. 8:17; Isa. 53:4.

To apply this passage of Scripture as our faith cure friends do is utterly wrong; a total misapplication of the words, and a violation of the context. This passage is quoted to prove that none of the saints should have sicknesses and infirmities. But the Evangelist, to the contrary, affirms that these words of the prophet *have had their fulfilment.* He says that the fulfilment took place in his day, at the first advent, in the healing, not of the saints, but of the multitudes.

A comparison of Isa. 53 with Heb. 4:15 and Mark 5:30 and Luke 6:19 shows us clearly that this prophecy was completely fulfilled; and that the object was that our Lord should suffer pain from the infirmities of those whom he relieved, because, being without sin, he was also without sickness and pain, except as he thus "took" and "bare" it from others that he might be touched with a feeling of our infirmities.

Those who misunderstand this passage ask: If Christ bore our sins and sicknesses, why should we have them to battle with? We answer: He bore the *penalty* of our sins in order that in God's due time he might justify and, by a resurrection, deliver from death all who accept his grace. And he was touched with a feeling of our infirmities in order that he might be a faithful and sympathetic high priest, and that we might realize him as such.

(3) The case of Hezekiah's healing in answer to his prayers and tears is cited as a proof of a proper course.—2 Kings 20:1-7.

We reply that it is not denied that God at sundry times has been pleased to grant miraculous answers to prayers as evidences of his own power. But nothing about Hezekiah's case indicates that such healings were common occurrences. On the contrary, the prophet did not pray with him, nor suggest prayer, but evidently was surprised when sent back

to inform Hezekiah that he would recover. Moreover, Hezekiah, although very sick, does not seem to have prayed for healing until told that death was near. In the healing, a lump of figs, a human instrumentality, a poultice, was used; but many who believe in faith healing today would object to a fig poultice or any other human instrumentality.

(4) King Asa was diseased in his feet, "yet in his disease he sought not to the Lord, but to the physicians; and Asa slept with his fathers"—died. (2 Chron. 16:12.) This is cited to prove that to call a physician was a sin, and that *therefore* Asa died.

Not so, we reply. The whole case must be kept in memory, if we would understand this portion of the record. Israel was separated from the nations of the world by divine providence, and a special agreement made between God and that nation, called The Covenant of the Law. This was instituted formally at Mt. Sinai in the wilderness of Zin, after God had brought Israel out of Egypt. While that covenant made nothing perfect and none of the Israelites got or could get eternal life under its provisions, until Christ who as the Prince of Israel fulfilled all of its requirements and inherited its reward of eternal life, it had special provisions relating to the physical health and prosperity of Israelites. (See Deut. 7:11-15 and 28:1-12, 15, 21, 27, 28, 37-42, 45-53, 59-61) If faithful to God, they would be blessed in temporal things above all other nations; but, on the contrary, if Israel would not obey the Lord, they were to receive extraordinary punishments.

Asa, as the king or representative of this nation, was specially subject to the foregoing conditions. He had sinned (See preceding verses: 2 Chron. 16:7, 10), although in general a worthy king (See 2 Chron. 15:16, 17, 18); his sickness was in the nature of a punishment for his sin according to the Israelitish covenant with God. His heart should have repented and turned toward God, but instead he imprisoned God's servant, trusted to physicians, defied God and was cut off according to the covenant.

Thousands of Israelites were destroyed by plagues, sometimes for national sins, under the operation of their covenant above cited. On such occasions the rulers understood that it was a punishment and made no effort to use medicines nor to stop the plagues by sanitary laws or arrangements, but offered sin-offerings and prayed for divine mercy.—See 2 Samuel 24:12 15-25; Joshua 7:7-11-25, 26; Numbers 21:5-7-9.

But such a course would not be the proper one for the rulers of other nations, then or now. It was the proper course for Israel because of God's special covenant with that nation. They were slow to learn this lesson, and inclined to think of their calamities as similar to those of other nations; and hence the Lord more than once through the prophets reminded them that, so far as they were concerned, if they had his good favor, it was manifested in their *prosperity;* if they had his disfavor, it was manifested in the calamities (evils) under which they suffered. (See Isa. 45:7) He assures them (Amos 3:6) that, if there were in their cities calamities or plagues or disasters (physical evil things of any sort—not moral evils), he was their author. But this does not apply to other nations. Consequently the intelligent people of today are quite right in not regarding as manifestations of special divine anger the London plague and the Chicago fire and the St. Louis cyclone and the Chinese floods and the Japanese earthquake and tidal-wave and the Russian famine and coronation disasters and the Egyptian cholera and other less natural disorders and disasters and accidents by rail, water, fire, famine, fever, consumption, etc., etc.

Not only has God no such covenant with the nations of the world today, but he has never made such a covenant of temporal prosperity with his saints. Quite to the contrary, they are called to walk with God by faith and not by sight—not by outward evidences of divine favor. The Gospel church is specially told that her calling is to *suffer* with Christ for well-doing. She is invited to *sacrifice* present prospects and earthly favors, and is offered instead heavenly joys and blessings—a far more exceeding and eternal weight of glory. She is to look not for the things which are seen, but for those which are unseen and eternal. She is to realize the divine wisdom and submit gladly to such experiences of prosperity or adversity, health or sickness, as the Lord may see to be to the highest interests of her members, all of whom, as true members of the body of Christ, are dear to the Bridegroom Head who promises, graciously, that he will not suffer his members to be tempted above what they are able to bear, but will succor them, cause all present experiences (bitter and sweet) to work for their good, and no really good thing withhold from them.

(5) Romans 8:11 is sometimes cited as a proof that Christians are to expect physical healings. This is as much of a mistake in one direction as some well meaning Christians make in an opposite direction, when they understand this verse to teach the *resurrection* of our present identical bodies (in exact opposition to 1 Cor. 15:37, 38). The expression, "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you," should be interpreted in harmony with the context. Verse 10 declares, "If Christ be in you, the body is *dead*"—not literally dead, but reckonedly dead, in that the human will has died and the will of God in Christ has been accepted instead. The will is dead to sinful things; it does not love nor practice them, as it once did. The Apostle's argument is that such a deadness to sin, although desirable, should not be satisfactory to us; we should not stop there; we should by God's grace seek to get *alive* to righteousness and active in its service as once we were alive to sin and its service. He proceeds to show that this, although a great change, is possible to us; and he tells us how. He says that the mighty spirit of God which could and did resurrect our Lord from literal death is able to quicken (make alive) to the service of righteousness these very bodies once alive to sin but now by God's grace mortified, killed, "dead to sin." He therefore urges all who have the spirit of Christ not only to be dead to sin but to permit the spirit of Christ in them to make them alive to holiness and in general to God's service. He shows them further that the new spirit (mind) of Christ which they have received is a spirit of adoption into God's family as sons, and that if they are sons they not only are "free" but must have fruit unto holiness, and that their joint-heirship with Christ as sons depends upon this quickening of their mortal bodies—"if so be that we suffer with him [Christ], that we may be also glorified together."

All who catch the real sense of the passage will see that it has no reference to physical quickening and immunity from sickness and pain, but to a quickening or energizing by the Lord's spirit so as to be, not only willing, but glad, to "*suffer* with him." Nor could it possibly refer to a literal resurrection of the mortal body, for not only are we assured that the body which is buried is not the one which will be raised, but we know that the spirit of Christ does not dwell in dead bodies: it is "the body *without* the spirit [of life that] is dead."

(6) If sickness cannot come upon God's consecrated people contrary to his permission, would not the taking of medicine be putting ourselves in conflict with God's will?

No. It is God's will that every member of the "body of Christ" should be touched with a feeling of the world's infirmities, in order that, when exalted to the kingdom, they may be very tender, sympathetic and generous, when, as the royal priesthood, they shall judge the world. (1 Cor. 6:2) Our Lord and Master, who had none of the imperfections of the fallen race, but was holy, harmless and separate from sinners, needed to take from men their sicknesses and infirmities (Matt. 8:16, 17), in order that he might be touched with a feeling of our infirmities and be a faithful High Priest. It would be thoroughly illogical to suppose that the lessons necessary to the preparation of the High Priest for his office and service are not necessary to the underpriests who are called to suffer with him and to reign with him.

Hence, those who see their high calling should not expect immunity from sufferings and trials and difficulties; and the usual aches and pains—headaches, toothaches, etc., etc.—which come to the Lord's people, as well as to the world, in a natural way, should be treated as the world treats them, but with greater patience and cheerfulness: that is, they should be avoided by reasonable care as to food, clothing, etc., and they should be alleviated by the use of such cures as may come under our notice. We need not fear thwarting God's will; that is impossible: he will take care of that part. See also our comments on this subject in our issue of July 15, page 168.

SCHLATTER, MARK SMITH AND OTHER HEALERS

From Pennsylvania, Kentucky, Colorado, Illinois, New England and Australia come seemingly well authenticated accounts of miraculous healings of some diseases. Some of the healers pray with the sick, some do not; some lay on hands and anoint with oil, but mostly they merely grasp the hands of the sick. Some get all the money they can from the sick; others, like the Master, will receive no compensation. Some love to be called Rabbi and Reverend, others are plain, unassuming Christians. In answer to many

inquiries respecting these healers and the source of their power, we answer:—

We believe that some of them are God's agents, thus used in order to make a beginning of restitution work and to break it gradually to the people. It is, however, copied and sought to be offset in its effects by others whose powers are from the prince of darkness, who still endeavors to blind the minds of men to God's goodness and plan. (2 Cor. 4:4) It is not possible for us to be sure from the meager and often incorrect newspaper reports, which are servants of God and which the servants of the adversary. Nor is it necessary that we should decide; God is at the helm and will direct his own, and whatever of the wrath of men or devils would not serve some useful purpose, either of trial or sifting, will be restrained.

In thinking of these healers, we draw the line on their profession of faith in Jesus (as their Redeemer and Lord), and the doing of the healing in his name and by his power. Here we are on guard, however, against Spiritists, Christian Scientists and such like, who use the name Christ in a deceptive manner, meaning thereby *themselves;* i. e., denying any power or authority from *Jesus*, they claim that his power was merely because he was one of them—one of the Christ *class* possessed by their spirit, which is really deceptive and anti-Christ,—against Christ and in opposition to a true interpretation of the plain teachings of the holy Scriptures.

And amongst those seeming to us to be on the right side of the line of faith, we feel that those who refuse to make merchandise of their gifts or prayers and those who reject human titles and manifest most of humility and zeal and faith are most worthy of confidence and respect. But we know of none claiming these healing powers who are acquainted with and accept the divine plan and present truth as we understand it.

Salvation! O ye toiling saints,
By faith ye have it now;
The promise is your daily strength,
While to God's will ye bow.

Salvation! O the blessed theme
Shall fill the world with joy!
When all its mighty work is seen,
Praise shall all tongues employ.

DAVID'S LOVE FOR GOD'S HOUSE

SEPT. 6.—1 Chron. 22:6-16. Compare 1 Kings 1; Psa. 84.

Golden Text—"Blessed are they that dwell in thy house; they will be still praising thee."—Psa. 84:4.

After the stirring events considered in our last lesson, David, being recalled by the people, returned to Jerusalem and set about bringing order our of the general confusion into which Absalom had plunged the nation. At the time of his returning, a usurper, with some show of success, sought to intercept him and secure the throne for himself; but he was promptly dealt with, and David was again established in his kingdom, and several years of peace and progress followed.—2 Sam. 20:21.

But the king's troubles were not yet ended: again from his own household came the notes of discord, and the experiences with Absalom seemed likely to be repeated in the rebellion of another son, Absalom's younger brother Adonijah, who had laid his plans and skillfully prepared to seize the throne and thus establish himself as David's successor. (See 1 Kings 1:1-53.) This attempt at usurpation and self-appointment led to the immediate anointing and proclamation of Solomon, whom God had indicated as his choice among the sons of David to sit upon the throne of the kingdom of the Lord. (1 Chron. 22:9, 10; 28:5-7) So Solomon was recognized as king in Israel in the room of his father David.—1 Kings 1:34, 39, 40; 1 Chron. 29:22-25.

David had now accomplished nearly all of his earthly mission. He found the dominion small, and now it was much extended. He found it in disorder, and left it thoroughly organized. He found religion at a low ebb, and he had succeeded in greatly reviving and energizing religious devotion and zeal. He found powerful enemies on every side, threatening the destruction of the nation, but he had subdued all the enemies and led the nation to a condition of peace and introduced them to a season of unparalleled prosperity. And not only so, but he had laid the foundation for the more permanent establishment of the service of God and the religious health of the nation in his preparations for the building and service of the temple which God had promised that his son and successor should build, and in the religious zeal and enthusiasm he had aroused on the part of the whole people, so that as one man they were at the service of Solomon in the great work. His life had been an eventful and a troubled one, not without its grave mistakes, but it had accomplished great things in bringing order out of confusion and establishing peace and prosperity on a permanent footing. The glory of Solomon's reign was but the harvest of David's labors and sufferings. While David was not permitted to build the temple himself, because he was a man of war, this was no reproach against David for engaging in those wars, for he had done so in the name of the Lord and for his people, and not from the unholy ambition of the world's warriors, for plunder and prestige.

To some who think of the building of the Jewish temple as a mere mechanical service, like the building of any other temple, heathen or Christian, it may seem that there was much unnecessary ado about it. How strange, they mentally say, that it should be considered necessary for the whole nation to be at peace before the building could be undertaken! Why could not some be building while others were out fighting the battles? and why should the king be charged with the business? Were there not in all Israel plenty of architects and workmen and men suited to oversee the work, without burdening the king with it?

Let us not forget that the building of the Jewish temple was not a mere mechanical service, the putting together of so much stone and mortar and wood, etc., but let us view it from the standpoint of David, who, in charging the congregation of Israel to diligently co-operate with Solomon in the work, said, "Solomon, my son, whom alone God hath chosen, is yet young and tender, and the work is great; *for the palace is not for man, but for the Lord God.*" (1 Chron. 29:1) And the sacred edifice was not one of human designing: the plans and specifications were given to David by the spirit of the Lord:—"All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern."

"And David said to Solomon his son, Be strong and of good courage, and do it: fear not, nor be dismayed; for the Lord God, even my God will be with thee; he will not fail thee nor forsake thee until thou hast finished all the work; . . . . also the princes of all the people will be wholly at thy commandment."—1 Chron. 28:12, 13, 19-21.

Thus it was to be a building into every fiber of which should be worked the religious devotion and zeal of the whole nation, and which should therefore stand as a monument of such devotion and zeal, and a testimony to coming generations which should awaken and preserve the same in them. Thus viewed, the work was indeed a great work; and, since all the people were to be interested and active in it, it was necessary that it should be undertaken only in a time of peace, when the attention of the people was not absorbed in wars and their attendant perplexities and calamities. It is manifestly appropriate, too, that the Lord's anointed king, in preference to any other individual, should have been charged with this important business, since it was a national enterprise, and he stood as the representative and head of the nation.

In this view, as well as in view of its divinely ordained typical significance, it is also manifestly appropriate that its beauty, its costliness and all its adornments should represent the labor and care and sacrifices of the loving hearts and active hands of a people devoted to God. So David expressed it, when he said, "The house that is to be builded for the Lord must be exceeding magnifical, of fame and of glory throughout all countries."—1 Chron. 22:5.

In the charge of David to his son Solomon concerning the building of the temple, to which our attention is called, we catch a glimpse of the man after long experience and discipline had mellowed and enriched his character. Now, over every other ambition, his zeal for God predominates, and his chief desire for Solomon is that he may prove true and faithful to God and zealous in his service and that so he might abide in the divine favor. Then he bade him be strong and of good courage in the great work before him, assuring him of abundant prosperity and divine favor if he would only continue to heed and fulfil the statutes and judgments which the Lord charged Moses with concerning Israel.

This counsel to Solomon may also with equal propriety

be accepted by every Christian in the service of the Lord,—"Be strong and of good courage." Both strength and courage are necessary to faithful service and to success in the good fight of faith; and both are developed by patient endurance and faith in God under the various trials to which the Christian is exposed. The counsel of the Apostle Paul to the church also tallies with that of David to Solomon, when he says, "Be strong in the Lord, and in the power of his might;" and again,—"Watch ye, stand fast in the faith, quit you like men, be strong."—Eph. 6:10; 1 Cor. 16:13.

The prayer and thanksgiving of David to God, recorded in 1 Chron. 29:10-19, ascribing praise to him for the privilege of collecting the materials for his temple and humbly acknowledging that all their gifts were only returning to God that which was his own, expressing his joy in the free-will offerings of the people and praying that their hearts might ever incline to him, and that he would give unto Solomon a perfect heart, is full of touching pathos, reverence, meekness and holy enthusiasm. Read it and underscore its touching phrases, that again and again you may be refreshed and instructed by it. Then mark (vs. 20) how he led all the people to fervently bless the Lord, and how the enthusiasm thus kindled anointed Solomon a second time to sit on the throne of the kingdom of the Lord. (Vs. 22, 23.) This second anointing was like the grand Amen! of the whole nation to the first anointing (1 Kings 1:38-40), which was, comparatively speaking, done in a quiet way.

Psalm 84, from which the Golden Text is taken, is another expression of David's devotion and zeal for the service of the Lord. While we thus contemplate the typical temple which kindled such an enthusiasm among the worthy saints of the Jewish dispensation, with what intensity of zeal and fervor should we regard that antitypical temple, the church of the living God, whose living stones shall to all eternity show forth the praises of him who quarried and polished and fitted them together until it grew into a holy temple for the Lord in which he is pleased to dwell, and of which Christ Jesus is the chief corner stone.—Eph. 2:19-22.

DAVID'S GRATITUDE TO GOD

SEPT. 13.—2 Sam. 22:40-51.

Golden Text—"The Lord is my rock and myfortress, and my deliverer."—2 Sam. 22:2.

This entire chapter is one of David's songs of praise and gratitude to God for his goodness and his loving providences which had been so manifest toward him ever since his anointing by Samuel the prophet, and doubtless before that as well. It calls to mind another expression of one of his psalms,—"Rejoice in the Lord, O ye righteous; for praise is comely for the upright." (Psa. 33:1.) Indeed, the writings of David, and all the prophets and apostles as well, abound in fervent expressions of praise and thanksgiving to God. They not only praise the Lord themselves, lovingly and gratefully recounting all his mercies, but, with impassioned eloquence and holy enthusiasm, they call upon all the sons of men, and every thing that hath breath, and even inanimate nature, to laud and magnify his holy name. The worshippers are also bidden to bring with them to the concert of praise every musical instrument of human device; and grateful reverence exclaims,—"Blessed be his glorious name forever, and let the whole earth be filled with his glory. Amen and Amen!"—Psa. 33:2, 3; 50:1-6; 72:19. See also Exod. 15:1-21.

As we thus consider that, by the voice of inspiration, the whole human race is called to praise and worship and thanksgiving, we are led to consider further the relationship which the spirit of praise has to the Christian or godly character. David says, it is "comely for the upright." But why so? It is because loving gratitude is one of the divinely implanted instincts of a soul bearing the image of God, and one which should therefore be cultivated. It is this element of the intelligent creature that is designed to be responsive to the divine goodness and benevolence; and it is this element of character in man which makes fellowship and communion with God possible. If the goodness of God could awaken in us no sense of grateful appreciation; if we were wholly dead to such sentiments, there could be no pleasure on God's part in manifesting his goodness to us, and there would be nothing in us to call out his love; and so also nothing, of all his goodness and grace, would awaken love in us. But since for the divine pleasure we are and were created (Rev. 4:11), God endowed his intelligent creature with this element of character which, being responsive to his own goodness, institutes a lively and delightful fellowship with himself, which is the chief end of human existence, both on the side of the creature and of the Creator. —Psa. 16:11; Prov. 11:20; 15-8.

Rejoicing and the spirit of praise are thus seen to be indissolubly linked together in the divine economy; and so David links them, saying, "Rejoice in the Lord, for praise is comely," thus making the two almost synonymous. To see this principle illustrated take as examples the dog and the hog. Neither can have any appreciation of the divine goodness, neither being created in the mental or moral likeness of God, and hence being utterly incapable of knowing or thinking of him. Man is the highest being that they can know in any sense or degree; and that is first, because man is visible and tangible to them, and second, because they have some similar faculties, though very inferior and exercised within a much narrower sphere. The dog has in him to a considerable degree the sense of gratitude: feed and caress him, and he shows signs of gratitude and affection, and a desire to reward you with a manifestation of appreciation. He wags his tail, looks kindly into your face, licks your hand, caresses you with his head and watches to see what errand he can do for you. But the hog, on the contrary, makes no demonstration of appreciation: he takes all he can get without even so much as a look of recognition; his eyes are always downward, and his snout continually rooting in the earth for more; and a grunt is the only sound to which he gives expression. A hog, therefore, can have no pleasure in man; nor can man find any pleasure in the hog. There is no bond of fellowship whatever, and man therefore tolerates his existence only until his flesh is fit for the slaughter and the market, while between the dog and his master there is strong friendship which, when cultivated, gives pleasure to both, and they become life-long friends, irrespective of any commercial value.

It is plain, therefore, that in the cultivation of the spirit of praise, thanksgiving and loving appreciation of all the manifest goodness of God, is the Christian's secret of a happy life. And in order to the cultivation of such a spirit it is necessary that we continually call to mind his acts of mercy and of grace; that in our prayers we frequently tell him how all his goodness is remembered, how every fresh evidence of his love and care causes faith to take deeper root and makes the sense of his presence and favor more fully realized; and how through such experiences our love and joy are made to abound more and more. We love him because he first loved us; and every time we see some new mark of his love, our love, if we have truly appreciative hearts, is called out more and more, and we are made to rejoice in God, in whose presence is fulness of joy. It is to this end that our Lord encourages our frequent coming to God in prayer with large requests for his favor, saying, "Ask, and ye shall receive, *that your joy may be full.*"—John 16:24.

We observe that in Israel the spirit of praise was cultivated by calling to mind and recounting what the Lord had done for them. "If I do not remember thee," says David, "let my tongue cleave to the roof of my mouth."—Psa. 137:6. See also Exod. 15:1-21; Deut. 7:17, 18; 8:2; 15:15; 32:7; 1 Chron. 16:12; Psa. 20:7; 63:5-7; 143:5, 6; 77, 10-12.

So must the Christian continually call to mind the works of the Lord, especially his own individual experience of the Lord's leading and care and deliverances from dangers and snares and the wiles of the adversary. If we keep these things in mind and meditate upon them, our appreciation of God and his goodness grows, and the spirit of love and praise takes possession of the heart, and thus we are made to rejoice in the Lord always, and in everything to give thanks. So also the soul is made to hunger and thirst after God and to realize that God alone is its satisfying portion, and to desire more and more of his fulness. Thus, as the Psalmist suggests, our prayer will be, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God."—Psa. 42:1.

This same principle of gratitude and praise, which reciprocates loving kindness and generosity, is that which also makes human friendship and fellowship possible and delightful. In our intercourse one with another, if the kindnesses we show awaken no sense of appreciation, receive no acknowledgment, and their repetition is expected as a matter of course, there can, in the very nature of things, be no such thing as fellowship. True, as Christians, we may not relax kindness and generosity on this account; for we, like our

heavenly Father, are to be kind to the unthankful as well as to the thankful (Matt. 5:44-48); but when this goodness awakens no appreciation, no love, fellowship becomes impossible.

In David's thanksgiving for victories over his enemies we observe that those enemies were the enemies of the Lord and his people, whom David was commissioned of God to conquer. These battles he undertook in the strength which God supplied, and the victories he properly ascribes to God, the rock of his salvation. The words, regarded from the standpoint of the future, are also prophetic of the victories of Christ, of whom David was a type, and to whom Jehovah will grant victory full and complete over all his enemies,—the enemies of God, the enemies of truth and righteousness. The whole strain of thanksgiving, thus viewed in its wider application to the conquests of Christ, is eloquent in its prophecy of his glorious victory, as well as in praise to Jehovah. (1 Cor. 15:27, 28) The prophecy of a future wider dominion, contained in verses 44-46 can only be considered as fully applicable to the wider dominion of Christ Jesus as earth's future King.

The Golden Text is a blessed assurance applicable to all of the Lord's people, and it is amply verified to all those who delight themselves in the Lord, who meditate upon his goodness and render to him the praise that is due to his holy name.—"The Lord is my rock [upon which I may safely build my hopes], and my fortress [in which I may safely hide], and my deliverer [in every time of trouble]."

INTERESTING LETTERS

Virginia.

DEAR BROTHER:—I have been thinking much on the covenants lately. It is a significant fact that in all ages God has made covenants, with *visible signs* thereof. His first covenant was made for all nations, and called an everlasting covenant, the sign of which he produces. (Gen. 9:12-17) The token of the next covenant is described in Gen. 17:11. His covenant made with and for Israel at Horeb has its visible sign to be repeated by those under that covenant.—Ex. 31:17; Ezek. 20:12.

Now, I want to ask, what is the visible sign of the New Covenant, if not the Memorials? Does not the Apostle bear out this, by saying, "As often as ye eat this bread and drink this cup, ye do *show* the Lord's death," etc.? Does it not show that we are under the New Covenant of love? He said, "Do this in remembrance of me," and, when we "do this," we show our love for him, for, "he that loveth me keepeth my commandments." Would like to hear from you on this. We could not tell whether Israel recognized their Law Covenant or not, were it not for the observance of the Sabbath sign. This, of all the Ten Commandments, was the only one that others could decide as to their observance. Yours in the blessed hope, M. L. STAPLES.

[In reply: While we believe that symbolic immersion is enjoined as an outward testimony or witness to the true immersion of the will into the will of God, as expressed in Christ; and that the Memorial Supper is enjoined as the proper and helpful remembrance of our Lord's death, yet we do not regard these in the same light as circumcision to the children of Abraham and the Sabbath of the Jew, for they were compulsory as to outward form: ours are obligatory in their essence, but not in their outward form if not clearly seen. For instance, Cornelius was accepted under the New Covenant when he had eaten of the Paschal Lamb by faith and had immersed or buried his will into the divine will, *before* he ate of the symbolical Memorials (bread and wine), and before he had been symbolically buried with Christ into death in immersion. The same has been true of many since who did not at first, and others who, perhaps for lack of proper instruction, never discerned the relationship between the symbols and the facts.

The Passover and the Sabbath and Circumcision were so strictly enjoined that the man who did not observe them could not be reckoned a Jew; but many are recognized both by God and men as Christians, under the New Covenant, who do not properly appreciate either baptism or the Memorial supper.

Rather we would say that all the *typical* things of the past find antitypes under the New Covenant. The Passover lamb typified Christ slain as our ransom price; the eating of the lamb represents our faith-appropriation of Christ's righteousness, and was perpetuated as a type in the bread and wine Memorial. Circumcision typified our putting away the filth of the flesh [selfishness in every form] as new creatures; the Sabbath typified the rest of faith provided for all who come into New Covenant relationship with God. But the seal or mark of the New Covenant is on a wholly different plan: it is the possession of the spirit of Christ.

The manifestations of this holy Spirit are three-fold. (1) Love supreme to God and joyful loyalty to his cause even at the cost of suffering. (2) Love of the brethren—unselfish, noble, pure.—a desire for their welfare which is always alert to do them good. (3) Love, sympathetic, for the world, prompting to good works, as opportunity may afford, and to a desire and effort always to live peaceably with all men. Necessarily the foregoing will imply development in patience, meekness, etc.

"If any man have not the spirit of Christ [in some degree, and progressively] he is none of his." His spirit is the bond of perfectness, the seal of the New Covenant. —EDITOR.]

Pennsylvania.

DEAR BROTHER:—Last Sunday at our meeting we had a lesson from Romans 12:1, and among thoughts brought out from such a prolific subject were some on the use we make of our consecrated time. I am engaged in the grocery business; but the condition of trade in general demands almost "eternal vigilance" at the present time.

The question which has presented itself to me many times is, Should I, as one of the consecrated, put forth such efforts to make and maintain custom as it is now necessary to do? I issue weekly price-lists, many times offering goods at less than cost for baits, and give away many more "gifts" with more profitable goods; not of preference to that sort of dealing, but because all my competitors are doing the same thing, and, to maintain my trade and living (as I am not wealthy), I am compelled to follow suit.

Another objectionable feature about that kind of method is that it squeezes my weaker brother in the same line of business. I am acquainted with many of them; some are widows striving to make an honest living by selling goods, but I am compelled to throw all my better feelings to the wind and "wade in," no matter whom it injures. This is a sad confession for one who is bidding for the position of assisting our Lord in the lifting of mankind out of the chasm of selfishness from which they must be saved in the age we believe to be so close at hand. I am not trying to get you to justify my actions in this matter, but desire your opinion as to the advisable course of God's professed children engaged in business during the present time, when it is a case of the big fish eating the smaller ones. Yours in Christ,

———.

[In reply: The conditions you name are common to nearly every form of business, and prevail throughout the civilized world increasingly. It is a part of the general "trouble" of our times. The increase of machine capacity and the increase of the human family, both contribute to reduce wages and make steady employment more precarious. More men seek to engage in business; and competition and small profits, while beneficial to the poor, are commercially killing the small store and high prices. In consequence small stores and small factories are giving way to larger ones which, by reason of better and more economical arrangements, permit better service and lower prices. Larger stocks of fresher goods at lower prices and with better service are to the general advantage of the public as compared with the old time little shops with stale goods, high prices and careless service; even though temporarily some poor widows or worthy ones may suffer through mental, physical or financial inability to keep up with the new order of things. And even these, if they can take a broad, benevolent view of the situation, may rejoice in the public welfare, even though it enforces an unfavorable change in their own affairs. They may rejoice with those that are benefited and wait patiently for the coming kingdom which will make God's blessing more common than at present to all. But only those who have the "new nature" and its love can be expected to view things thus unselfishly. The present commercial competition is not, therefore, an unmixed evil. It is one of the great lessons being given to the world as a preparatory study before entering the great Millennial age, when the business of the world will be largely, if not wholly, on a socialistic footing—not for the wealth or advantage of the individual, but for the general welfare.

Meantime, however, the selfish competitive strain grows more galling continually to those possessed of noble, generous impulses, whether Christians or not. We are glad to note

* See June 15, 1919, issue for critical examination of covenants.

your appreciation of the subject and your dissatisfaction.

Our advice is that you keep a sharp lookout, and, if you see some other branch of business less beset with competition and therefore more favorable, make a change. If not, or until you find a more favorable business or more favorable conditions, we advise that you continue where you are and *modify* your course to some extent; *i. e.*, divide matters as evenly as you can between the three conflicting interests,—your own, your competitors' and your patrons' or neighbors' interests. If your business is meeting expenses and a reasonable profit, endeavor to keep it there, but do not push it in the endeavor to become "rich;" for "they that *will* [to] be rich fall into temptation and a snare." (1 Tim. 6:9) We should avoid any dishonorable competition or meanness toward competitors, and any misrepresentations of goods to customers. Justice and honesty must be carefully guarded at *any cost;* then add all the "moderation" in favor of your competitor that love may suggest and cirumstances permit.

We are not forgetting the injunction, "Thou shalt not follow a multitude to do evil" (Exod. 23:2), nor counseling the slightest compromise with injustice. Your question, we take it, is not whether you may do injustice, but whether *love* will permit you to do all that *justice* would not object to and that custom sanctions. The worldly heart does not scruple about such "trifles:" it is your "new nature," whose law is love, that would prefer to see your competitor prosper, and longs to do good unto all men as it has opportunity—especially to the household of faith. Cultivate this "new nature" by obeying its law of love in every way *possible.* "If it be possible, so much as lieth in you, live peaceably with all men,"—dealing generously and according to love. He who is imbued with the spirit of love thinketh no evil toward his competitor, and seeketh not his own (welfare, merely) and would not rejoice in a competitor's failure.

The difficulty is that the whole world is running on the depraved basis of selfishness, which is quite incongruous to love. With some the plane is higher, and with some lower: some limit their selfishness to the line of *justice,* others descend in selfishness to injustice and dishonesty, and the tendency is always downward. The "new creature" in Christ must never go below justice and honesty and must seek as much as possible to rise above this highest worldly standard toward perfect love. It is the fault of the present competitive system that the interests of the buyer and those of the seller are ever in conflict. No power can correct, control and alter all this except the one power that God has promised,—the Millennial kingdom, which shall enforce the rule of love and liberate from the propensities and bonds of selfishness all who, when they see and know the better way, will accept of the help then to be provided.—EDITOR.]

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VIEW FROM THE TOWER

We are frequently reminded of the words of the apostles relative to the insidious attacks of Satan that would come upon believers in the last days of this age, as we witness his attacks not only upon every servant of the truth, but also upon the truth itself—the Word of God. What a comfort we have in the assurance that all the true "sheep" will hear and know the Shepherd's voice, and that none shall pluck them out of his hand,—that the "very elect" shall not be deceived. How this should and does stimulate us to press for the *mark* of character development which will make our calling and election sure.

Satan seems to know that these attacks will be all the more forceful if they are apparently scientific discoveries, etc., and so he operates along that line. Thank God,—"We are not ignorant of his devices." For instance, Spiritism and Christian Science, having captured their thousands and gotten well established are continued, while other signs and wonders are introduced under the name of Theosophy (already described in these columns); and now later Hypnotism is introduced, not as a religious but as an *occult power* which will inferentially corroborate and endorse Satan's pseudo-religions and discredit the teachings of the Scriptures. Thus, for instance, the visions and revelations granted of the Lord to some of the apostles and prophets (Dan. 7; 2 Cor. 12:1; Eph. 3:3; Rev. 1:1, 10) are, by the powers of Hypnotism, made to appear very ordinary, such as may be had by any one who will be put by himself or by a professional into a cataleptic sleep or trance. This, because professing to be non-religious, scientific, will catch some who instinctively fear the trance-mediums and clairvoyants of Spiritism; and yet it will surely pave the way to the latter, and away from God's Word which condemns it and everything akin to it—witchcraft, etc.

One of the latest feats of Hypnotism was the simulation of our Lord's death and resurrection. This was performed both in Europe and in the United States. Hindu Theosophists by the power of Hypnotism put one of their number asleep in London in a coffin, with the understanding that he would be awakened after three days in Vienna, whither, with guards, etc., the coffin was conveyed. On the third day at Vienna the coffin was opened the fakir found apparently dead. The rigid form was taken from the coffin and placed upon a table, where, to demonstrate that the subject was wholly unconscious, needles were thrust through his flesh, but brought no sign of consciousness. Finally, at the command of the chief Hindu fakir, the hypnotic spell was broken, the man's consciousness returned, and, with manifestations of pain from his long cramped position, he got up and ate and went about his business.

Thus, without directly attacking the Bible account of the awakening from the sleep of death of Lazarus, and Jairus' daughter, and the son of the widow of Nain, their influence is offset by these modern "strong delusions" to "believe a lie." (2 Thes. 2:11) Nay, more; it goes farther and would even discredit or cast into the shade the resurrection of our Lord Jesus.

Similar was the demonstration which took place in the United States, only still more realistic; for the subject was not only put into a death-like sleep, but was actually buried under three feet of earth through which a wooden pipe permitted air to reach the subject, and down which the public looked upon the buried man's face. The *New York Journal* (Aug. 30, '96) publishes an illustration of the grave, its occupant, and the public gazing down upon him, together with the subject's own account of the matter, and of his feelings, etc.; and the Editor introduces it in the following:

"John D. Wyatt has just been resurrected at Indianapolis, Ind., after being buried alive at his own request for three days. No fancied grave was his, for though in hypnotic sleep, he was actually buried under four feet of earth. It was a marvelous experience. No man ever endured one like it."

It is claimed that ere long the public will become *accustomed* to hypnotic phenomena by their introduction through dentistry, where it will be used in a manner calculated to support the claims of "Christian Scientists," that there is no such thing as pain, but merely an imagination thereof.

Truly, the great adversary is being permitted to prepare "strong delusions" for those who, having been brought in contact with the truth, either resist it or, by failure to follow the true light loyally, show that they are unworthy of it, "that all might be condemned who believed not the truth, but had pleasure in unrighteousness."—2 Thes. 2:11, 12.

* * *

Another illustration of Satan's subtle workings is found in the claimed "latest discoveries of science." For two centuries science has been making discoveries which it has claimed completely overthrow the reliability of the Bible narrative; but as often have these scientists been compelled to admit that they have erred. The fact is that scientists are usually infidels, if not openly, then of the "higher criticism" type, who have little respect for the Bible, and who are on the lookout to secure world-wide fame by finding and promulgating something which would do what other scientists had tried to do but failed; *viz.*, to cast discredit on the Bible. It is not remarkable that being thus prejudiced against the Bible, these worldly-wise scientists, going about to disestablish God's Word, and seeking honor one of another, and not submitting themselves to the guidance of faith in their researches, will, in the future as in the past, frequently "believe a lie" and publish it for the truth, until disproved and repudiated later by some other scientists. Our prejudices should be in favor of the Bible, and only positive, unimpeachable evidence against it should be even considered.

The modern field for scientific research is Assyria, where the ancient buried ruins of Babylon, Nippur, etc., being dug into, furnish relics and records of an early day—antedating

all history except that of the Bible. So, then, let it be understood that the scientific research, for which our day is noted, is frequently only an effort on the part of those engaged in it to immortalize themselves by impeaching the record of God's Word, if they can possibly do so.

The latest news of this kind is from a party of Armenians, representing the University of Pennsylvania, who have for some time been excavating the ruins of the ancient city of Nippur in the Valley of Babylon. This news is that these scientists, having dug down below the level of the known Nippur, found about thirty feet below it a still older Nippur.

Immediately Prof. S. A. Binion (who, so far as we are aware, has never seen the excavations at Nippur) hastens to tell the public through the daily press what he *don't know* about Nippur, and to most dogmatically assert respecting tablets, broken vases, etc., bearing inscriptions, and their supposed decipherment,—"These tablets show that a high state of civilization existed 7,000 years before the birth of Christ, and 3,000 years before the creation of the world as set down in the marginal chronology of the Bible." "Many cuneiform records upon tablets, of Babylonian history, have been unearthed, in an excellent state of preservation. Some of these are 9,000 years old, and are almost as clear today as when the writing was done." Professor Binion very accommodatingly furnished also a "sectional drawing" showing the temples, streets and houses of ancient Nippur, from which thirty-six feet of covering, *debris*, is supposed to have been removed; and also showing the still more ancient Nippur, from which thirty feet more *debris* had been removed.

This drawing covers nearly a page of the *New York Journal* of Aug. 30, '96, under a full page headline declaring as follows:—

"A BURIED CITY UPSETS THE CHRONOLOGY OF THE BIBLE"

Under the above mentioned picture of the two cities, in large types, appeared the following:—

PREHISTORIC NIPPUR 7000 YEARS BEFORE CHRIST

The Remains of the Assyrian City, Nippur, Built 3000 Years Before Adam and Eve were Created

(From a Sectional Drawing and Restoration of the Excavation by Professor S. A. Binion, the Archæologist)

Every scientist, every editor, every business man, every mechanic and every day-laborer can, if he will but think, see through the fraud thus practiced upon a confiding public by a professor and an editor. Why, if the University of Pennsylvania had a thousand times as much money as it now possesses, and if it spent every cent of that sum in excavating at Nippur and had laborers at work night and day, none of its professors would live long enough to see such a job of work accomplished as Prof. Binion and the *New York Journal* represent—thirty-six feet of *debris* removed from off a city of miles in extent, and thirty feet more from off a lower city of similar size.

What are the facts? Simply these: A few years ago the management of the University of Pennsylvania, desirous of fame for their institution, concluded that foot-ball and boat-rowing are not the only outside enterprises in which a modern college may engage, and with commendable enterprise undertook scientific digging into the ruins of Nippur. At the outset Rev. Dr. Peters was placed in charge of the work. Under his direction a shaft or pit was sunk on the principal mound, and some underground passages excavated thirty-six feet from the surface. But to be a *successful* "scientist" in such a work, a man needs to have a lively imagination and to give it full play, else he will fail to "astound" the world with his "archæologic" ability in deciphering real and imaginary hieroglyphics on pieces of pottery, etc.; and so Dr. Peters was superseded by a man pretty sure to find *something* that would cover himself and the University of Pennsylvania with glory and renown—Prof. Hilprecht.

The latter gentleman has not uncovered the entire city of Nippur, but merely removed a few more cubic yards of *debris* from what is believed to have been a temple; and sinking a shaft or pit thirty feet still lower, through the *debris*, he found at that level "virgin soil" and some relics of an ancient civilization which it would in every way be to his interest to believe existed 7,000 or 8,000 years before A. D. 1.

Whether or not there are two cities of Nippur, one built upon the other with thirty feet of *debris* between, nobody can yet say truthfully. It will require vastly more money and labor than has already been expended, to demonstrate the truth or fallacy of the suggestion. The Valley of Babylonia is supposed to have been the cradle of the race; and it is possible that Nippur was a city built before the deluge of Noah's day. If its temple were but sixty feet high, thirty feet of silt and *debris* would still leave a temple thirty feet high, whose upper levels may have been used after the flood. Or it may be that the level first recognized, thirty-six feet below the surface, was never a city level but merely one level of the temple.

Prof. Binion describes the written tablets as "in an excellent state of preservation," "almost as clear today as when the writing was done;" but Pro. Hilprecht, now at Constantinople, told quite a different story to the representative of the *London Daily News* who interviewed him, and who says: "The labor of *piecing* together the thousands of *fragments* of vases and other objects, and of deciphering the inscriptions upon them, has during the past winter nearly cost him his eyesight." Prof. Binion is probably mistaken also in saying that these broken fragments are in Philadelphia. According to the "firman" or permit issued to the University by the Turkish government, all findings were to belong to the Turkish museum.

These "scientific" gentlemen who endeavor to discredit the Bible by fraudulent pictorial misrepresentations and descriptions, ask us to take *their word* for it, that the Bible account, which has time and again come off victorious in contests with "scientists," so-called, and which alone of all histories carries an unbroken line from creation to our day, and is represented by a living race—the Jews—is *now* utterly overthrown and proved unreliable, by the finding of some broken pottery bearing peculiar letters and symbols which one scientist fondly hopes will raise him and the college employing him to world-wide renown.

As for us, we will hold on to the Bible and wait a few years until another "scientist" equally anxious for renown will refute the present conclusions and show wherein the deductions are false. It has ever been thus. Not long ago Chinese histories were paraded similarly, to prove that China had a civilization and history one or two thousand years older than that of the Bible; but today archæologists concede that the very ancient history of China is mythical.

We have gone into this matter at some length because we have had many inquiries concerning it, and because it serves as a sample of the many ways the adversary is attacking the Bible, and overthrowing the faith of those who have not put on the whole armor of God, that they may be able to stand in this evil day. (Eph. 6:13.) What a defense against doubt and every attack of the devil is the knowledge of the divine plan of the ages! Praise God from whom our blessings flow!

Professor Sayce, one of the best informed as well as one of the most candid of modern archæologists, writing upon the reliability of the Babylonian records and their probably faulty interpretation says, under date of June 30, '96:—

"I pointed out some years ago that the length of reign assigned to several of the kings in the first two dynasties is suspiciously, if not impossibly, long, and that the same high number recurs with too great a frequency. Since then the American excavators in Babylonia have discovered tablets which show that in the early period of Babylonian history records were kept of the events which marked the several years of each king's reign, and it was by these events that the legal documents of the time were dated. I believe that it will turn out that the compiler of the dynastic list supposed in some cases that where two or three events characterized the same year they were to be reckoned as representing separate years, while in other cases the co-regencies of a father and son have been neglected, as they have been in Egyptian and Jewish history."

"ABIDE IN ME"

That mystic word of thine, O sovereign Lord!
Is all too pure, too high, too deep for me;
Weary with striving, and with longing faint,
I breathe it back again in prayer to thee.

Abide in me—o'ershadow by thy love
Each half-formed purpose and dark thought of sin;
Quench, ere it rise, each selfish, low desire,
And keep my soul as thine—calm and divine.

As some rare perfume in a vase of clay
Pervades it with a fragrance not its own—
So, when thou dwellest in a mortal soul,
All heaven's own sweetness seems around it thrown.

The soul alone, like a neglected harp,
Grows out of tune, and needs that Hand divine;
Dwell thou within it, tune and touch the chords,
Till every note and string shall answer thine.

Abide in me: there have been moments pure,
When I have seen thy face and felt thy power;
Then evil lost its grasp, and, passion hushed,
Owned the divine enchantment of the hour.

These were but seasons beautiful and rare;
Abide in me, and they shall ever be;
I pray thee now fulfil my earnest prayer—
Come and abide in me, and I in thee.

SOME BETTER THING FOR US

"These all, having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect.—Heb. 11:30, 40.

In the eleventh and twelfth chapters of Paul's letter to the Hebrews the two classes who are to constitute the two phases of the kingdom of God (the human and the spiritual*) are brought to our attention. At the time of this writing the heirs to the earthly phase had all run their course, and were awaiting their reward in the resurrection, John the Baptist having been the last and most highly honored of all that noble line of ancient worthies (Matt. 11:11); but the heirs to the heavenly phase had just entered upon their course; and, knowing that it would be a long and painful one, the worthy Apostle would have them draw a large measure of inspiration and zeal from considering the faithfulness and patient endurance of the worthy ones who shall constitute the earthly phase of the kingdom.

His words, while addressed directly to the early church, apply with equal force to the whole church, to the end of the age; and in some respects the application will be seen to have special force in the end, or harvest, of the age. In recounting the prominent characters among those to inherit the earthly phase of the kingdom, beginning with Abel, he shows that it was their faith in the promises of God that nerved them to such endurance and faithfulness, even unto death; and so he would have us consider and, with the same faith, rely upon the *exceeding* great and precious promises given unto us, whereby, as Peter says, we may "escape the corruption that is in the world" and be made "partakers of the divine nature." (2 Pet. 1:4) He shows how by faith they walked with God; how they ventured upon his promises, doing his will and leaving the results with him; how they overcame great obstacles in the strength of that faith; and how they endured persecution, pain and loss, and then died in faith that what God had promised he was able also to perform, and would perform in his own good time and way. They were such men and women, says the Apostle, as the world was not worthy of. They endured as seeing him who is invisible, so strong and courageous was their faith.

Yet, though the reward of those ancient worthies will fully recompense their faithfulness, the Apostle would have us know that God hath still reserved "some better things for us;" *viz.*, the inheritance of the heavenly phase of the kingdom. In so doing, however, God is not rewarding us according to our deserts; for neither our merit, nor that of the ancient worthies, could claim *by right* an inheritance in either phase of the kingdom. Both callings are of his abounding grace. The times and seasons for the selection of these two companies, as well as the conditions of eligibility to them, were fixed by Jehovah before the foundation of the world; and within those appointed seasons those individuals who will have complied with the conditions become heirs of the promised inheritance to be realized in the time appointed. God has a right thus to do what he will with his own, and his wonderful favors will be received with thanksgiving by all his righteous heirs without respect to comparisons; and all will be satisfied when they awake in his likeness, whether it be on the human or on the spiritual plane of being.

The "better thing" reserved "for us" who are called of God during this Gospel age is the joint-heirship with Christ, Jehovah's only-begotten Son and heir of all things, the partaking with him in all his subsequent work for the blessing of all God's intelligent creation. Therefore it is, as the Apostle states, that the reward of the ancient worthies tarries until first the overcoming Gospel church is exalted to the throne with Christ in the dawn of the Millennial age, now so close at hand. As soon as the spiritual phase of the kingdom is established in power the setting up of the human phase will be immediately accomplished. In humble recognition, therefore, of the divine purpose and order in the superior exaltation of the Gospel church, we repeat the Apostle's statement that "they"—those noble, loyal, righteous, faithful ancient worthies—"without us shall not be made perfect." Their perfecting will be instantaneous with their awakening from death, their trial having been passed successfully, as attested by the Lord's word.

But as to whether *we* shall be numbered among the "us" depends yet upon our successful running of the race set before us. Surely, no less faithfulness and nobility of character can be expected of us than of those who ran for the earthly prize. And since all the blessings of God's plan,—the exaltation of the ancient worthies, the liberation of the whole world from the bondage of sin and death and the final judgment of angels—await the manifestation of the spiritual sons of God, the Gospel church, therefore the Apostle in chapter 12, in forceful metaphor, points us back to those ancient worthies as a stimulus for faith and zeal; saying:—

"Therefore also we, being compassed about with so great a crowd of martyrs [Greek *marturon*—who so nobly witnessed for God and righteousness], let us [emulate them and] lay aside every weight and the sin which doth so easily beset us, and let us run with patience the [higher, heavenly] race that is set before us, looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Jesus, our Ransomer, is also our forerunner and pattern in this race. He ran successfully, and in consequence is even now at the right hand of the throne of God, whither we also may go to him. His way to the crown was the way of the shameful cross, and he said, If any man love me, let him take up his cross daily and follow me: the servant is not above his Lord. Persecution and shame and grief and loss are our portion in this present world, and the exaltation and the glory will follow in due time, if we faint not. Therefore we are urged to consider his example and teaching lest we be weary and faint in our minds under the trials of faith, patience and endurance of this evil day.

Again referring to the ancient worthies and their faithfulness (12:18-24), we are reminded of our much more favored position on the stream of time; for we are not approaching, as were they, the established typical kingdom of God under the typical mediator Moses; but, in point of time, we are approaching the glorious antitype of that—the kingdom of Christ. How inspiring is this thought of the proximity in time to the glory of the kingdom! And if this was true of the early church, how much more is it true of us who are living in the end, the "harvest," of the age?

The Apostle would also lead us to a fuller appreciation of the glory to be revealed in the setting up of the real kingdom—the antitype—by a reference to the glory that attended the setting up of even the typical kingdom, and the enunciation of its righteous code of divine law. (Verses 18-21; see also 2 Cor. 3:7-11; Exod. 19) That was a scene whose majesty and glory caused all Israel to fear and tremble; and even Moses said, "I exceedingly fear and quake." But he says, that manifestation of glory was nothing in comparison to the glory that excelleth, which shall attend the setting up of the real kingdom. That will be the glorious New Jerusalem, the true Mount Zion, the city (government or kingdom) of the living God, the city for which Abraham looked afar off. It will be the general assembly of the church of the firstborn in the midst of a welcoming host, "an innumerable company of angels;" it will be the gathering together of the church unto Christ, the Mediator of the New Covenant which speaketh better things than the blood of Abel—not vengeance, but peace, pardon and life,—and unto God, the Judge of all, and to the spirits [lives] of just men made perfect;—first the earthly phase of the kingdom, and finally the full number of the restitution host.

What a glorious prospect! and how full of solemn import to us specially, who have approached to the very threshold of this blessed hope;—solemn, in that the overcoming to be done before we reach the goal will tax all our fortitude and faith and test every principle of righteousness to the utmost. To do this will require the greatest humility and dependence on Christ, not only for redemption but also for grace to help in every time of need. If we should allow pride and self-righteousness to come in and our ears to grow dull to the voice of him that speaketh from heaven, we shall no more escape the wrath of God than would an Israelite have escaped it had he disobeyed the voice which commanded that he should not touch the mountain where God appeared unto them and spoke to them through their mediator Moses; for our God is a consuming fire to all who attempt to approach him except through our mediator, Christ, just as, in the type, he was a consuming fire to any who disregarded the mediation of Moses.

* See MILLENNIAL DAWN, VOL. I, Chap. xiv.

THY LIGHT IS COME

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."—Isa. 60:1-3.

The words of this prophecy have a double application,—first to spiritual Israel, and second to Israel after the flesh. The great and long-looked-for light is the Lord Jesus Christ, the light of the world; and the time indicated is the end or harvest of the Gospel age, when he comes in glory and power to shine as the sun in his kingdom. That the prophecy had a partial fulfillment to fleshly Israel at our Lord's first advent is true. He indeed was the light and glory of Israel; but as a nation they know not the time of their visitation (Luke 19:44): the light shined in the darkness, and the darkness comprehended it not. (John 1:5) Consequently the glory of the Lord was not then seen upon Israel: they did not know their King, nor enter with him into his kingdom, though the privilege was then offered to them. They did not arise and shine, and therefore darkness came upon them; and, as a nation, blinded to their highest interests, they stumbled into the ditch (Matt. 15:14), a great time of trouble, which beginning with the destruction of their holy city and the complete wreck of their national polity, drove them out of their own land and left them as fugitives in every land and the subjects of more or less persecution even unto the present day.

All this reminds us very forcibly of the words of Jesus to them,—"Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light." (John 12:35, 36) But alas! Israel heeded not the light, nor the warning. It was as the Prophet had foretold (Isa. 1:3), "Israel doth not know, my people doth not consider." However, Behold (says Paul) the goodness as well as the severity of God: on them which fell from their high privileges, severity; but upon you Gentiles, goodness, if you heed and continue to walk in the light, but, if like them you become proud and self-righteous, you also will be cut off from the divine favor and left to stumble in darkness.—Rom. 11:22.

Indeed, that such would be the case with the masses of nominal spiritual Israel in the end of the Gospel age, as well as with fleshly Israel in the end of the Jewish age, was also foretold by the Prophet, who said, "And he shall be for a stone of stumbling, and for a rock of offence, to *both* the houses of Israel." (Isa. 8:14) Again, in the end of this Gospel age, the Lord of the whole earth has come. He comes not for a sin-offering, as at the first advent, but he comes now in the plenitude of his kingly power to begin his glorious reign and to exalt his faithful church as his bride and joint-heir to his throne and his glory. He comes while yet darkness covers the earth and gross darkness the people, and the glad message to all his faithful saints is, "Arise, shine! for thy light is come." "Who hath ears to hear, let him hear."

Observe that the Prophet calls upon the saints to shine now, and also tells of a glory about to be revealed in them. The thought of the passage is plainly that they have something to do with the shining to which they are exhorted, while the glory to be put upon them is apart from their own doing, a reward from God to the faithful ones who now diligently let their light shine for him.

Jesus said to his disciples in the beginning of the age, "Ye are the light of the world;" and so the true followers of Christ all through the age who have been with Jesus and learned of him have been the lights of the world. (Matt. 5:14-16) But this prophecy, taking the standpoint of the end of the age, indicates that greater light is due here than at any previous time. And so we find it. Although the Lord has been enlightening and leading his people ever since the days of his first advent, yet now they are to arise and shine as never before. Within these days of the Lord's presence (since 1874) the light of divine truth has been shining more brightly than ever, so that his people have been able to discover and understand God's deep designs, and to see in his mighty work a grand and benevolent plan of ages, fully worthy of the wisdom, power, justice and love of our God. To use another figure, the table of the Lord has been richly spread with all the bounties of the harvest season, and the Lord himself, according to his promise, is serving.—"Blessed are those servants whom the Lord when he cometh shall find watching: verily, I say unto you, that he shall gird himself and make them to sit down to meat and will come forth and serve them."—Luke 12:37.

Well may the church arise now and put on her beautiful garments; for very shortly she is to receive beauty for ashes and the oil of joy for the spirit of heaviness. The time is come when she may life up her head and rejoice, knowing that her deliverance draweth nigh. (Luke 21:28) The exhortation to arise and shine is therefore to all who have been enlightened by the harvest message in these days of the Lord's presence. The prophet tells us that this truth which so fills our hearts with joy and gladness is nothing less than the glory of the Lord which is risen upon us. How blessed the thought, how precious the truth! The humblest saint who has been brought to a knowledge of it, and who has been thrilled with its blessed inspiration, may rejoice in the realization that the glory of the Lord has already risen upon him.

Is it indeed true that the glory of the Lord is risen upon this humble one who has to fight hard the fight of faith day by day to keep his mortal body in subjection to the mind of the spirit, and who realizes every moment that he stands only in the imputed righteousness of Christ, his own being but as filthy rags? Yes, it is even so; and the fact that the glory of the Lord is risen upon thee, that it has thrilled thy soul with joy unspeakable and full of glory even now, is a special evidence of his love and care for thee. And more, it is an earnest or foretaste of that fullness of glory and blessing promised a little further on, if we are faithful to the light we now enjoy; if, with a holy zeal for God, we arise and let it shine—in our words, in our works and in our characters.

A few more days or years of cross-bearing and trial, a few more days of valiant and persistent warfare with the principalities and powers of darkness that conspire against us to bring us again into bondage to sin, a few more opportunities to tell the blessed tidings to those who sit in darkness, to bear our loving testimony to the power and grace of our God, and then, by and by, we shall shine in the glory of the kingdom for the blessing of all the world;—"His glory *shall be seen* upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Let us therefore be faithful to the light; let us walk in the light while we have the light; for if we prove unfaithful to it, it will be withdrawn from us. If, after receiving it and being blessed by it, we fail to appreciate it, and seek for the satisfying portion elsewhere, thus plainly indicating our lack of appreciation, it will not continue with us.

While this harvest message comes to all the professed people of God with this stirring appeal, "Arise, shine!" it comes also with an inherent power to separate between the true and the false, the faithful and the unfaithful. Like a magnet, it attracts only its own kind. The Spirit of God which is in the truth must also be in every one who receives it: all such, and only such, have an affinity for it and can be attracted by it; and the more they are filled with the Spirit of God the more they will prize the treasure of divine wisdom and cling fast to it, notwithstanding the opposition that may be brought against them. Those who have less of the Lord's spirit may not hold to it so tightly, and unless they become filled, sooner or later, they will be overcome by opposition, either open or subtle, and will be swept away. There must be a very strong and close affinity for the magnet of truth to hold fast to it against all opposition. Those in whom the spirit of the world dwells, whether they be professed Christians or not, have no affinity for it, and are not drawn by it. It is no matter of surprise, therefore, that we find the large majority of professed Christians, who are really worldlings, either indifferent or in opposition to the truth; for the nominal spiritual Israel, like fleshly Israel, is to stumble at this stumbling stone, and only the *remnant* of both houses shall be counted worthy of the kingdom and its glory. Now, as in the end of the Jewish age, the masses of the professed people of God are blinded and stumbled because their hearts are not in the proper attitude to receive the blessings God has to bestow.

Another thought is prominent in this glowing prophecy and this cheering exhortation to arise and shine. The words remind us of our Lord's counsel to Mary, immediately after his resurrection. Overcome with joy she was inclined to linger in his presence; but gently he reminded her that the good news of his resurrection would be equally good to all the other disciples, and that it was her privilege to bear it to them. The time for his ascension to the Father was not yet, and he would meet with them all again.—John 20:17.

So now, while we are made to realize and to rejoice in the presence of our Lord, the prophet bids us be mindful of our brethren to whom this joy has not yet come, and to

whom it is our privilege to bear these good tidings. All who are truly the Lord's faithful covenant people will recognize the glory of this harvest message; they will be attracted by it and rejoice in it. But since we cannot always discern the hearts to know who are the worthy ones, we must expect the repulses of many whose hearts are not yet in condition to receive it. But, nevertheless, let us arise and shine. Let us bear the blessed testimony wherever we have opportunity, especially to them who are of the household of faith—instant in season and out of season, serving the Lord.

After spiritual Zion has been glorified with Christ to shine as the sun in the kingdom (Matt. 13:43) and that true light shines upon the nations, it will be first upon the house of Jacob—the return to them of divine favor, "mercy through your mercy" (Rom. 11:26-31); then this call will come also to them, "Arise, shine, thy light is come!"

FLORIDA LAND FREE—NEAR THE TRACT SOCIETY'S PROPERTY

Some of the brethren own considerable land in Florida (a portion of which was some time ago donated to the TRACT SOCIETY and sold by it and the proceeds used in spreading the truth). These brethren wish us to say for them that,—

They have no desire to withhold this land from those who would wish to settle on it and cultivate it, but who cannot afford to purchase. They therefore make an offer of a ten-acre plot *free* to actual settlers who come at once.

This land is in the healthiest part of Florida—between the Gulf of Mexico and Tampa Bay, close to the railroad and within four to eight miles of St. Petersburg, which has one of the finest harbors in Florida. The atmosphere there is so pure that fresh meat hung in the open air will not spoil in the hottest weather.

QUESTIONS OF GENERAL INTEREST

Question. Some define *gnosis*, rendered "knowledge" in 2 Pet. 1:5, as "the spirit of judicial investigation and inquiry." If we are always willing to add to our faith the *gnosis*, the spirit of judicial investigation and inquiry, the *epignosis*, the exact, sufficient knowledge, will certainly be the reward. Do you consider this the Apostle's meaning?

Answer. Reference to other passages in which the word *gnosis* occurs shows that the above definition is not adequate. See 1 Cor. 8:1; 2 Cor. 4:6; Eph. 3:19; 2 Pet. 3:18; etc.

To our understanding the Apostle's meaning is not, "Add to your faith an investigating disposition," but as follows:

Beginning with those who already have some knowledge, enough to be a basis for *faith*, he exhorts them to add to their faith fortitude (common version, "virtue"); that is to say, he implies that if they hold to their faith against the attacks of the enemy it will develop *fortitude*, an added grace of character. And when he says, "Add to your fortitude knowledge," we understand him to mean that if faith be held firmly, and fortitude of character result, this, under the Spirit's guidance, will bring the faithful one to deeper and wider expanses of *knowledge;* or, as the same Apostle suggests (2 Pet. 3:18), the faithful one will *grow* in both grace *and* knowledge, and the holy Spirit, through its begetting, will enable such to know (appreciate) the deep things of God, the things freely given unto such by God, the knowledge of God resulting from our experience in the school of Christ. It is concerning this knowledge, not merely concerning the intricacies of doctrinal matters, but the heart sympathy and communion with the Lord himself, that the Apostle Paul exclaimed, "I count all things but loss for the excellency of the knowledge *of Christ Jesus my Lord.*"—Phil. 3:8.

This knowledge, received into a good and honest heart, will bring forth the fruitage or grace of character here termed "*self-control*" (common version, "temperance"). As is elsewhere stated, "He that hath this hope in him, purifieth himself," controls himself, purges out more and more of the old leaven. Following and connected with the attainment of such self-control would come *patience:* for the self-mastery would teach the necessity for sympathy with and patience toward others. This patience in turn would lead to and develop the next grace mentioned; namely, *piety*—a condition in which the love of God is shed abroad in the heart, influencing all the thoughts and words and deeds. This condition in turn develops *brotherly kindness*—a love for all who are brethren and yoke fellows in the cause of righteousness and truth, the cause of God. And brotherly kindness in turn leads to that still broader and deeper experience designated the chief of all graces; namely, *love*, love for God, love for the brethren, love deep and pure and true, which thinketh no evil and doth not puff itself up, and is not easily offended, rejoices always in the truth and never in iniquity, the climax of Christian attainment in the present life; the grace of all graces, which never fadeth, and which will but be perfected when we receive the new resurrection body.

Question. If our Lord had power to *take his life again* after having laid it down (John 10:18), would not this indicate (1) that his covenant to give his life a ransom was not binding and (2) that he possessed knowledge and power in *hades?*

Answer. This passage should read, "I have power to lay it down, and I have power [or privilege] to *receive* it again." We understand our Lord to have meant that he was commissioned or authorized by the Father so to do.

Our Lord, born under the law, was subject to its conditions, and additionally he took fresh responsibilities upon himself at the time of his baptism, specifically consecrating his all to the Father's service, in harmony with the Father's provision for him. But, while his life was consecrated, it was still in his own hand, it could not be taken from him. To be *his* sacrifice it must be his own offering in every sense of the word. Hence when he said, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legion of angels?" he undoubtedly spoke the truth. (Matt. 26:53) His request would have been honored. Having violated no law, his life was not forfeited, and we believe could not have been taken from him. But having consecrated his life, and realizing that it was the Father's will that he should attest his obedience by the death of the cross, he kept his covenant with the Father and would not ask for protection, but freely delivered himself up on our behalf. He does not indicate by his language that he could ask for angelic protection and yet retain the full measure of the Father's approval; but, choosing the latter, he refrained from making the request. We remember in this connection his previous prayer, "Father, if it be possible, let this cup pass from me—nevertheless, not as I will, but as thou wilt." (Matt. 26:39) What our Lord did, and what he refrained from doing, we know was the Father's will. To what extent he could have done contrary to the Father's will, or what would have been the consequences to himself, it is not necessary for us to know, and what would have been the results of such improbabilities have not been revealed.

The substitution of the word "receive," a better translation, clears away the difficulty from the word "take." It is distinctly stated that he was raised up by "the glory of the Father."—Compare Rom. 6:4; 8:11; 1 Cor. 6:14; 2 Cor. 13:4.

Question. Several of the brethren here, myself among them, are railroad employees. We have intimation that we will be expected to vote at the coming election, and that for the gold party. What is our duty? Does Colossians 3:22 bear upon this question?

Answer. The Scripture you quote does not apply to your voting privileges. The "servants" there addressed by the Apostle were bond-servants or slaves; but even in their case he cannot have meant that they should violate their consciences in obedience to the commands of their masters.

The safe plan is to take no part in politics; and to tell inquirers with whom you are intimate that, although an ardent admirer of this as the highest type of human government, you are, as Cromwell expressed it, "a fifth monarchy man"—waiting for and talking for "the Kingdom of God's dear Son;" for which we pray, "Thy kingdom come, thy will be done on earth as it is done in heaven."

The Quakers take note of the fact that God's people are not to engage in carnal warfare, but they overlook the fact that when they vote for a government they ought to support it by words and deeds. Thus our Lord said, "If my kingdom were of this world, then would my servants fight."

Of course if "the powers that be" should ever compel us to vote or to fight, it would be our duty to act with the side most nearly approved by our consciences.

Some will take knowledge of you—especially if your daily conduct support well your profession; others will ridicule you; but few will injure you, "if you be followers of that which is good," and faithful to your duties. And if you should sustain injury, God is able to make it work for your good. But, whatever your conscience may dictate, obey it.

Question. In the May 15 issue, page 116, you refer to the withdrawal of the Roman army under Vespasian from the siege of Jerusalem, A. D. 69. It is claimed by some that this retirement was by Cestius in '65. Will you please explain this matter more fully?

Answer. Both statements are correct. Cestius Gallus with a Roman army first undertook the subjection of the rebellious Jews. He was defeated in 65 A. D., and Vespasian was sent to conquer them. The latter having reduced the principal fortresses was just ready to attack Jerusalem when the death of Nero stopped him until he should get orders from the succeeding emperor. Disorders at Rome and his own proclamation as Emperor hindered the war for about a year, when the army returned under Titus, and Jerusalem fell. It is quite probable that the majority of those who recognized the Lord's prediction and escaped availed themselves of the first of these two opportunities.

WHOLESOME COUNSEL

SEPT. 20.—Prov. 16:22-23.

Golden Text—"There is a way that seemeth right unto a man; but the end thereof are the ways of death."—Prov. 16:25.

The most important thought of this lesson is expressed in the Golden Text. It is a solemn warning against self-deception—against pursuing a course of conduct which is radically wrong, being opposed to the spirit and intent of the divine law, and yet which may be made to *seem* right by a line of false reasoning, suggested by the will of the flesh and apparently founded upon the Word of God, yet denying its fundamental principles of righteousness. The delusions of Satan also greatly help along such deceptions, and thus the blinded one is urged along in a course which seems to him to be right, but the end of which is death.

Christians should above all things guard themselves against the folly of this way. To do this, let us ever remember that, even though through Christ we have a reckoned standing of justification before God, the human heart which we still have is "deceitful above all things and desperately wicked (Jer. 17:9), and that it requires constant watching and purging to enable us to put in practice the Apostle Paul's rule,—In simplicity and godly sincerity have your conversation in the world. (2 Cor. 1:12) To do this requires humility, sobriety, godliness. If the heart be puffed up with pride, or ambitious for vain glory, or if it be selfish, or in any measure intoxicated with the spirit of the world, then beware; for there is great danger of getting into that way that seemeth right to a man *because* blinded by his own perverse will or fleshly mind.

The best safeguard which a Christian can have against the snares of Satan is that understanding which is here (vs. 22) described as "a well-spring of life unto him that hath it." Such understanding is not merely that of the head, but of the heart specially; for, "With the *heart* man believeth unto righteousness," and "out of the *heart* are the issues of life." If the heart be wrong, the head will seek to justify it, and in so doing will pervert judgment and truth. Therefore, take heed, and "keep thy heart with all diligence."

Not only will the "wise and understanding heart" keep the feet in the paths of righteousness, but also "the heart of the wise teacheth his mouth, and addeth learning to his lips" (verse 23), so that he shall speak forth "words of truth and soberness," words of wisdom, of kindness and of love. How important that the fountain should be sweet, that thus the stream that issues from it may be healthful and refreshing to all within the range of its current! Truly, "pleasant words [of wisdom, of counsel and of loving kindness] are as a honeycomb, sweet to the soul, and health to the bones [in that they refresh and comfort and stimulate courage and thus fortify the soul and strengthen it to noble deeds]." —Verse 24.

How different is the picture of the ungodly man! (Verses 27-29) "An ungodly man diggeth up evil [apparently finding a morbid satisfaction in searching for it], and in his lips there is a burning fire. A froward man *soweth strife*, and a whisperer separateth chief friends. A violent man enticeth his neighbor, and leadeth him into the way that is not good. He shutteth his eyes to devise froward things: moving his lips, he bringeth evil to pass." Thus, as Isaiah says, "The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked."—Isa. 57:20, 21.

But blessed is the man that hath learned the right ways of the Lord and walketh therein with a perfect heart. Such a one, unlike the wicked who go about digging up evil, delights himself in doing good and in speaking forth the words of truth and soberness. He is slow to anger, and studies carefully how to rule his own spirit, which is surely a great work and worthy of the ambition and effort of every Christian. (Verse 32) How blessed (vs. 31) are the closing years of a long life devoted to this most worthy end of ruling one's own spirit in harmony with the principles and precepts of the Word of God; when, as Mr. Whittier has beautifully expressed it,—

"All the jarring notes of life
Seem blending in a psalm,
And all the angles of the strife
Are rounding into calm;"

and when the hallowed influences of ripened Christian graces are manifest to every beholder. Truly, "the hoary head is a crown of glory if it be found in the way of righteousness." But if not, it is but a monument of folly and its ripened evil fruitage is most undesirable.

The statement of verse 33 is to the effect that God's overruling power takes cognizance of even those things which men may regard as mere chance, and that nothing can come to pass without his knowledge and permission, and that eventually all things will be overruled to the accomplishment of his purposes.

SEPTEMBER 27, REVIEW LESSON

Golden Text—"The name of the Lord is a strong tower: the righteous runneth into it and is safe."—Prov. 18:10.

The earnest Christian of many years has had this assurance amply verified by blessed experience. Let those younger take heed, apply their hearts unto instruction, learn to trust the Lord with implicit faith, and he will make you also to realize the blessedness of this refuge, and the sweetness of abiding in him. Let the language of our hearts continually be, "What time I am afraid, I will trust in thee."

ENCOURAGING WORDS FROM FAITHFUL WORKERS

Washington.

DEAR BROTHER AND SISTER:—The enclosed Postal Order is a thank-offering to the Lord for an especial favor. The occasion is, that I have recently completed the perfect memorization of the Book of Isaiah; and I desire with a humble heart to thank God for the preservation of my memory, for its power of rapid reception and the tenacity with which it retains that which has been stored in it. Please do not think me boastful, for I fully realize that it is God's gift, and I feel very humble in view of the fact that I have so misused it in the past.

The book was more than half learned in detached portions before I dreamed of making it a complete subject; then it was completed much sooner than I had expected it to be. It has been mostly the work of my morning hours. I rise habitually at four and leave home for the shop at seven. Breakfast and other duties occupy part of the time, but I get from an hour to an hour and a quarter for reading and study, and that is the best time I have for it. This is the only entire book of the Bible which I have memorized, except the first epistle of John, which I had learned before meeting MILLENNIAL DAWN.

I know that it is one thing to fill the mind with a collection of words, and another to understand their meaning; and I ask your prayers that God's holy Word may not be to me as the words of a book that is sealed, nor I as sounding brass and a tinkling cymbal, but that I may have the seal of understanding and the stamp of obedience on my heart. Pardon me if I seem egotistic, but God's mercy to a weak old man fills me with the desire to tell some one of it, and I have no one here to whom I can talk about these things and who can sympathize with me in them. The memorial which I send is small, but it is nearer in its proportion (as coming from me) to the widow's mite, than it once would have been; and I trust you will accept it in the spirit in which it is offered, and that the Lord will use it, as he does many small things, to his glory. Yours in love and sympathy,

[When the memory is thus stored with the words of divine revelation, what food is furnished for prayerful meditation,

what a ready weapon of defence is at hand against every attack of the adversary, what words of wisdom, counsel, instruction, comfort, consolation, warning, encouragement and cheer will spring up in the mind as necessity may require. We commend the brother's course to all to the extent of their ability and opportunity, remembering the counsel of the Lord, "My son, keep my words, and lay up my commandments with thee. Keep my commandments and live; and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart."—Prov. 7:1-3. See also Deut. 6:6-9; Psa. 1:2.

Such storing of the memory with heavenly "food," if it be but one verse a day or one verse a week should not be neglected: the results will be surprising in even one year. "Thy word was found and I did eat it."—EDITOR.]

Maine.

DEAR BROTHER RUSSELL:—The following item from a religious publication shadows forth the widespread feeling that to accomplish any purpose, even to subduing the earth and crowning the blessed Christ, only the unity of Christians is necessary. It reads:—

"The time has quite come to beat the sword into a plowshare, and the spear into a pruning hook. This age has the courage and the faith, if applied in the right direction, to grasp the mighty contents of prophecy and hurry its fulfillment, thus quickly bringing on its blessings.

"God is willing that something should be done for him on a scale as magnificent as for war or international display. The Christian nations are well equipped with ships for destruction and tremendous engines of war. Let the church of Christ drop its differences, and bury them to the centre of the earth; then unite to do this thing. The angels will again throng the skies, with their song, 'Glory to God in the highest, and on earth peace, good-will to men.' From heaven itself, mighty unseen forces will move to help on the work of crowning Jesus King of kings. May there not be found somewhere a *man*, who will be as great for God, as Napoleon Bonaparte in war, as statesmen have sometimes been for their country, as many now are for the simple purpose of making money?"

Strangest of all is the idea that it is in the hands of men to accelerate or retard the accomplishment of God's great and glorious designs. It seems to me that the assertion that this age has "courage and faith to grasp the mighty contents of prophecy," is little better than the incoherent mutterings of one in deep sleep. Who can grasp the mighty contents of the prophecies unless God reveal them? God declares that he reveals them only to his humble, watchful children; and we know that the boasted numbers of Christendom have no such characteristics. And to hurry God's movements: what comment is adequate to such towering pride?

We can know what God wills to be done only by his revealing it; and nowhere has he revealed that he would have a grand display of earth's pageantry to usher in the kingdom. Truly, the "outer darkness" is very great; but my heart rejoices to walk the lowly vale with the self-sacrificing One.

W. F. EATON.

[REPLY. Very true; and yet it is well to remember that most of us who now rejoice in God's "marvelous light" were once in the same darkness. There is every reason why we should think charitably and even hopefully of such blind reasoners. They are on the Lord's side at least, and longing for the better day, however ignorantly. A zeal not according to knowledge is far more pleasing to God than a knowledge without zeal. The zeal shows the state of the heart, and the knowledge the condition of the head to some extent. It was because Saul of Tarsus had the proper zeal that God corrected his knowledge and made him the great Apostle Paul; while it is declared that "unprofitable servants" who have knowledge, and who do not have the loving zeal to use it, will be cast out of the light into the "outer darkness."

A man, such as the writer of the above, who respects "the contents of prophecy," is a much more hopeful subject for effort than the many who know not and care not for the prophecy, and who disbelieve the promise of a coming kingdom of God in which God's will shall be done on earth as it is done in heaven.

The eyes of such may be profitably anointed with a few facts as follows:

(1) This century has witnessed the greatest missionary efforts ever put forth.

(2) Some sanguine people reckon the converts from heathenism during this century as high as one million souls.

(3) Statistics show that during the same period the numbers of the heathen have increased about two hundred millions.

(4) It does not require a great mathematician to see that there is no hope for the conversion of the world, unless God interposes supernaturally.

(5) These facts should awaken all who are truly God's people to a study of God's Word, to see what is the "hope of the groaning creation;" and they would find it to be the kingdom of God—the glorified church, whose Lord and Head is Christ Jesus; and that his kingdom is to be introduced by divine power and judgments in a great time of trouble now nigh, even at the doors.—EDITOR.]

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VIEW FROM THE TOWER

THE SILVER QUESTION, AS RELATED TO PROPHECY FULFILLING BEFORE OUR EYES TODAY

As our readers well know, we take no part in this world's politics. "For our enrollment as citizens is ready in the heavens, wherefore a Saviour we are ardently awaiting." (Phil. 3:20, Rotherham) "Now, therefore, we are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." (Eph. 2:19) Attending to our heavenly politics is not only our preference, but it is also our King's command,—"Seek ye first [chiefly] the kingdom of heaven." Loyalty to this kingdom, which alone can bring to mankind the blessings of perfect rulers and perfect laws, demands all our mind, strength, and energy (except so much as is necessary to secure needful food and raiment). We, therefore, have no time to spend in disputing respecting "the course of this world" and the schemes and theories which, if put into effect, would accelerate or retard the coming trouble and dissolution. Nor can we know which methods would most quickly and most thoroughly work out the great plan of God for instructing men regarding their own impotency and lack of wisdom, and thus preparing them to realize Christ's kingdom as "the desire of all nations."

What we have to say upon the gold and silver question, the money question, will thus be seen to be lifted out of the realm of politics altogether, and not designed to make one solitary vote for either party, believing that God has decreed the overthrow of present institutions in the very calamities in which the exercise of their own worldly wisdom and selfishness shall involve them. However, in the financial developments of recent years we see the beginning of a marked fulfilment of prophecy which must not be overlooked or passed by unnoticed.

We refer to the prophecy of the Apostle James (5:1-6):—"Go to now, ye rich men, weep and howl for your miseries which shall come upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and silver is cankered: and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days."

Hitherto we have contented ourselves with a general application of this prophecy to our day and the approaching trouble, which will fall with special severity upon the rich. The particulars of the fourth verse of this prophecy have until recently perplexed us. It reads,—"Behold that hire which you fraudulently withheld from those laborers who harvested your fields, cries out: and the loud cries of the reapers have entered the ears of the Lord of armies." Here special reference is made to a very large class of the toiling population of the world, the food producers; **and to some great fraud** practiced against these specially.

But is this reprimand spoken against the farm owners? Does it signify that they have been defrauding their farm hands of their wages? or do the words apply to another class who are defrauding the farming population in general out of their legitimate earnings? Let us see.

In times past farmers as a class have been regarded as amongst the most upright, as well as the most free and independent among men, and their employees have been fairly well paid and contented. As to defrauding them helpers of their wages when earned, that seems well nigh impossible, the laws being such that the humblest laborer could sell the farm to recover wages due him by its owner; besides, injustice on so small a scale would not seem of sufficient importance to be made the subject of prophecy, but would be included

under the more general warnings against iniquity. Where then has there been, or could there yet come to be, such a great fraud as would thus cry out to God and be immediately associated as a leading cause in precipitating the coming trouble as indicated in this prophecy?

We meet with no better success if we attempt to apply the prophetic statement to laborers in general; for we fail to find a general *fraud* practiced by employers to withhold wages. On the contrary, the contracts between employers and employees are yearly becoming more precise and explicit, leaving no room for frauds. The laws give "wages" a preference over all other debts in the event of insolvency; and in every way they seek to protect the laborer from frauds, even giving him a judgment against his employing debtor which would permit the sale of his works for its payment. Besides, had the Lord meant in a general way that all labor will be oppressed and underpaid, and had he wished to call this defrauding, it would have been just as easy to have omitted all reference to farmers. Finding that none of these suggestions fit the prophetic statement, let us examine the prophecy afresh in the light of recent developments, and we will see that it foretells that the farmers of Christendom, as a class, suffer from a great fraud, whose effect will ultimately be the precipitation of the great trouble coming upon the world as a judgment;—in the day of vengeance and of recompensing and righting many wrongs. This view seems to **meet every requirement of the prophecy and to coincide exactly** with transpiring events.

For centuries the farmers have been properly considered *the conservative element of society.* More cautious than the laboring, mechanical and clerical classes, they move more slowly, and thus have tided over many a political crisis, in Europe as well as in the United States. Accustomed to moderate toil and to moderate remuneration, farmers have been very generally the representatives of justice and contentment, and have been so regarded. But a change has come, or is coming, over the affairs of farmers throughout Christendom. Although they have profited somewhat by the mechanical inventions of our day, they find themselves retrograding financially, especially during the past four years. This applies, not merely to one section, but in general to all parts of so-called Christendom. What is the trouble? The answer given is, Overproduction has caused a decline in prices so great that the business is unprofitable; and many who are handicapped with debts, interest, etc., have lost, or are in danger of losing, their farms, etc. But why do not farmers abandon crops that are not profitable in favor of other crops for which there is a greater demand, and in which there are better profits? The answer is, They have done this, especially for the past three years, with the result that all crops are depressed in price; and since debts must if possible be met, the unprofitable crops are increased in the vain hope of a year of good prices which would make up past deficiences and clear off debts.

But is it true that there is an overproduction? Are large stocks of grain and cotton being stored away annually, representing such an overplus? No; the amounts carried over are so moderate as to cause apprehension of a famine if the crop should be short one season in the United States or India or Russia. It has been just so for years—plenty generally, but comparatively little to carry over to the next year. Why, then, is it that overproduction is claimed, and blamed for the great decline in prices? May there not be some other influence at work?

Yes; it is becoming more and more manifest that there is another influence at work besides that of supply and demand, and that it has been affecting prices for some years with a steadily downward tendency. For instance, the price of cotton* in 1878 was 11 cents per pound. Since then it has steadily declined to 7 cents in 1894. The price of wheat in the same period (with some fluctuations in years of foreign shortage and famine) has steadily declined from $1.20 per bushel in 1878 to 61 cents in 1894. These two items (wheat and cotton) constitute the chief items of the United States' exports; consequently such heavy declines in values mean a great loss of wealth to the United States as a whole people; but to the farmer it means worse—to him it means the loss of all profit and scarcely a living for his family and help.

But it will be noticed that other farm products have not suffered so great a decline, and the difference may afford a clue to the reason of the decline in these two staples. For instance, rye sold in 1878 at 65 cents per bushel and in 1894 at 68 cents. Oats sold in 1878 at 33 cents per bushel, in 1894 at 37 cents. Corn sold in 1878 at 33 cents per bushel, in 1894 at 51 cents. Kentucky leaf tobacco sold in 1871 at 7 cents per pound and in 1894 at 9½ cents. Fresh beef wholesaled in 1878 at 5¼ cents per pound, and in 1894 at 5½ cents. Fresh pork sold wholesale in 1878 at 4¼ cents per pound, in 1894 at 5½ cents. Hay sold in 1878 at $7.25 per ton, in 1894 at $8.50.

We account for this difference between the farm products which have more than held their own down to 1894 (viz., corn, rye, oats, tobacco, beef, pork) and those which suffered a decline of one hundred per cent. during that period (viz., wheat and cotton), thus: The former were not affected by the decline of the value of silver during the period named and the latter were affected by it, and fell and rose in price in proportion as silver fell and rose in price—barring minor fluctuations incident to supply and demand.

But how could the price of silver affect the two principal staples of our land and not affect the others? We answer. Because our wheat and cotton are sold in competition with the wheat and cotton of silver standard countries, while the other products named encounter no such competition, or one so insignificant as to be easily overcome. For instance, United States' beef, pork, corn and tobacco control in the markets of the world and suffer no competition from products of silver countries; while the rye and oats, when exported, compete with the products of gold standard countries. On the contrary, United States' wheat and cotton compete with Russia's wheat, India's wheat and India's cotton. India and Russia are both silver-standard countries. The price of wheat in silver, in India has been well maintained all this time, while United States' wheat has declined one-half.

Indian wheat today brings about $1.20 per bushel (silver) as against $1.10 (silver) in 1878; and if the United States and Europe had not (from 1872 to 1878) taken from silver the monetary standing it has enjoyed from the earliest dawn of history,† our United States and Canadian wheat would all along have brought the same or better prices, being of superior quality. The difficulty with the United States' farmers' receipts from their wheat is that this nation is doing **business on a gold basis; and so the $1.10 to $1.20 per bushel** (the steady price of wheat, the world's staple food, in silver, the world's money‡), when converted into gold, fell gradually with the price of silver; and the latter depreciated because of legislative action by the principal governments of the world The same influence affected cotton: it is still worth ten cents a pound in silver in India and would be bringing more in the United States if gold and silver were again on a parity; because our cotton is of superior quality.

That overproduction alone cannot be blamed for the great fall in the price of wheat and cotton, is evidenced by another article similarly affected, where over-production cannot be blamed: namely, rice. The price of rice has fallen more than one-half by reason of the demonetization of silver. American importers can purchase rice in India. China and Japan at say 4 cents per pound silver money, which would make it cost them only 2 cents per pound in our gold standard money, and they will buy where they can buy to their own advantage. The rice-growers of the Southern States are feeling the pressure dreadfully, but do not know who or what to blame for it.

These misfortunes of the United States' farmer through the demonetization of silver are shared also by the farmers of Canada and Europe. They, too, had to meet the silver prices of India and Russia, while paying their help, their taxes, their interest, etc., on a gold basis of doubled value. Consequently, as all who are acquainted with foreign affairs know, the farmers of Europe and Canada have been groaning aloud and praying their rulers to provide some relief. Various measures of relief have been discussed, but nothing satisfactory has been found; and competition receives the whole blame. Few except the shrewd bankers see the **real** situation; and it is to their interest to hide the truth and,

* Since farm prices may vary greatly, we make use of Waldron's averages of New York City wholesale prices, which include transportation from the interior and middlemen's profits. We compare the years 1878 and 1894 because 1878 marks the date of the resumption of specie payments and every way is a fairer starting point that 1873, although the latter would make a more favorable showing for our use in several respects, and because 1894 marks the point where silver, wheat and cotton reached their lowest, and brought general demoralization along agricultural lines:—leading to heavy competition and over-production and consequent depreciation in prices for corn, oats, barley, potatoes and other products dependent upon home consumption.

† Silver money was the only money standard of the Jewish nation. Gold was then treated as merchandise—as precious stones—and fluctuated in price accordingly. All values were measured by silver standard, as they still are except in Europe and the United States.

‡ More than one-half the people of the world still recognize silver as their standard; and where it has been demonetized, the people, the masses, as they awake to the situation, are crying out to have it remonetized.

so far as possible, to prevent the trick played upon the people from being discovered by the people, and the conditions changed.

But how came it that a measure destined to work such havoc to the interests of *the people* should become the law of every civilized land?

It was carefully planned and gradually brought to the point of success. Great Britain is unique among the nations in that her agricultural interests are as nothing compared to her commercial interests. In proportion to her population she is the richest nation of earth. According to a standard work—Mulhall's *Dictionary of Statistics*—the wealth of the United Kingdom of Great Britain and Ireland in 1892 was $45,745,000,000. Much of this is invested in manufactures and shipping; but being of small territory, as compared with the United States, proportionately less is required for home railroads. etc., and proportionately more of it seeks investment abroad—wherever profits show themselves combined with safety. Hence Great Britain is unique also in that it is a creditor nation, whilst most of the nations are borrowers. Thus, for instance, the United States, although actually wealthier, has nearly double the population of Britain and an immense stretch of country, mines, railroads, etc., and hence is a borrower.

The study of British financiers (than whom there are none shrewder) has naturally been along selfish lines. They studied and advocated, not what would benefit the world as a whole, but what would benefit their little corner of it; and not either the interests of their little islands, but specially, if not wholly, their own interests as financiers,—money lenders. But in all this, be it remembered, they did no differently from what many others would have done if they had possessed the vantage ground of money to lend and brains to guide them in loaning it to their own best advantage.

These financiers as early as 1798 seem to have conceived the idea of separating gold and silver, and as silver was in use by the masses of the world and could not be moved by them, they there adopted gold as their standard; and from then until now have sought to degrade silver. Their efforts were unavailing, however, until 1873: until then silver not only held its own, but the world over really had a greater purchasing power than gold at the 16 to 1 ratio.

The United States civil war was encouraged by British financiers, who made vast fortunes out of the necessities of that hour; and long experience having made them masters of the arts and mysteries of national finances (while others were as yet novices), they prepared and laid plans to make even greater profits out of the close of hostilities and the returning prosperity. Their method of operation was co-operation: they advised and influenced American bankers; and we must admit that some of their purely selfish advice was as good as could be found at the time and under those trying circumstances.

The first step of these financiers was to have the United States Government stop issuing legal tender notes, "greenbacks," upon which no interest was paid, and instead to issue larger notes bearing interest, called "bonds." These the National Banks could purchase and draw interest on and use as a basis for *their* notes. Thus the government debt would be *controlled* by the British money lenders and their American allies and agents. This program was mapped out in a circular sent to moneyed people and United States banks, known as the "Hazzard Circular" because issued by Charles Hazzard who claimed to be the agent of London capitalists (1862). The following copy of the circular, was published in the Council Grove *Guard*, Sept. 18, 1886, and purports to have been taken from the letter files of the First National Bank of Council Grove, Kansas, by Isaac Sharp, in 1873. James G. Nisbett of Posey County, Indiana, has made affidavitt that Charles Hazzard gave him a circular about July 25, 1862, substantially the same. The following is an extract:—

"Slavery is likely to be abolished by the war power, and chattel slavery destroyed. This I and my European friends are in favor of; for slavery is but the owning of labor, and carries with it the care of the laborer, while the European plan, led on by England, is capital control of labor by control of wages. This can be done by controlling the money. The great debt that capitalists will see to it is made out of the war must be used as a measure to control the *volume* [quantity] of money. To accomplish this the bonds must be used as a banking basis. We are now waiting to get the Secretary of the Treasury to make this recommendation to Congress. It will not do to let the greenback, as it is called, circulate as money any length of time, as we cannot control them. But we can control the bonds, and through them the bank issues."

These "financiers" have no special desire to injure other men; but, treating finances as their "*business*," they scheme to make all the profits they can, whoever must pay these profits. These British bankers are really pawnbrokers on a large scale. When poorer nations are in any distress and apply for a loan, it is to British money lenders that they appeal. These shake their credit, depreciate the value of their bonds, buy them cheap, obtain commercial treaties, and often control the custom houses and the receipts from import taxes, pledged for the interest and principal of the debt. The British government, participating through the "commercial treaty" arrangement, is thus made a party to the transaction, though it reaps no profit from the doubling of the value of the bonds and the enormous profits thus secured. Then, in case the debtor nation does not live up to its hard contract to the letter, the British fleet is ordered to close the ports, or to bombard them, or to seize something as security. "Shylock" must have his pound of flesh, if he cannot get the money; and he gets the "dear British public" sufficiently interested with him to build and maintain the greatest fleet in the world to act as his police officers and debt-collectors; chiefly with the smaller nations however. (The Dutch, French and German money-lenders do much of the lending to the large and powerful nations.)

The policy of the British government, guided by these financiers, in harmony with the foregoing "Hazzard circular," has been, and yet is, to favor large national debts. Thus, for instance, while Britain is per capita the wealthiest nation in the world, its debt is the largest (except that of France)—$1,186,790,000. This, represented by interest bearing bonds, is largely held by the banks of England, Scotland and Ireland, which are permitted to issue notes for the amounts they hold,—much the same as the National Banks of the United States. As giving some idea of the immensity of this banking business, take the fact that the United States has paid since 1860 of principal debt $1,213,199,050, and interest to the enormous sum of $2,676,000,000; or a total sum of nearly four billions of dollars. And the debt is not half paid yet. Indeed, as is well known, it has been considerably increased recently.

After the United States war of the rebellion, and the Franco-Prussian war, British financiers, noting the fact that two rich nations (the United States and France) were heavily in debt, thought it an opportune time to make the breach between gold and silver, and sought the coöperation of bankers in other nations, especially in the United States and Germany, to have the single gold standard adopted, or, if this could not be done, to at least stop the coinage of silver at the then recognized ratio, about 16 to 1.

If evidences of such a plot to increase the value of gold, and of all debts, by demonetizing silver were entirely wanting, common sense would tell us that some mighty influence lay behind such a movement. Reason would answer, without evidence, "It must have been brought about by those who would be benefited by such a change, and not by those whom it would injure." It would injure the debt-burdened nations —Russia, Spain, Italy, China and especially the two that had last contracted the heaviest war-debts—the United States and France. It would benefit Germany (whose war expenses the French were made to pay, and which thus at once constituted Germany a creditor nation). It would benefit Great Britain above all, and it would benefit Holland which also is a creditor nation through its rich bankers.

British financiers, as we have seen, had long tried to part gold and silver by refusing to recognize silver at home and in the colonies of Canada and Australia; but this did not avail: silver, being a standard in the vast majority of the nations of the world, was more in demand than gold at the 16 to 1 ratio, and continued so until 1874, nearly a year after the conspiracy to ruin it had accomplished its work by securing laws prohibiting its coinage in Holland, the United States and Germany;—in Holland in 1872, in Germany in 1872-1873, and in the United States Feb. 12, 1873 The creditor nations, as we have seen, had an interest (through their moneyed men) in seeking to destroy the money value of silver, but all the interests of the United States lay in the opposite direction. Not only is she a debtor nation, but she is also one of the chief silver producers in the world, and as well a producer of the world's staples—cotton and wheat—in competition with silver standard countries.

But so potent is the influence of the United States in the world's finances that all efforts to degrade silver without

her aid must have failed; for she is at once the greatest luxury *purchaser* and the greatest staples *seller* among the nations. Hence it is not surprising to learn that,—

"In 1872, silver being demonetized in Germany, England and Holland, a capital of £100,000 [$500,000] was raised, and Ernest Seyd was sent to this country with this fund as agent for foreign bond holders to effect the same object."*

The official records of Congress† under date April 9, 1872, say,—

"Ernest Seyd of London, a distinguished writer and bullionist, has given great attention to the subject of mint and coinage. After having examined the first draft of this bill (for the demonetization of silver), he made various sensible suggestions, which the committee adopted and embodied in the bill."

Mr. Frederick A. Luckenbach at Denver, Colorado, made affidavit that he first became acquainted with Mr. E. Seyd in London in 1865, renewing his acquaintance almost every year; and "upon each occasion became his guest at one or more times, joining his family at dinner or other meals." In February, 1874, while at dinner at Mr. Seyd's house, the conversation turned upon the rumored corruption in the British Parliament, and Mr. Seyd then told Mr. Luckenbach that "he (Seyd) could relate facts about the corruption of the American Congress that would place it far ahead of the English Parliament in that line." After dinner Mr. Seyd took Mr. Luckenbach aside, and after making him pledge his honor not to relate what he was about to say, made this statement:

"I went to America in the winter of 1872-1873, authorized to secure, if I could, a bill demonetizing silver. It was to the interest of those I represented—the governors of the Bank of England—to have it done. I took with me £100,000 sterling, with instructions that if it was not sufficient to accomplish the object, to draw for another £100,000, or as much as was necessary."

This affidavit by Mr. Luckenbach was made after the death of Mr. Seyd, on May 6, '92, before the clerk of the Supreme Court of Colorado.

It would be unjust to presume that all the members of Congress who assisted in passing that bill knew that they were thus perpetrating a great injury upon this nation (especially upon its farmers, and upon the farmers of every civilized nation). It is probable indeed that considerable of the money was spent upon a very few; and that the majority were as honest and as earnest as many of the good and intelligent people who today are deluded into crying out for "honest money," when they are favoring the very side of the question that has robbed and is systematically robbing the people by destroying the value of a large share of their money (silver) and making the gold of double value—doubly hard to obtain. The silver-demonetization bill when before Congress was skillfully handled, and its real object and intended effect were not appreciated, apparently, by many Congressmen, who have so declared. Among these are the following prominent names: Senators Voorhees, Allison, Beck, Conkling, Congressmen Blaine (who at the time was speaker of the House), Garfield, Kelly, Cannon, Bright, Holman and Burchard. All agree in their testimony given later in Congress, that they were not aware that silver had been demonetized.

Senator Beck in a speech before the Senate Jan. 10, 1878, said:—

"It (the bill demonetizing silver) never was understood by either house of Congress. I say that with full knowledge of the facts. No newspaper reporter—and they are the most vigilant men I ever saw in obtaining information—discovered that it had been done."

Did space permit we could quote similar, forceful language from the others. The very title of the bill was misleading: it was called, "An Act Revising the Laws Relative to the Mint, Assay Officers and Coinage of the United States." And President U. S. Grant, whose signature made the act a law, it is said, did not know of its character, and so declared four years after when the effect began to be apparent. Indeed, few but the long-headed "financiers" took much notice of specie, as the Nation had not yet resumed specie payments, and this was supposed to be a helpful preparatory step in that direction.

We may say that the mechanical and manufacturing and money interests of the United States have suffered little so far, because their share in the increased debts and interest have *thus far been largely offset* by their cheaper food and clothing. But the farmer's ruin means the ultimate ruin of the phenomenal prosperity of the United States; because our manufacturers depend for a market on home consumption, and the farm-workers number nearly 8,000,000 of our total laborers. If these are poverty stricken, it will injure every business except banking and pawnbroking. Further, it is conceded by all financiers that a nation's prosperity is indicated by the excess of its exports over its imports. Farm products constitute over eighty per cent. of the United States exports, or over $800,000,000 out of the $1,019,573,000 exports of 1894. This means that the same quantity of farm products at silver prices (as before the demonetization) would bring nearly $800.000,000 additional capital into the United States annually;—enough in two years to more than pay off the national debt. But that which would be to the advantage of the people would be to the disadvantage of "Shylock," who wants debts large, money scarce and interest high.

That the effect would be what it has been was foretold by numerous statesmen upon the floors of Congress. Some were blind to the issue, and some were quieted by self-interest, and some relied upon the advice of "financiers," but others spoke valiantly against the wrong. The late Hon. James G. Blaine said in a speech before the United States Senate (1880):—

"I believe the struggle now going on in this country and in other countries for a single gold standard would, if successful, produce widespread disaster in and throughout the commercial world. The destruction of silver as money, and the establishment of gold as the sole unit of value, must have a ruinous effect on all forms of property except those investments which yield a fixed return in money. These would be enormously enhanced in value, and would gain a disproportionate and unfair advantage over every other species of property. If, as the most reliable statistics affirm, there are nearly $7,000,000,000 of coin or bullion in the world, very equally divided between gold and silver, it is impossible to strike silver out of existence as money without results that will prove distressing to millions and utterly disastrous to tens of thousands. I believe gold and silver coin to be the money of the constitution; indeed, the money of the American people anterior to the constitution, which the great organic law recognized as quite independent of its own existence. No power was conferred on congress to declare either metal should not be money; congress has, therefore, in my judgment, no power to demonetize either. If, therefore, silver has been demonetized, I am in favor of remonetizing it. If its coinage has been prohibited, I am in favor of ordering it to be resumed. I am in favor of having it enlarged."

The late Senator Vance said later:—

"The power of money and its allies throughout the world have entered into this conspiracy to perpetuate the greatest crime of this or any other age, to overthrow one-half of the world's money and thereby double their own wealth by enhancing the value of the other half which is in their hands. The money changers are polluting the temple of our liberties."

Others also lifted their voice against the wrong perpetrated, among them Mr. William McKinley.

President Cleveland's government recently sent official letters to the United States ministers in foreign countries, requesting reports on monetary affairs. The report of Mr. Currie, minister to Belgium, has just come to hand and is a remarkable showing in harmony with the experiences of the people of the United States. His report of the reply to his questions given by the Hon. Alfonso Allard, Belgian Director of Finance, as published in the daily press, says:

"Since 1873 a crisis, consisting in a fall in all prices, exists continually, nor does it appear possible to arrest its progress. This fall in prices, reacting on wages, is now evolving a social and industrial crisis.

"You asked me why we returned in 1873 to monometalism, limping though it be. I can conceive no other reason, unless that it was to please a certain class of financiers who profited thereby—a class supported by theories invented and defended at that time by some political economists, notably by members of the Institute of France.

"You ask what influence these monetary measures have had in Belgium on industry and wages? Money, which was already scarce in 1873, has become still scarcer, and that fall in prices which was predicted has taken place. The average fall in the price of all the products of labor is 50 per cent. since 1873—that of cereals over 65 per cent. Industry is no longer remunerative, agriculture is ruined, and everybody is clamoring for protection by duties, while

* *The Banker's Magazine*, as quoted by Senator Daniels of Virginia in a speech before the United States Senate, May 22, 1890.

† *Congressional Globe*—speech of Congressman Hooper of Massachusetts.

our ruined citizens think of wars. Such is the sad condition of Europe."

In a letter to the National Republican League (June 11, 1891) Senator J. D. Cameron said:—

"The single gold standard seems to us to be working ruin with a violence that nothing can stand. If this influence is to continue for the future at the rate of its action during the 20 years since the gold standard took possession of the world, some generation, not very remote, will see in the broad continent of America only a half-dozen overgrown cities keeping guard over a mass of capital and lending it out to a population of dependent laborers on the mortgage of their growing crops and unfinished handiwork. Such sights have been common enough in the world's history, but against it we all rebel. Rich and poor alike; Republicans, Democrats, Populists; labor and capital; churches and colleges—all alike, and all in solid good faith, shrink from such a future as this."

English financiers know very well why the farmers of the world. and especially the farmers of the United States and Canada who export, are suffering; and they sometimes confess that it is their own selfishness. For instance, we quote from the editorial columns of *The Financial News* (London), April 30, 1894, as follows:—

"We have frequent diplomatic differences with the United States; but, as a rule, there is seldom associated with these any sense of animus between the peoples of the two countries, and such squabbles pass over and are forgotten. But now we are encouraging the growth of a feeling that, on a question which affects the prosperity of millions of individual Americans, this country is inclined to entertain views unfriendly to the States. We know, of course, that the unfriendliness is accidental, and that *our monetary policy is controlled by purely selfish considerations—so purely selfish that we do not mind seeing India suffering from our action much more than America does.* . . . .

"Senator Cameron points a plain moral when he remarks that if the United States would venture to cut herself adrift from Europe and take outright to silver, she would have all America and Asia at her back, and would command the markets of both Continents. 'The barrier of gold would be more fatal than any barrier of a custom-house. The bond of silver would be stronger than any bond of free trade.' There can be no doubt about it, that if the United States were to adopt a silver basis tomorrow, British trade would be ruined before the year is out. Every American industry would be protected, not only at home, but in every other market. Of course the States would suffer to a certain extent through having to pay her obligations abroad in gold; but the loss on exchange under this head would be a mere drop in the bucket compared with the profits to be reaped from the markets of South America and Asia, to say nothing of Europe. The marvel is that the United States has not long ago seized the opportunity, and *but for the belief that the way of England is necessarily the way to commercial success and prosperity*, undoubtedly it would have been done long ago. Now, Americans are awakening to the fact that 'so long as they narrow their ambition to becoming a larger England' they cannot beat us. It has been a piece of luck for us that it has never before occurred to the Americans to scoop us out of the world's markets by going on a silver basis, and it might serve us right if, irritated by the contemptuous apathy of our Government to the gravity of the silver problem, the Americans retaliate by freezing out gold. It could easily be done. . . . . There have not been wanting of late, indications of growing irritation with this country for its dog-in-the-manger attitude towards a question [the Silver question] that is convulsing two continents, and gravely compromising the future of the poorer States in Europe."

That the farmers' cry that reward for toil is kept back by fraud is general to all gold standard countries—to all Christendom—we quote as follows:—

Under date Sept. 22, '96, the *New York World* publishes a lengthy cable message, signed by leading agricultural men of Europe met at Budapest, Hungary, as an *International Agricultural Congress*, addressed to candidate W. J. Bryan, saying,—

"We wish you success in your struggle against the domination of the creditor class, which, during the past 23 years has secured, both in Europe and America, monetary legislation destructive of the prosperity of your farmers and others. . . . . We believe that failing such restoration [of silver to money privileges], the gold premium throughout all Asia and South America will *continue to rob the farmer* (equally of America and Europe) *of all rewards for his toil*, and that your election *may avert from Europe serious agrarian and social troubles now pending.*"

The *New York World*, under date of Sept. 24, '96, publishes the following words of Prince Bismarck to Herr von Kardorf, leader of the Free Conservative Party in the German Reichstag. Prince Bismarck said;—

"I am too old to go to school over the currency issue, but I recognize that, although I acted in 1873 on what I regarded as the best advice, my action was too precipitate in view of the results which have followed.

"The one class that we cannot afford to estrange is the farming class. If they are convinced, and they assure you they are convinced, that agricultural depression is peculiar to these monetary changes, our government must review its position."

The present extreme depression of silver, and of all commodities sold on a silver basis, came very gradually,—for two reasons. (1) It required time and manipulation to depress silver, a commodity still in great demand by more than one-half the world's population. (2) Silver-mine owners and others directly interested, together with statesmen who foresaw the coming evil, pressed their arguments so forcibly in Congress that expedients were resorted to by the United States Government, such as the Remonetization Act of 1878, and The Silver Purchasing Act of 1890. But *expedients* were found impracticable. Silver must either be a money with full, equal power with gold as legal tender, or else it must be considered a merchantable commodity like diamonds, wheat, etc., and be subject to fluctuations according to supply and demand; and when in 1893 the last of these expedients was repealed, silver at once dropped to one-half the price of gold, and all the evils of its demonetization were felt to their full in 1894, except as the consequent panic may be far-reaching, progressive and enduring.

It may seem remarkable that, with these facts before them, so few of the great journals and magazines have had a word to say on this phase of this subject; and this criticism applies specially to so-called Farm Journals, supposed to be devoted to the interests of the farmer, but really devoted to money-getting through their advertising patrons. A sort of explanation of their course is found in what is known as "The Buell Circular." It is said to have been sent to all the banks of the country, and reads as follows:—

"OCTOBER 9, 1877.

"Dear Sir:—It is advisable to do all in your power to sustain such prominent daily and weekly newspapers, especially the agricultural and religious press, as will oppose the issuing of greenback paper money, and that you will withhold your patronage or favors [discounts, etc.] from all applicants who are not willing to oppose the Government issue of money. Let the Government issue the coin, and the banks the paper money of the country, for then we can better protect each other.

"To repeal the law creating national bank notes, or to restore to circulation the Government issue of money, will be to provide the people with money, and will, therefore, seriously affect your individual profit as bankers and lenders. See your Congressman at once, and engage him to support our interests, that we may control legislation.

"James Buell, Secretary, 247 Broadway."

Sixteen days after the date of this circular the *New York Sun* publicly announced that an attempt had been made to bribe it in harmony with the suggestions of the circular; and four days later the Chicago *Inter-Ocean* exposed an attempt to bribe it to misrepresent along the same lines. It published the communication in full, including the private letter which we here copy:—

"The American Bankers' Association.

"*Strictly private.*

"Dear Sir:—Please insert the enclosed printed slip as leaded matter on the editorial page of your first issue immediately following the receipt of this, and send marked copy with bill to

"Yours truly, James Buell, Secretary."

It would appear that the farmer has none to look out for his interests: it *pays* to lead him to slaughter, or to keep quiet while others lead him. Alas! poor selfish, fallen humanity. How much need there is for "the Lord, the righteous Judge" to take the kingdom and begin his long-promised reign of righteousness!

THE FACTS FITTED TO PROPHECY

And now, after what may appear a lengthy account of this great fraud (but not too lengthy, we believe, to *prove* that it has been a systematic conspiracy to defraud the

people in the interest of "Shylock"), we come to the connection between these facts and the prophecy of the Apostle James (5:1-9), a literal translation of which reads thus:—

"Come now, you rich, weep and lament over those miseries of yours which are approaching. Your securities have become worthless and your garments have become moth-eaten. Your gold and your silver have become rusted; and the rust of them will be for a testimony against you, and will consume your bodies like fire. You have heaped together treasures for the last days. Behold! that reward which you have fraudulently withheld from those laborers who harvested your fields, cries out; and the loud cries of the reapers have entered the ears of the Lord of armies! You have lived delicately, in self-indulgence, *upon the land* and been wanton. You have nourished [fed] your hearts in the day of [your] slaughter. You [your class] condemned, you [your class] murdered the Just One [Christ], and he resisted you not.

"Be you patient, then, brethren, till the presence of the Lord [who will adjust matters righteously,—lifting up him that is poor and him that hath no helper, and taking vengeance on all evil-doers]. Behold the husbandman, anticipating the fruit of the earth, waits patiently for it—until he shall receive both the early and the later harvest.* Be you also patient: establish your hearts, because the *presence* of the Lord has approached. Add not to each other's sorrows brethren, that ye be not punished [also]: behold the Judge is standing at the doors."

We need not particularize the evidences which prove that our day of wealth-accumulation is here graphically described, and many of the rich and great of this world see distinctly the approach of socialism and ultimately of anarchy, which, by overthrowing the present social structure, will wreck the fortunes which consist of bonds, mortgages, etc., and from fear lead to the discarding of rich apparel, and to the secreting of wealth. All who are *awake* can see these things hastening toward us, and they are now probably less than fifteen years distant. Although we have referred frequently to this prophecy during the past twenty-three years we have until now felt somewhat perplexed to know what mighty question would turn the large *majority* of conservatives into a *minority*, permitting the social order to fall before anarchy as the Scriptures clearly indicate: but now all is clear as we witness in the affairs of our day the plain fulfilment of this very explicit prophecy. The farming element, hitherto the bulwark of society, its guarantee against anarchy, is suddenly arousing and crying out that it is being robbed by legislative enactments; and it is preparing to assert its rights.

Suddenly, as in a moment almost, the entire scene began to change: the silver question has overthrown old party lines, and is rapidly dividing the people of the world into two great classes—(1) the rich and their friends and dependents, and (2) the poor and their friends and dependents; and amongst the latter the farmers are rapidly taking their stand.

Without as yet clearly realizing the fraud practiced on them by "Shylock," the farmers are nevertheless impressed that the demonetization of silver has something to do with the woes which are causing them to cry out. The present political revolution is, therefore, by odds the most important factor yet discerned in the division and concentration of the forces for "the battle of the great day of God Almighty."

Thus we find the reason for the Apostle James' reference to *farmers:* "Behold, that reward which you ["rich men"] have fraudulently withheld from those laborers who harvested your fields, cries out; and the loud cries of the reapers have entered into the ears of the Lord of armies!" Ah, yes! those who labor for the world as food-producers are the farmers. And *now*, just at the time to fit the prophecy, they have a grievance—a general grievance, to which they are all awaking: and as they awake they are crying out as the prophecy foretold. And they cry out justly. "Shylock" has robbed them by a trick, by a deception, by a fraud; by misrepresentation, covertly securing the demonetization of silver to his own advantage, and to the ruin and slavery of those who produce the food by which he subsists. They do not rob the farmer of the money, but, as the prophecy says, they *"keep back"* not directly, but "fraudulently," by (unjust legislation secured by misrepresentation and fraud) nearly *one half* of the reaper's hire,—represented in the present difference between the price of silver and gold in his products.

As usual the burden falls upon the most patient and poorest paid class. Consider the necessary clearing, breaking, fencing, plowing, harrowing and fertilizing to get the soil ready for the crop; then the value of the seed, the sowing, the pests, the floods, the drouths, the weeds, the machinery, the reaping, the threshing, the teams and teaming to get it to market. Surely one dollar a bushel for wheat is small enough pay for these laborers in the world's harvest fields; and surely, when they are defrauded of one-half of this by "Shylock's" manipulation of finances they have a right to cry out; and surely their cries should enter into the ears and find sympathy with all just men, as they do enter into the ears of the just and avenging Lord of hosts. The city laborer has sympathy if his wages fall below $1.50 per day;—but even more sympathy is deserved by the small farm owners when the price of wheat falls below $1.00 per bushel, while their mortgage interest continues at 6 to 10 per cent. until their little all is wiped out.

George K. Holmes, a statistician of note, quoted in standard publications, gives the grand total amount of mortages *on farms* in the United States at $2,209,148,431. On this he says the average rate of interest is 7⅓ per cent., making the annual interest charge $162,652,944. This means bankruptcy to those who sell wheat at 60 cents and cotton at 5 cents, less heavy freights. What wonder that these patient, conservative "reapers" are uttering "loud cries."

But this prophecy testifies to far more than we have yet noted. This silver-demonetization-fraud, and its pinching of the farmers, causing them to take sides with the discontented elements of society, is only another step in the mobilization of what the Lord denominates his great army. This army is so called, not because composed of "saints" (for as already shown the "saints," the "brethren," are to be *patient* and not join the discontents), but because it is the power, the force, which the Lord will use in dashing to pieces the present selfish systems, preparatory to the establishment of the Millennial kingdom upon their ruins.

As we understand this prophecy, these cries of the farmers are only beginning, as they are only *beginning* to feel the severe pinch. It will be seen, then, that we do not expect that the coming Presidential election will result in the remonetizing of silver, the abatement of the fraud of "Shylock," and the hushing of the "loud cries" of the cultivators of the soil. This prophecy shows that all these will continue and increase and lead eventually to the climax of anarchy in every civilized land:—"a time of trouble such as never was since there was a nation"—man's extremity, God's opportunity.

True, there are many things that at present would indicate that the silver party will come into power and reëstablish silver on a parity with gold. There are many reasons for supposing that the unique position of this nation amongst the nations of the world, as chief importer of luxuries and chief exporter of necessities, would enable her, backed by the silver countries, to turn the tide for silver against combined Europe—while really the majority of Europe, is in its favor. But we must remember that "Shylock" has great power. He largely controls the merchants, manufacturers and railroads: they are his debtors and almost necessarily his servants and worshipers. All the debts of all nations, for instance, represent labor performed, and should therefore be represented in money circulating amongst the people and seeking investment and employing labor in ten thousand branches of industry; but "Shylock" has deluded the people's lawmakers into believing that such a condition of cheap money, low interest and plenty of work would be "dangerous" and so the debts of all nations (amounting to $27,555,690,000†) have been largely put into the shape of interest-bearing bonds. "Shylock," also, through his servants, who are the advertising patrons, largely controls the press. Also on his side are now arrayed the shrewdest politicians of all the old parties; and *the people* are no match for the cunning of those wily men. A month more of the political canvass remains, and we will not be surprised if shortly before election day one or more subtle delusions are brought to bear, to alarm or hoodwink the people, who are very fearful of making a bad matter worse. Money can buy almost anything, and plenty of brains and tongues and pens are for sale, in addition to those directly interested in "Shylock's" business, or honestly deluded by the fraudulent cry of "the honest dollar."

But even should the silver party win the election by so large a majority as to insure the seating of its representatives, we must expect that it would only the more thoroughly arouse "Shylock" to redoubled energy and expenditure, to retain his control of the great advantage fraudu-

* See oldest MSS.

† From the report of the Director of the United States' Mint for 1894.

lently gained over the farmers, and to a large extent over all who belong to the debtor class. And he will succeed: the prophecy so indicates. Prophecy is not always a statement of what *should be;* it is merely a fore-statement of what *will be.* Hence we may know of a surety that "Shylock" will successfully continue to hinder the remonetization of silver, or in some equivalent way to specially oppress the *farmers of the civilized world,* UNTIL the fulfilment of the first verse of this prophecy,—the weeping and lamenting of the rich over the destruction of all their valuables.

It may be well here to remind our readers again that we are not expecting immediate anarchy. We expect spurts of business revival on present and still more depressed levels, interspersed with more and more frequent panicy spasms, labor troubles and expedients, until finally, probably between 1908 and 1912, the wealthy and luxurious will represent about one per cent. and the discontented, hopelessly poor about ninety-nine per cent. of the population of "Christendom;" and then, while "Shylock" sits upon the safety-valve, the great and awful explosion may be expected. The interim of time "Shylock" will spend in heaping together still greater treasures than he now possesses, and in operating his present fraudulent financial system or its equivalents, while he hears, unmoved by either justice or pity, louder and yet louder the cries of the oppressed victims of his greed in every nation. Surely, the divine judgment against this class is but a just retribution. "Vengeance is mine, I will repay, saith the Lord." Yet in wrath the Lord will remember mercy; and the weeping and lamenting and loss will work out ultimate good, we trust, to many.

* * *

None need be surprised to find the religious teachers, the pulpit and the religious press, as well as the wealthy pew holders zealously on the side of the fraudulent keeping back of the farmer's just dues, and the general burdening of the poor by thus doubling all debts. The Scriptures clearly indicate (under symbols) that in the finale of the conflict, in which society as at present constituted will perish, the rulers, financiers, and all the worldly great men, and the Roman Catholic system as well as Protestant systems, will be together, and fall together, and in the conclusion of this "battle" between them and the Lord and his army of the poor and oppressed of every nation.—See Rev. 19:15-21.

The following extract from the Asheville, N. C., speech of candidate W. J. Bryan indicates that the ministers of the various denominations are already lining up on "Shylock's" side of this question. He said,

"How things have changed in the last eighteen hundred years. Look at the people who head the gold standard propaganda in the United States. Look at the bondholding class and the money changers classes, the brokerage classes of New York, who are trying to fasten a gold standard upon the people of this country, not openly, but secretly and in disguise, and then turn back eighteen hundred years when the meek and lowly Saviour threw the same kind of people out of his temple because they had made his house a den of thieves. And then think that these people come and appeal to the ministers of the gospel and the church papers to save them from the wrath to come.

"My friends, when certain ministers of the gospel denounce the great mass of the people who stand behind free coinage, when the ministers have denounced these advocates of free coinage and have taken their places upon the side of these great aggregations of wealth, I remind them that when the Saviour was here it was the common people who heard him gladly—the very people whom these ministers today call anarchists and socialists. My friends, when I find—there are not many of them, but they are quite conspicuous—when I find these men casting their lot upon that side and exhausting abusive language in their description of the great masses of the people of this country, I feel like saying to them that if they will take their chances with Dives, I will risk my chances with Lazarus."

Although reluctant to even seem to dabble in politics we have felt it to be our duty to call attention to this notable fulfilment of a notable and particularly clear and explicit prophecy. Let us all as "brethren" rejoice in this, another sign that our "redemption [deliverance] draweth nigh." In closing, let us again urge upon all the Prophet-Apostle's words: "Be you patient, brethren," even though some of you should be killed, symbolically, as the Just One, our Master, was actually betrayed and killed by the "money-lovers." (See John 12:6; Matt. 21:12; Luke 6:24; John 11:47-53) The word here rendered "covetous" signifies "money-lovers," as rendered in the *Diaglott* translation. As we see retribution coming upon the rich and proud and mighty and hypocritical, let us each endeavor that our own lives be honest, humble, Christ-like, that we may be spared in this day of exposure of sin and of recompensing of evil deeds.

A PRECAUTIONARY CORRECTION

Anent the offer of our last issue, of Florida land, free: One of the brethren fears that the statement with reference to the Florida climate near St. Petersburg might be misunderstood; and suggests that we say to the friends that fresh meat hung in the open air will keep for a long while there, but not forever: it becomes dry and unfit for food.

SOLOMON ANOINTED KING

OCT. 4.—1 Kings 1:28-39.

That Solomon was the Lord's choice among David's sons to succeed him upon the throne of Israel is clear from 1 Chron. 22:8, 9.—"The word of the Lord came to me, saying, ... Behold, a son shall be born to thee who shall be a man of rest: and I will give him rest from all his enemies round about; for his name shall be Solomon, and I will give peace and quietness unto Israel in his days." (See also 2 Sam. 12:24, 25; 1 Chron. 17:11-15; 2 Sam. 7:12-17) And it was in view of the fact that Solomon was the Lord's choice, that David assured Bath-sheba, Solomon's mother, that her son should surely inherit the kingdom.—1 Kings 1:13, 30.

Solomon was the second son of David by Bath-sheba. His name signifies "the peaceful," thus commemorating the promise of God concerning him. The additional name Jedediah (*the beloved of Jehovah*) seems to have been given by Nathan the prophet as a sign of David's forgiveness and restoration to the divine favor (2 Sam. 12:25), as the special love thus expressed before the child could know or choose good or evil could not have been for his own merit, and therefore must have been for his father David's sake, whom God had loved and chosen, and of whose posterity was to come the long promised Messiah—King of the antitypical kingdom of God. Hence the names, Solomon (*the peaceful*) and Jedediah (*the beloved of the Lord*) indicated that David was still the beloved, that he was fully restored to the divine favor, and that the promises of God made to him and his posterity still held good.

Solomon came to the throne at an early age, probably at about nineteen or twenty. Of his personal qualifications at this time we know but little except from 1 Kings 3:3,—"And Solomon loved the Lord, walking in the statutes of David his father: only he sacrificed [unto the Lord] and burnt incense in high places." This was prohibited by the Mosaic law (Deut. 12:13, 14), but was accepted of God until the Temple was built.—See 1 Sam. 9:12; 1 Kings 3:2.

It was not long, however, until the seductive influences of position, power, wealth and general prosperity bore down with telling effect upon the character of this favored young man whose future was all aglow with promise. His character had never been developed in the school of experience, for he was reared in luxury from his youth up; nor were his principles put to the test. His principles were not fixed and firm. Though he loved God because of what he had seen and heard of his goodness to his people and to David his father, and because God loved him and had chosen him to be king, yet his heart was not anchored in God. He had not learned to love God for his inherent goodness—because he is the embodiment and glorious exemplification of righteousness and truth. And it is only those who love righteousness, and who *therefore* love God, because he is righteous, who are truly anchored in God, and who, consequently, have any stability of character. That Solomon was sadly lacking in such love to God and the consequent stability of character, his subsequent course soon began to show.

Yet, though God knew the end and all the intervening steps of his career from the beginning, though he foresaw his moral decline and its baneful influence upon the nation, still in his own wise purpose he chose Solomon to be king over Israel; and the purpose of God in choosing him was

admirably accomplished, notwithstanding his own degeneracy and the sins into which he led the nation. That purpose and its accomplishment will be more clearly understood from our consideration of the succeeding lesson. But let us observe here that God did not propose always to provide for Israel a king whose reign would afford them the largest measure of temporal prosperity. Indeed, when they demanded a king and he granted them their desire, he faithfully forewarned them of the infringements of kingly power upon the rights and liberties of the people. (Read 1 Sam. 8:9-18) All of this the nation experienced in the subsequent years of their history.

This was not the Lord's idea of government, but it was his foretelling of what he foresaw that the imperfect and selfish heart of man would do when exalted to power; for he knoweth what is in man. So it was in Israel, and so it has been in all the world: selfishness exalted to power has always used that power, largely at least, for self-aggrandizement.

The Lord's instructions to the kings of Israel were, however, to the opposite of all this; *viz.*, that the king should study the law of the Lord, and put its principles in practice—"that his heart be not lifted up above his brethren, and that he turn not aside from the commandment to the right hand or to the left." (Deut. 17:18-20) But no king, either of Israel or of any other nation, however wise or good, ever did that. All have been more or less inflated with the pride of power, and their hearts have been lifted up above their brethren. Even David, the beloved of the Lord, succumbed to this baneful influence until, being greatly intoxicated with it, he fell into gross sin. The temptations of power to our impaired humanity in any position are always to the gratification of pride, ambition and self-aggrandizement. The only ruler of the world who will fully meet the requirements of the divine law, turning not aside to the right hand nor to the left, will be Jehovah's Anointed Son, our blessed Lord Jesus, who so loved his (future) subjects that he gave his life for them. His heart is never lifted up by pride, though God hath highly exalted him and given him a name which is above every name, that at the name of Jesus every knee should bow, both of things in heaven and things in earth.—Phil. 2:9-11.

In him there is no scheming for self-aggrandizement, no ambition except lovingly and willingly to serve and bless his subjects, and that not only in theory, but in a blessed reality fully attested by his great sacrifice on their behalf. Though he was rich, for their sakes he became poor; though he had everlasting life, yet for their sakes he freely gave his life a ransom for theirs. Of him it is written, "Behold, a king shall reign *in righteousness;*" and he is called "the Prince of Peace." Until his righteous reign is established in the earth the whole creation groans and travails in pain, and neither Israel nor the world could enjoy the blessings of that peace and prosperity which God designs to give through Christ. The reign of Solomon only prefigured this; and, as we shall see, the typical peace and prosperity of his reign were very hollow and unsatisfactory, yet the brilliant bubble was a speaking type of the future glorious reality; and when it had accomplished this mission of shadowing forth the glory to be revealed in Christ, the bubble burst and the groaning creation continued to groan under the heel of the oppressor, and will until he whose right it is shall take the kingdom and possess it. Then, and not until then, will righteousness be exalted in the earth.

SOLOMON'S WISE CHOICE

OCT. 11.—1 Kings 3:5-15.

It is important to observe that the text of this lesson is the record of a dream. (Vss. 5, 15) The dream was from the Lord. In it the Lord suggested the question to Solomon, and also a proper answer to the question. Then he expressed his pleasure at the suggested answer, and told how he would reward the spirit which it manifested. "And Solomon awoke, and behold, it was a dream." Yet in all the subsequent years of his reign Solomon realized the blessings mentioned in that dream just as surely as if the suggested prayer had been actually his, and, indeed, we may assume that upon awakening Solomon endorsed the wise prayer of his dream, although his subsequent course as a king does not indicate that those noble sentiments always actuated him. God was using Solomon as a type, and his reign was in some sense to prefigure the glorious reign of Christ, "the Prince of Peace."

Starting with unusually bright prospects—with a future all aglow with the promises of God, if he would faithfully walk uprightly before him, with the counsel, instruction and assistance of his father David and of the prophet Nathan, early placed upon the throne of Israel and in favor with all the people, amply provided with abundant treasure for the great work of building the temple and commissioned of God to do it, we see him neglecting the instruction of the Lord suggested in the prayer of his dream; and, overcome by the temptations of power, he is seen perverting the blessings of God to selfish ends. Instead of wisely and justly considering the best interests of the nation and humbly remembering that he was elevated to the kingly office for the purpose of serving his brethren, Solomon became the oppressor of his people, while he indulged himself in more than heart could wish.

But while his wealth and magnificence attracted the attention of the world, his policy toward the nation finally led to the disruption of the kingdom under his son and successor, Rehoboam; for though "the king made silver and gold at Jerusalem as plenteous as stones," they were not in possession of the masses of the people, who felt oppressed, but were displayed in the follies of royalty,—in magnificent palaces for himself and his heathen wives, and in gardens and raiment, chariots, soldiers, etc.—See 1 Kings 12:4.

His career ended in the glory of an unhealthy temporal prosperity. Yet it served well the purpose of God in foreshadowing the higher and real glory of Christ's kingdom. It was the glory of Christ's kingdom to which special reference was undoubtedly made in Solomon's inspired dream. In so far as that dream was fulfilled in Solomon and his reign it prefigured the glorious and peaceful reign of David's greater Son, our Lord Jesus Christ. The prayer suggested in the vision was indeed the attitude of *his* heart. *He* truly sought the wisdom of Jehovah for the blessing of his dominion; and to this end he cheerfully submitted himself to the divine will in all things. It was this disposition of heart in our Lord Jesus, that pleased the Father, who therefore gave *to him* the wise and understanding heart, and has added also riches and honor of which the riches and honors of Solomon were typical. And as there was none like *him* before him, so there shall be none after him. "His kingdom is an everlasting kingdom." He truly shall be the "Prince of Peace;" and in the beginning of his reign the glorious spiritual temple of God, the Church (which Solomon's magnificent temple foreshadowed), shall be completed, and filled with the glory of the Lord.

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VIEW FROM THE TOWER

We noted not long since that Hon. W. E. Gladstone had addressed a letter to the Pope, setting forth the claims of the Church of England to recognition as a sister church to that of Rome and others styled "catholic;" pointing out its claims to Apostolic succession through its bishops, and hence the validity of the ordinations of its clergy; and urging that such a recognition would greatly open the way to a reunion of Christendom. We pointed out at the time that this feature of the religious union would fail because, while the Book of Revelation clearly points out a federation of Protestants as the "Image," it as clearly distinguishes between this "Image" and the original "Beast"—Papacy—while showing that they will be considerably in fellowship.—Rev. 13:15-17.

The Pope submitted the question to his advisors, and now gives forth as the final, infallible and never changeable decision of the Roman church on this subject, in effect, that neither the Church of England nor the ordinations of her clerics can be recognized; that the only way *back* to the "mother" is through repentance and conversion.

Here is a peculiar case: the daughter recognizes the mother, and the mother the daughter, and the whole world is witness to the family resemblance; but the mother dare not acknowledge the daughter for fear of criminating her-

self; for she and all the other daughters are illegitimate. Certainly: the true church is a virgin, and the Church of Rome poses as the true, virgin Church of Christ.—Compare Rev. 17:5 and 2 Cor. 11: 2; Eph. 5:27.

This decision will probably carry some "high-church" Episcopalians formally into Romanism, but it marks clearly the division between the two sides of the great "scroll" which is shortly to roll together.—Rev. 6:14; Isa. 34:4.

* * *

How fortunate for the humble that the Lord has given no earthly church patents! Each denomination would like to claim such divine favor. The Church of Rome has long claimed this exclusive patent right, and has supported the claim with other "great swelling words" and blasphemies, while overawing human judgment by the numbers of her ignorant devotees. The other systems were so inclined at first, but lately have contented themselves with the claim that God gives letters patent to all denominations which they recognize as "evangelical" or "orthodox;" *i. e.*, all denominations professing to believe, (1) that the Father, the Son and the holy Spirit are *three* in manifestation and yet "*one in person*, and equal in power and glory" (quite contrary both to reason and Scripture); (2) that eternal life is not a gift of God through Jesus Christ our Lord, and immortality not a special prize to be sought after by faithful obedience, but, on the contrary, a natural quality appertaining to every man; in consequence of which (3) all who do not experience conversion to God before their death are hopelessly lost, and will be tormented forever.—Compare Rom. 2:7; 6:23; 1 Tim. 6:16; John 10:29; 13:16; 14:28.

Hence Protestants sometimes say, and often give the impression, that salvation is dependent upon membership in *some church*—Protestant, Roman, Greek, Armenian, or almost any other human organization. But it is seldom that we see anything so extreme as the following, clipped from the Detroit *Weekly Tribune*, July 15, '96,—

"At the recent meeting of the Episcopal Division Convention of Maine the Rev. Arthur B. Papineau referred to Christians outside the Episcopal church as 'heathen.' 'We are the Catholic church,' he said, 'opposed to Romanism on the one hand and Protestantism on the other. We must *tell them that outside of this church there is no salvation.*'"

Thanks be to God for the opening of our eyes by the eye-salve from his Word, by which we can see clearly that the *one* church is not a human organization, nor in anywise dependent upon human organizations, either for ultimate salvation or for present spiritual sustenance. This one, true church includes all who during this Gospel age, upon the basis or foundation of justification (through repentance, and faith in the precious blood of Christ), have made with God a covenant of full consecration, and who by God's grace are seeking to perform that covenant. These are the "members in particular of the body of Christ"—the "jewels," the "living stones," the "royal priesthood." Wherever they may be (within or outside of human organizations), "the Lord knoweth them that are his," and calleth and leadeth forth his own sheep.—Rev. 18:4.

* * *

Taking note of the fact that earthly princes are not very generally supporting Papal claims, the Pope by a recent Encyclical has changed the order for prayers, and Romanists will no longer pray as formerly for princes. Instead, prayer will be offered for the liberty of the Church (of Rome) and for peace and union among Christian nations.

The full liberty of the Church of Rome would mean the liberty of the leopard beast (Rev. 13), and as of yore would mean no personal liberty, but a great destruction amongst the true sheep and lambs of the true Shepherd—the only Head and Lord of the one true Church.

* * *

The Roman Catholic church, realizing that its influence in Hungary has of late been on the wane, and that religious as well as political independence are on the increase there, has decided to take steps to maintain and increase its hold upon the rights and liberties of the people. A Vienna journal, the *Vaterland*, publishes the programme proposed. We give a few of the points, as follows:—

Catholic societies are to be formed. The religious teachers in the colleges are to be watched that they establish the students in the Roman Catholic faith. Secular teachers must see that their teachings are in the spirit of Catholicism, and the bishops are to insist upon the right (?) of selecting secular as well as religious text-books. Newspapers favorable to Roman Catholicism are to be started and patronized, and bishops shall oversee with greater diligence the morals and habits of the lower clergy.

The European press professes to see in this a stern battle; believing that the liberal and patriotic Hungarians will resist the more heroically. The *Frankfurter Zeitung*, a usually careful and well informed journal, says:—

"Strictly to carry out the injunctions of this decree would divide Hungary into two camps engaged in a life-and-death struggle with each other; namely, a Catholic-Rumanian party and a Hungarian-Protestant party. Every single item in the decree is fraught with danger to the state and to Protestantism in Hungary. Even that point which seems the most harmless, namely, the injunction that bishops are to watch over the lives and morals of their priests, means much for Hungary. Clerical fanaticism has hitherto not been thriving very noticeably in Hungary, because the priests have heretofore not been hindered by their liberal congregations from living with their wives and children. Cases are known where Catholic priests have not hesitated to appear on the streets with their wives and children, and no particular offense was taken."

HOPE OF ANOTHER CHANCE

EXTRACTS FROM DR. TALMAGE'S SERMON AT WASHINGTON CITY, AUG. 9, '96, WITH COMMENT

"If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be."—Eccl. 11:3.

"There is a hovering hope in the minds of a vast multitude of people that there will be an opportunity in the next world of correcting the mistakes of this. The object of my sermon is to show you that common sense declares with the text that such an expectation is chimerical. 'If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.'

(1) "There are those who say that if the impenitent and unforgiven man enters the next world and sees the disaster, as a result of that disaster he will turn, the distress the cause of his reformation; but we have ten thousand instances all around about us of people who have done wrong and disaster suddenly came upon them—did the disaster heal them? No, they went on. There is a man full of dissipations. His nerves are all a jangle. From crown of head to sole of foot he is one aching, rasping, crucifying torture. Where is he? He is in hell on earth. Does it stop him? Ah! no. After a while delirium tremens pours out upon his pillow a whole jungle of hissing reptiles. His screams horrify the neighbors as he dashes out of bed crying: 'Take these things off me!' He is drinking down the comfort of his family, the education of his children, their prospects for this life and perhaps their prospects for the life to come. Pale and convalescent he sits up. Physician says to him: 'Now, my good fellow, I am going to have a plain talk with you. If you ever have an attack of this kind again you will die. I can't save you, and all the doctors in creation can't save you.' The patient gets up, starts out, goes the same round of dissipation and is down again; but this time medicines do not touch his case. Consultations of physicians say there is no hope. Death ends the scene.

"Pain does not reform. Suffering does not cure. What is true in regard to one sin is true in regard to all sins, and yet men are expecting in the next life there will be opportunity for purgatorial regeneration. Take up the printed reports of the prisons of the United States and find that the vast majority of the criminals were there before, some for two times, three times, four times, six times. Punished again and again, but they go right on. Millions of incidents and instances working the other way, and yet men think that in the next world punishment will work out for them salvable effects. Why, you and I cannot imagine any worse torture from another world than we have seen men in in this world, and without any salutary consequence.

(2) "Furthermore, the prospect of reformation in another world is more improbable than here. Do you not realize the fact that a man starts in this world with the innocence of infancy? In the other case, starting in the other world, he starts with the accumulated bad habits of a lifetime. Is it not to be expected that you could build a better ship out of new timber than out of an old hulk that has been ground up in the breakers? If starting with comparative innocency the man does not become godly, is it

possible that starting with sin a seraph can be evoluted? Is there not more prospect that a sculptor will make a fine statue out of a block of pure, white Parian marble than out of a black rock that has been cracked and twisted and split and scarred with the storms of a half century?

"'But,' say some people, 'we ought to have another chance in the next world because our life here is so very brief.'

(3) "My friends, do you know what made the ancient deluge a necessity? It was the longevity of the antediluvians. They were worse in the second century than in the first, and worse when they got three hundred years old, and worse at four hundred, and worse at five hundred, and worse at six hundred, and worse at eight hundred; until the world had to be washed and scoured and scrubbed and soaked and sunk and anchored a whole month under water before it was fit for decent people to live in. I have seen many pictures of old Time with his scythe to cut, but I never saw any picture of Time with a chest of medicines to heal.

"If eight hundred years of life time could not cure the antediluvians of their iniquity, I undertake to say that all the ages of eternity would be only prolongation of depravity.

(4) "'But,' says some one, 'in the next life the evil surroundings will be withdrawn, and good influences will be substituted, and hence, expurgation, sublimation, glorification.' But you must remember that the righteous, all their sins forgiven, pass right up into a beatific state, not needing any other chance, that will leave all those who have never been forgiven, and who were impenitent, alone, alone! and where are the salvable influences to come from? Can it be that Dr. Duff, who spent his whole life in pointing the Hindoos to heaven, and Dr. Abeel, who spent his life in evangelizing China, and that Judson, who spent his life in preaching the gospel to Burmah—can it be expected that they will be sent down from some celestial missionary society to educate and to save those who wasted their earthly existence? No. We are told distinctly that all missionary and evangelistic influences will be ended forever, and the good, having passed up to their beatific state, all the morally bankrupt will be together; and where are the salvable influences to come from? Will a specked or bad apple put in a barrel of diseased apples make the other apples good? Will one who is down be able to lift others up?

"If a man in this world was surrounded with temptation, in the next world (all the righteous having passed up into the beatific state), the association will be more deteriorating, depreciating and down. You would not send a man to a cholera or yellow fever hospital for his health, and the great lazaretto of the future, in which are gathered the diseased and the plague-struck, will be a poor place for moral recovery.

"I wonder what is the curriculum in the College Inferno, where a man having been prepared by enough sin, enters and goes up from freshman of iniquity to sophomore of abomination, and on up, from sophomore to junior, and from junior to senior, and day of graduation comes, and the diploma is signed by Satan, the president, and all the professional demoniacs attest the fact that the candidate has been a sufficient time under their drill, and then enters heaven. Pandemonium, a preparatory school for celestial admission! Ah, my friends, while Satan and his cohorts have fitted a vast multitude for ruin, they never fitted one soul for happiness—never.

"You see this idea lifts this world from an unimportant way station to a platform of stupendous issues, and makes all eternity whirl around this hour. Oh, my soul! my soul! Only one trial, and all the preparation for that trial to be made in this world, or never made at all. Oh, my soul! my soul! You see this piles up all the emphasis and all the climaxes and all the destinies into this life. No other chance. Oh, how that intensifies the value and the importance of this chance. Alexander and his army used to come around a city and they would kindle a great light, with the understanding that as long as that light was burning the city might surrender, and all would be well, but if they let that light go out, then the battering rams would swing against the walls and there would come disaster and demolition. Oh, my friends, all you and I need to do to prepare for eternal safety is just to surrender to the King and Conqueror, Christ. Surrender hearts, surrender life, surrender everything. The great light keeps burning, light kindled by the wood of the Cross, light flaming up against the dark night of our sin and sorrow. Oh, let us surrender before the light goes out, and with it our last opportunity of making our peace with God through our Lord Jesus Christ."

COMMENTS ON THE FOREGOING

We publish the foregoing, because, weak as it is, and easily answered by those who have in mind the Scripture teachings, it is nevertheless the strongest presentation of that side of the subject that has yet come under our observation; and we desire to give, for the benefit of the uninstructed, a proper answer to such reasonings.

First, then, that there may be no mistake, let us say that we fully endorse the statement that whoever hears the message of divine grace should make haste immediately to respond; to accept justification by faith in the precious blood, and to present himself with every talent a living sacrifice in God's service; and that there will never be *another* chance provided for any who have enjoyed a *full* chance in the present life and have despised it. But we cannot agree that Mr. Talmage or any other man is competent to decide which of mankind have had, and which have not had, a *full* opportunity. Only the appointed Judge is either authorized or capable of deciding this question.—John 5:22.

However, we can say nothing further in harmony with the discourse: on the contrary, we must condemn all of its reasonings as sophistical and wholly unscriptural.

The only excuse that can be offered for the selection of so mis-fit a text for such a subject, by a man of Mr. Talmage's ability, is, that he felt that he must have some text, and this one came as near as any to be found in the Bible, which could be made in any degree to hint that the *only chance* for gaining everlasting life is the present life.

Those who will turn to the Scriptures and examine this text with its context will find nothing whatever to justify the interpretation given it by Mr. Talmage. Yet probably not one in a thousand of those who heard or read the discourse turned to and read the scripture cited as *authority* for all the weighty conclusions based on it. Alas! there is far too much confidence reposed in human teachers who frequently are far from faithful "oracles of God."

(1) The text has not the remotest reference to human probation. There is nothing to indicate that it refers to mankind at all. It merely points out that we may know that inanimate things act under nature's laws—clouds full of water drop it upon the earth; a tree, whichever way it falls, is powerless to change or move its position. If any lesson or comparison to man were instituted it would be that so man falls helpless in death, and that "there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest (Eccl. 9:10); but we see no comparison to man in the verse or its context.

The poor drunkard who finally becomes such a slave to his appetite that he loses all self-control, and battles in vain to regain his freedom, is used as a proof that experiences are *not* reformatory, whereas every person knows that some of the most valuable lessons we learn are lessons of experience, so that it has become a recognized proverb that "a burned child dreads the fire." The fact is that morphine, opium, nicotine and other drugs obtain such a mastery over their subjects that often the latter weep and strive for freedom in vain, and would welcome gladly any deliverance—Keely Cures, or what not.

All that can be said against such slaves of appetite the Apostle Paul declares to be true in some measure of all sinners. He says (Rom. 7:14-25): "For I know that in me (that is, in my [fallen] flesh) dwelleth no good thing: for to *will* is present with me, but how to perform I find not: but the evil which I would not, that I do. . . . . O wretched man that I am [as all by heredity are], who shall deliver me from this dead body [this body which my will cannot fully control, and with which there is a constant battle]?" Then comes the answer, that God has appointed Christ to be our deliverer—"I thank God [there is deliverance from this slavery] through Jesus Christ our Lord."

The fact then, attested by our experience and by God's Word, is that we all are slaves of Satan, sin and death, and all need a Saviour. We who have already found Christ as our Saviour may well rejoice; but by what authority can we declare that his power to save, to deliver from Satan, sin and death is limited to the "few there be that find" the narrow way in the present age? Quite to the contrary, the Scriptures, while plainly declaring, "Blessed are your eyes, for they see," declare none the less explicitly that the time is coming when all the sin-blinded eyes shall be opened; and that Christ, the true light, shall yet lighten "*every man that cometh into the world.*" (John 1:9) The eye of faith thus grasps firmly the promises of God's Word,—that the knowledge of the Lord shall yet fill the whole earth, that "all the families of the earth" shall ultimately be "blessed" with the knowledge of the "good tidings of great joy, which

shall be unto *all people*," "every creature," even "those that are in their graves," who shall come forth to hear it.

Moreover, the Scriptures explain how it comes that the majority of mankind are now blinded and deceived, saying, "The god of this world [Satan] hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (2 Cor. 4:4) And those whose eyes are not thus blinded by sin and superstition are alone the favored "drawn" by the Father to Christ. These, upon accepting Christ, are translated "out of darkness into his marvelous light." This the Apostle expresses when addressing those whose eyes of understanding have been *opened*, saying, "That ye . . . . may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge [mere human understanding]."—Eph. 3:18, 19.

This special class now called, chosen, and found faithful, are called "God's elect." God is choosing them for a purpose,—a good purpose, a grand purpose, a holy purpose. He is not choosing this "little flock" to sit in glory and (as described by Jonathan Edwards) to look over the battlements of heaven and see the great mass of humanity in eternal torment and to praise God for their own deliverance from such a fate; but he is electing them in order that through them, with Christ Jesus, as the elect and foreordained "seed of Abraham," "all the families of the earth [shall] be blessed."

The Apostle points out the very slaves of sin, mentioned by Mr. Talmage, groaning under the weight of the yoke which the great task-master, sin, has imposed upon them, but, so far from seeing no hope for such, he declares, "The whole creation groaneth and travaileth in pain together until now [not in despair and hopelessly, but] *waiting for* the manifestation of the sons of God [for their deliverance]." (Rom. 8:19, 22) The whole creation is not waiting intelligently, for "the god of this world has blinded their minds;" but they are ignorantly and blindly waiting, groaning and hoping for the "Golden Age" and life elixirs of which the world's poets have long sung; all of which hopes are far inferior to the wonderful Millennial blessings which God has promised shall be ushered in, when the elect number of the "royal priesthood," the "sons of God," now making their calling and election sure by conformity to the predestinated conditions of joint-heirship, shall have been "changed" and manifested in glory.—Rom. 8:29, 17, 18.

The Apostle distinctly states this, saying, "The creature itself *shall be delivered* from the bondage of corruption into the glorious liberty of the sons of God." That he does not here refer to the church, the saints, but to mankind in general, is evident from the context; for he turns then to believers and declares, "And not only *they* [the world] but ourselves also [the elect church—the seed of Abraham, through whom "*they*" are to be delivered, after "we" have been "glorified" as the sons of God, we,] which have the first fruits of the spirit, even *we* groan within ourselves, waiting for the adoption [the full recognition of our sonship], to wit, the redemption [deliverance] of our body"—the body of Christ, the church, in the first resurrection.

Ah, yes! We agree that pain and punishment cannot lift men out of sin and reconcile them to God. It is for this very reason that a Saviour was sent. If a law and obedience to it and punishments could have reformed mankind, no doubt God would have chosen that way. (Gal. 3:21) But what the law could not do, and what pain and sorrow could not do (Rom. 8:3), God proposes to do *through Christ*. (Rom. 7:24, 25) He proposes a glorious deliverance —the binding of Satan (Rev. 20:2), the opening of the blind eyes (Isa. 29:18; 35: 5) and the helping of all who will accept his grace back to all that was lost in Adam and redeemed by the Second Adam. (Luke 19:10) It is for this purpose to give a universal blessed opportunity for life, that Christ died for all—redeemed all. It is for this purpose that the kingdom of heaven on earth has been promised, repeatedly, through the holy apostles and prophets—for which, as Christ's joint-heirs, the church of "overcomers" is being selected. (Matt. 6:10) Under that Millennial kingdom (whose kings and priests will be invisible) the deliverance of the groaning creation will be effected and the incorrigible destroyed in the second death.

(2) Mr. Talmage's reasoning is strangely out of harmony with his Catechism, as well as his Bible, respecting the "innocency of infancy." He seems to forget that all of Adam's posterity are "born in sin and shapen in iniquity," and "prone to sin as the sparks to fly upward." He fails to take notice of prenatal influences upon character; and the Bible reference to it in the statement that by one man's disobedience sin and its results entered the world (Rom. 5:12), and its approval of the human proverb, "The fathers ate a sour grape [of sin] and the children's teeth are set on edge." But Mr. Talmage and all other sensible people know that either depravity or weakness of character are born in every child; and that many criminals were so low-born that it is almost impossible for them to pursue a righteous course under the present Satan-blinded and sin-abounding conditions.

No, although purity and goodness should be cultivated from infancy, the hope of the world does not lie in the purity of infancy and the avoidance of sin; for then none would be saved.—"There is none righteous, no, not one." The hope of humanity is in Christ—in what he did at Calvary in paying the *ransom-price* for the sins of the whole world; in what he is doing now in selecting the royal priesthood for the great future work of restitution, during the Millennium.—See Acts 3:19-21.

(3) Mr. Talmage argues truly that the antediluvians were wicked, and that eight hundred years of experience did not make them clean from sin, but led to greater depravity. We agree that the course of sin has always been downward, and always will be. Noah's preaching was not expected to avert the flood any more than Moses' law was intended by God to deliver Israel from sin. As by the deeds of the law no flesh could be justified and saved, so by the preaching of Noah no flesh could be justified and saved. All the lessons of the past were intended to establish and enforce the fact that there is but *one remedy* for sin, the great sin-offering "finished" at Calvary. In the merit of that sacrifice Christ, the Redeemer, is fully authorized to begin the reign of grace which shall not be powerless as was the reign of the law; nor baneful as was the reign of sin and death, but mighty through God for the overthrow of the reign of sin and death, the deliverance of the groaning creation from their bondage, the blessing of "all the families of the earth" with the offer and opportunity of eternal life, and the final overthrow with "everlasting destruction" of all willful sinners in the second death.

(4) Rejecting the Scriptural proposition, that the church is being selected from the world for the purpose of blessing, instructing, ruling and judging the world during its Millennial "day of judgment," Mr. Talmage assumes without any Scriptural warrant that the judgment of the world will end with this age with the coming of the Judge to the throne, and that then earth's billions will be sentenced without having known that they were on trial or that there is hope for them (Eph. 2:12; 2 Cor. 4:4), and that then this great multitude will be given over to the instruction of Satan and his under demons. Not only is such a view unreasonable, but there is no Scripture to this effect, while there are many quite to the contrary,—showing that in the end of this age Satan shall be bound that "he may *deceive the nations no more*" for a thousand years; that then Christ and the glorified church shall reign in righteousness, that "his reign shall be glorious" (Isa. 24:23) and shall witness the complete overthrow of sin and every enemy of righteousness; for Christ must "*reign* until he shall have put all enemies under his feet." (1 Cor. 15:25-28) The same lesson is also clearly taught in our Lord's prayer: "Thy kingdom come, thy will be done on earth as it is done in heaven." Where, then, is the basis for Mr. Talmage's suggestion of a College Inferno of which Satan is the President and the under demons professors to have charge of the race? Truly, that would be a hopeless condition. But the Scriptures cited, and to be cited, prove that God's plan is the reverse of this,—to take the race completely out of the hands of "the Prince of *this* world" and to place it in "the world *to come*" absolutely under the control of the Prince of Light, "the Lord, the righteous Judge," who with his glorified church will constitute a "Royal Priesthood," prepared by trials and temptations to sympathize with and assist the poor, degraded but blood-bought race: to bless them with an accurate knowledge of the truth and "times of *restitution* of all things which God hath spoken by the mouth of all the holy prophets."—Acts 3:19-21.

But who are "the righteous" of whom Mr. Talmage speaks so confidently, saying,—"Remember that the *righteous*, all their sins forgiven, pass right up into a beatific state?" Who are these? Are they few or many? How came they to have their sins forgiven? These important questions are all passed over in silence by Mr. T. Not a mention in the sermon of the fact that all were sinners, and that the penalty of all was paid by Christ Jesus, our Redeemer, and that the only ones whose sins are blotted out are those who by faith in the great sacrifice, and repentance from sins, and consecration to God have been adopted into God's family.

But those whom he describes are Scriptually termed the "elect" church, the royal priesthood, the approved heirs of God and joint heirs with Jesus Christ their Lord and Redeemer who will prove faithful unto death. These are those of whom the Lord spoke, saying,—"Fear not, *little flock*, it is your Father's good pleasure to give you the kingdom." They are not the great multitudes of inconsistent professors, but the few known unto the Lord and dear to him as the apple of his eye, "a peculiar people, zealous of good works," who lay down their lives in his service. (See Psa. 50:5; Mal. 3:17) And if this be true, and if, as Mr. T. declares, all others are to be given over hopelessly to the care of devils, it is an awful, a more horrible thought probably than Mr. T. meant to convey.

Yet where is the escape from his dilemma of his own and not of Scriptural construction? Can any claim that sinners are saints, that bad people are good, that the unrighteous are righteous, that unbelievers are justified? Not more than one in ten of professing Christains will *lay claim* to the foregoing Scriptural description of the "righteous,"—those believing in Christ implicitly, fully consecrated to God's service, and seeking to "walk not after the flesh, but after the spirit." How then, we ask, could we expect that the "little flock" that will "pass right up into a beatific state" will be more than a mere handful of the 1,500,000,000 now living or of the more than 50,000,000,000 that have died?

DR. TALMAGE'S DIFFERENT VIEW

But Mr. Talmadge can reason very differently about *another chance* for some, when he so desires! About two years ago he preached a sermon published broad-cast in which he took the other side of the subject, but got equally far away from the true plan of God, the true Gospel of our Lord Jesus Christ.

He said in substance,—

I have no sympathy with the thought that a mere handful of humanity will be saved and that the vast host of our race will be lost. I have no share in the belief that our Lord Jesus Christ is going to suffer a crushing defeat, and that Satan is going to gain a victory by which he will carry off nearly all the spoils, and hell be peopled a thousand to one more than heaven. I believe that there will be a larger number saved than lost, and I will tell you how I reckon it. First, we have the fact that one half of our race dies in infancy. I hold that all of these will go to heaven because innocent of sin. Secondly, we know that a vast majority of the adult heathen have never seen "the true light," have died in ignorance, and therefore will not be punished as intelligent willful sinners, but will be saved. Thirdly, we have a large class whose mental acumen is insufficient, who are *non compos mentis*, including the insane, idiotic and simple, who could not be sent to eternal torment because of their misfortunes, and hence must also be taken to heaven. Thus the larger proportion of our race will reach heaven, and the few, comparatively, suffer eternal torment.

We will state our objections to this unscriptural theory, then proceed to contrast it with Mr. T.'s latest deliverance, and finally show the Scriptural presentation in contrast with both; remarking by the way that Mr. Talmage, Presbyterian as he is, seems to have lost all of his Calvinistic theology, as he ignores entirely the distinction between elect and non-elect infants and heathen. We are glad to note this. But we object to

THIS GOSPEL OF SALVATION BY INNOCENCE

(1) It is not true that infants, idiots, etc., are *innocent of sin*, so that they would be salvable on account of innocence; for, although they have committed no willful, personal sins, they are nevertheless members of the race of Adam and sharers in the *condemnation* of original sin. As it is written, "By one man's disobedience many were made sinners." "By the offence of *one* judgment came upon *all* men to condemnation." "By one man's offense death reigned [over *all*]." "By one man [in whom *all sinned*] sin entered into the world and death by [as the result of] sin; and so death passed upon *all* men."—Rom. 5:12, 17, 18, 19.

This proposition being true, that none are innocent, but all are under condemnation, it follows that Mr. Talmage's billions of infants, heathen, etc., can be no more justified by their ignorance than by their works. (Rom. 3:20) There is only one way of escape from the "*condemnation*" that rests on the whole world; namely, by justification, through *faith in the Redeemer and his sin-offering of himself*. "There is no other name given under heaven or among men whereby we must be saved," and the salvation is through knowledge, faith and obedience, and not through ignorance or incapacity or imperfect works. If Mr. T's theory be correct, it is a great mistake on God's part that all who are not idiots do not die in infancy; that thus all might get into heaven. According to this process of reasoning, the preaching of Christ, so far from being "good tidings," is bad tidings; because if all died in ignorance, in heathenism, all would then be saved.

SAVAGES AND MANIACS TAKEN TO HEAVEN

(2) But we object to Mr. Talmage's gospel on another score. If heaven were made the receptacle of the heathen, savages, barbarians, the idiotic, simple, insane and infants, it would cease to be heaven to a considerable extent, and become a pandemonium. Mr. T. will no doubt admit that the billions of ignorant, imbecile and degraded, whom he describes as the vast majority of the heavenly throng, have never formed *characters*, and that they will need to do so before they would be fit companions for saints whose characters are formed after the divine pattern. And since each infant, as it develops, will become a free moral agent, what assurance have we in this theory that after all several billions of these infants, heathen, etc., would not choose disobedience, sin, rather than obedience, righteousness, and raise up an insurrection in heaven worse than has ever been known on earth? Verily, if the plan presented in the Scriptures were not much more reasonable than this theory, we would have serious grounds for questioning its being the divine plan, which must surely display divine wisdom.

Should Mr. Talmage attempt to make his theory more reasonable by claiming that the billions of heathen, idiots, infants, etc., would be *changed* instantly and miraculously and made perfect beings, fit for heaven, we would object that if such were the divine plan, and if development of character by contact with trial and temptation were unimportant, it would impeach the divine wisdom and love and justice for having permitted six thousand years of sin and death and the loss thereby of some; for according to the theory we are criticizing all this was unnecessary—worse than useless. If Mr. T. were not yet convinced we would quote his text at the head of this article, "In the place where the tree falleth, there it shall be," and applying it Scripturally would urge that it teaches that *no change of character* takes place in the grave. It is in agreement with the Scripture which declares, "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." The earliest and only opportunity after death to gain knowledge and to form character will be when "All that are in the graves shall hear the voice of the Son of Man and come forth."

Here, then, we have the two extremes of Mr. T's view. (*a*) He assumes to decide that there can be only one chance of gaining everlasting life;—that all who do not enter the "strait gate" and walk the "narrow way" are *hopelessly lost*. (*b*) Yet remembering the Lord's words, "Few there be that find it [the strait gate]," he next determines (contrary alike to reason and Scripture) that the vast majority (who do not get a proper chance in this life) must go to heaven, and get their chance *there*. Indeed, Mr. Talmage seems ready to claim that the free agency of the "vast majority" will be abrogated, and that the savages, idiots and infants will be declared "predestinated" and "elect" beyond their own power to dissent from or alter their conditions. What a medley! What incongruity! What inconsistency! A logician, following Mr. T., would pretty surely be led either to "Universalism" or to ignore the "redemption which is in Christ Jesus" and trust solely to his own righteousness. But now contrast

THE SCRIPTURAL PRESENTATION OF THE DIVINE PLAN

As we have already shown, the Scriptures clearly teach that all men are under divine condemnation, wholly irrespective of their own deeds: all were "born in sin," all inherited our father Adam's condemnation and share in the blight of sin and death which came upon him, and through him, by heredity, upon all men. "The fathers ate the sour grape [of sin], and the children's teeth are set on edge." (Rom. 5-12; Jer. 31:29; Ezek, 18:2, 3) None could get rid of this condemnation,—neither the Jew by his knowledge of the law and possession of the oracles of God, nor the Gentile in his ignorance. (Rom. 3:9, 10, 19, 23) All were unworthy of eternal life; and the race as a whole had been in this pitiable condition for four thousand years, when God in great mercy had compassion on *all* and sent "a Saviour, and a great one," not of the Jew only, but also of the Gentile, who, until then, was left "without God, and having no hope."—Isa. 19:20; Eph. 2:12.

The salvation contemplated in God's plan was not merely a reform—a salvation from *some* of the evil consequences of the fall—but a salvation unto the uttermost, of all who come unto God by Christ. To make it comprehensive, available to all, Jesus Christ, by the grace of God, tasted death for *every*

man. He "gave himself a ransom [a corresponding price] *for all.* to be testified in due time."—Heb. 7:25, 2:9; 1 Tim. 2:5, 6.

Thus the redemptive sacrifice is seen to have been for the benefit, not only of those living when it was made and their progeny since, but also for the billions who had previously died "without God and having no hope,"—all of whom went down into *"sheol," "hades;"* the great prisonhouse of *death;* —everlasting death, everlasting destruction, and not everlasting torment,* being the wages of sin under the divine law. (Rom. 6:23; Gen. 2:17) But it is one thing that the penalty for all mankind has been paid, life for life (Jesus' life for Adam's life—Rom. 5:12, 17, 18, 19), and that Jehovah God has accepted that ransom price, and manifested his acceptance, both by the resurrection of our Lord Jesus from the dead and by the descent of the holy Spirit at Pentecost (Rom. 1:4; Acts 2:33, 34); quite another thing will be the salvation or deliverance from death of the redeemed ones, —the deliverance of the dead and dying creation from the bondage of corruption—the bondage of death as well as of sin.

Hence the necessity for the second coming of our Saviour. He came the first time as a sin-offering to pay our ransom price, and bought us with his own precious blood,—his life; but he comes a second time, not as a sin-offering, but *"unto salvation,"*—to save or deliver from sin and death all whom he redeemed at his first advent, or as many of them as shall wish for salvation upon his terms, when they shall be brought to "an accurate knowledge of the truth" "in due time."

This salvation reaches no one until the end of the Gospel age, except "believers" who (in a reckoned sense) grasp "the hope of salvation" and anticipate it by faith. The apostles declare that we are "heirs of salvation," and point us to the fact that it "shall be *brought unto*" us "at the revelation of our Lord and Saviour Jesus Christ," at his second advent; and tell us that "now is our salvation nearer than when we first believed," and that meantime we are "kept by the power of God through faith *unto salvation,* ready to be revealed in the last time." (See Rom. 13:11; 1 Thes. 5:8; Heb. 1:14; 1 Pet. 1:5, 13; Heb. 9:28) The completion of

SALVATION IS CALLED "RESURRECTION"

—and thus is divided into two parts: "the first resurrection," including our Lord Jesus and all the overcomers of this Gospel age, "members of his body," is the chief, the highest, the most desirable; and none except the overcomers who have walked with their Lord in the narrow way of self-denial and suffering for righteousness' sake can have part in it: it is a rising up to life upon the spirit plane, and can be attained only by those "made partakers of the divine nature." (Rev. 20:6; 2 Pet. 1:4; Phil. 3:10, 11) These only are being called chosen and proved during this Gospel age. These victors, the faithful, the "overcomers," will constitute the royal priesthood after the order of Melchizedec (of which the Lord Jesus is the Head or Chief Priest), which is to "reign on the earth" as God's kingdom, to order the affairs of men and *bring to all* the great salvation purchased by our Lord when he gave himself "a ransom for all."—1 Pet. 2:9, 10.

The salvation to be offered to the world in general is termed a "resurrection by judgment"—a rising up to the perfection of life through a judgment or disciplinary process during the Millennium. It includes mankind,—the so-called "living" (but really "dying," of whom God speaks as "dead," because the sentence of death stands against them until they accept Christ Jesus as their Saviour) as well as "all that are in the graves" who "shall hear the voice of the Son of Man and come forth [—awaken from the sleep of Adamic death, which would have been an "eternal sleep" except for Christ's sacrifice]." These billions will be "judged," granted a trial, during the Millennium, and those found worthy of everlasting life will get it at the close of the Millennium, and all unworthy of it will be cut off in "the second death"—"everlasting destruction."

The *awakening* from Adamic death will not be resurrection in the full sense; but rather a preparation for resurrection (Greek *anastasis*) which applies to all the steps to be taken upward toward *perfection of life*—the high plane from which all fell in Adam. As the little flock of this Gospel age passes *reckonedly* "from death unto life" by the acceptance of Christ, so all the world during the Millennium will be brought to a knowledge of God and Christ, but only those who accept Christ as their Saviour, and the New Covenant† with God through him, are reckoned as having any life (John 3:36); and with these it is only a beginning of the resurrection, or raising up process, which will not be perfected until the thousand years are finished.

It is a resurrection of judgment (*i. e.*, by judgments); because reward and discipline will be the process by which the lessons of righteousness will be enforced and *characters* developed. The good physician, who so loved the sinners as to lay down his life for them, will be the Chief of the kings and priests who will instruct, govern, "judge" the world in righteousness; and this guarantees that everything will be done that can be done to help out of sin into righteousness and eternal life all who choose to seek life upon God's terms.

But, although obedience to the laws of Christ's kingdom will be enforced, no man's free moral agency will be interfered with: it will be true of those who then know of and fail to gain life, as it is true of some now, "Ye *will not* come unto me, that ye might have life." (John 5:40) Those who will refuse to make any progress, or even to start, are mentioned by the prophet Isaiah (65:17-20) who, describing the Millennial condition, says, "The sinner a hundred years old shall be accursed [cut off from life]," though dying at that age he would be but as an infant. By complying with the laws of that time he might live at least to the close of the Millennial age.

Under the rule of that age—the reward of progress and deliverance from weaknesses, mental, physical and moral, will be given to the *obedient,* and "stripes," reproofs, etc., will be inflicted for wrong doing and failure to progress. It is evident, therefore, that the close of the Millennium will not only find all men fully informed, and the knowledge of the Lord filling the whole earth and all outwardly obedient, but, as we might expect, it will find some who have partially misused their opportunities, whose hearts, wills, will not be fully submitted to the Lord's will; and the separation and destruction of these as "goats" from the others, "sheep," is properly the last act of that Judgment age, as represented in Rev. 20:7-10.

"ALL THE WICKED WILL GOD DESTROY"

The whole population of the world will then be "as the sand of the sea," and *all* will be subjected to a final test of loyalty to God. For a thousand years they will have had experiences in every way favorable, and, Satan being bound, they will have had no special temptations to disloyalty to God; and it will be but proper that a test of loyalty should be made which will manifest to all, which are at heart loyal to the Lord, and which are still selfish, self-willed and disloyal. That test will be crucial: no excuse or allowance can be made for any there, because all will then have had all the experience knowledge and help which infinite wisdom and love have seen proper to provide:—all that could be of service in forming character. The result of this final trial will be the destruction of Satan and all who have any sympathy with sin, in the second death—"everlasting destruction," symbolically pictured as a "lake of fire and brimstone," the antitype of the Valley of Hinnom (*Gehenna*) outside the walls of the typical Jerusalem; so also in Matt. 25:31-33, 41, 46. There "fire" is symbolic as well as the "sheep" and the "goats:" and as in Revelation signifies—"the lake of fire and brimstone, *which is* the second death." The *punishment* for sin as declared by Scripture is not everlasting torment, but *everlasting* death. "The wages of sin is *death!*" "The soul that sinneth [wilfully], it shall die!" The wilful evil doers, after rejecting the opportunities of the New Covenant, shall be *"punished with everlasting destruction* from the presence of the Lord and from the glory of his power."

The proportionate numbers of those who shall pass this final trial successfully and enter into life everlasting,—beyond all sighing, crying and dying,—is not even hinted at; nor is the number or the proportion of any consequence when we are assured, (1) that the saved will include every member of Adam's race (condemned in Adam but redeemed by the great "ransom for all") who, upon *full* opportunity, chooses to "take of the water of life freely" in God's appointed way; and (2) that the lost are only such as infinite wisdom sees to be incorrigible, and who, thus "punished with everlasting destruction," shall be no more.

Now what have we seen?—a second chance? Nay verily; except it be argued that Adam's original trial was a first chance which brought the sentence of death—condemnation upon all the race; and that the ransom paid by Christ secures another (an individual) chance for each member of the race. We have seen in this great divine plan *one,* but only *one, individual chance,* or trial, for each member of the redeemed race. Those who have enjoyed a full chance in this Gospel age and have wilfully rejected Christ we cannot expect will get another chance to reject and crucify him (Heb. 6:4-8; 10:26-31); but all who have not yet had a *full* chance are guaranteed a full chance, a fair and favorable trial, "in due time," by virtue of the "ransom for all."

* See WHAT SAY THE SCRIPTURES ABOUT HELL? 80 pp. 10 cents.
† See June 15, 1919, for critical examination of Covenants.

We conclude that God's plan is much more reasonable than Mr. Talmage's plan. It saves no one in ignorance and sin. it overrides no one's free agency; its provisions take hold of every creature of Adam's race, all are treated impartially, none are to be saved under it except those who become copies of God's dear Son, our Lord Jesus; none are to be lost for lack of full opportunity to attain that character. In God's plan every condition and arrangement is found that sanctified reason could desire; and the various parts fit together perfectly, attesting its divine authorship. But of the many false theories of salvation and their originators, God says,—"My thoughts are not your thoughts, neither are your ways my ways, ... For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

O the depth of the riches both of the wisdom and knowledge of God! And his grace, who hath measured its fullness in Christ?

QUESTIONS OF GENERAL INTEREST

Question. What do you mean by the expressions "earthly phase" and "spiritual phase," in relation to the kingdom? (MILLENNIAL DAWN, Vol. I., page 288.)

Answer. There is only one kingdom *per se;* and that is, the church; but it will have servants and representatives which to the world will be its kingdom or direct government. Though all will be instructed to recognize the overruling spiritual kingdom of Christ and the church and the still superior kingdom of the Heavenly Father, yet this spiritual phase will be represented by the Patriarchs and other overcomers of past ages who will constitute the "earthly phase" of the kingdom. (Luke 13:28; Heb. 11:39, 40) The "great company" do not belong to the kingdom at all. They will be associated in some way not explained, but will not be part of the kingdom real, nor yet of the earthly or representative kingdom.

Question. Is the church a part of the atonement sacrifice? If so, why is our Lord Jesus *only* referred to as the "Lamb of God which taketh away the sin of the world?"—1 John 2:2; 4:10; 1 Tim. 2:6.

Answer. The atonement is based upon the sacrifice made by the high priest, who "offered up himself." The church's share in the atonement is a reckoned one. In the same sense that the church is reckoned as the body of Christ, so its sacrifices are reckoned as being joined with that of Christ, and are so represented or typified in the sacrifices of the Day of Atonement. So, as accepted members of the body of Christ, we throughout the Gospel age "fill up that which is behind of the afflictions of Christ." The sufferings of Christ are reckoned as continuing so long as we, his church, reckonedly members of his body, his flesh and his bones, are suffering. The merit in God's sight as *the ransom* lay in the sacrifice which our Lord Jesus offered. Ours is merely incidental, and reckonedly accepted as a part, in order that we might be granted a share also in the rewards.

Question. What is the difference between "ransom," "propitiation" and "atonement?"

Answer. The *ransom* is the corresponding price, and was paid by our Lord by the giving of his life. The *propitiation* was accomplished when he ascended up on high, appeared in the presence of God on our behalf and presented as for us and in payment of our penalty his death as our ransom. The *atonement* is the result of the offering of the ransom and its acceptance by God as a propitiation or satisfaction. It has a secondary feature or bearing upon us, when we realize the fact that so far as the divine law is concerned an atonement has been made; and if we are rightly exercised thereby, it will lead us to a condition of harmony of mind with God and to a desire to please and serve him, which is the human side of the at-one-ment.

Question. In what sense does the Apostle (Heb. 6:1) advise the church to leave "the [first] principles of the doctrines of Christ;" does he mean that the practice of baptism, etc., should be abandoned?

Answer. The Jews had washings or baptisms under the Law, but they had nothing to do with Christian baptism. Every time a Jew washed his hands he performed a baptism. But it is not the washings under the Law to which the Apostle Paul refers. He does not say, Leave baptisms because they are part of the law, with which Christians have nothing to do. If he is so interpreted with reference to baptism, the same argument would apply to the other doctrines mentioned in the same connection; namely, repentance from dead works (all works are dead *if without faith*), faith in God, laying on of hands, resurrection of the dead and eternal judgment. Surely, we are not to understand that we should cease to believe in or practice repentance and faith; neither should we cease to believe in and practice baptism. What the Apostle is trying to show is, that we should not have to learn all of these things over and over again. He was reproving the Hebrews addressed, because, when they ought to have been teachers (chapter 5:12), they required somebody to teach them the first principles (the first principles mentioned in chapter 6:1, 2). They should have understood all of these things, and been able to teach them; and while continuing to believe in these they should have been adding to their knowledge of the Word and plan of God; and not only so, but they should remember that it is not only correct doctrines on these subjects that are necessary to our full development as followers of Christ, but in addition the graces of Christian character; the doctrines being only a means to an end, and not the end itself. Therefore he says, Leaving the first principles, *let us go on to perfection*—let us cultivate our characters and endeavor to grow more and more like our Lord.

In the same way a child, when it goes to school, first learns the multiplication table, how to add and subtract and divide. These are the foundation principles of mathematics; and yet we would think a child either very stupid or careless in his studies to remain several years learning these first principles; and we would say that it ought to leave the first principles and go on to other things; by which we would not mean that it should forget these first principles or consider them errors or something to be despised, but that it should remember them and use them and *add to them* the higher branches.

For a full treatment of the subject of Baptism see TOWER, June 15, '93.

Question. In the TOWER for Sept. 15, '96, page 222, you say, "If the powers that be should ever compel us to vote, it would be our duty *to act with the side most nearly approved by our consciences.*" Can any earthly power compel us to be disloyal to our King? Let us ever bear in mind that no person can have any power at all against us, except it be given from heaven, and that God is not going to give any person power to compel his children to violate their consciences rather than be thrown out of work. Many have been drafted and fought in time of war against their wills; but he who has laid down his life, given it up for Christ and the Gospel will never take it back again to destroy the life of his fellow-man, or in any way to please man. "If any man draw back, my soul shall have no pleasure in him." Let God take care of the sacrifice, while we fulfil it. Called out of the world, *dead* to the world, how can we heed the threats of the world? *Dead* to sin, how can we use our members as instruments of unrighteousness unto sin? "His servants ye are to whom ye render yourselves servants to obey." Our salvation depends on our *faith in God* and our loyalty to him.

Many will talk of their faith and courage until it comes to the test; then their courage often fails. Too many begin the life of sacrifice without considering the cost, and with too many it is a failure.

Another writes:—I cannot see why we should permit them to compel us, especially in the voting part, to act against our conscience at all. Shall the body of Christ do wrong at the behest of the powers that be?

Answer. These two readers have totally misunderstood the answer to which they refer; and since others may have misunderstood similarly, and to guard against error on so vital a point, we answer these publicly.

If laws should be passed commanding every man of twenty-one years to vote at election time, as has already been proposed in the Ohio legislature, it would not mean a violation of the writer's conscience to obey this law, although we prefer to have nothing to do with electing the rulers of this world and would be unwilling to shed blood to maintain them in office, should such a crisis ever arise. In this connection we should but follow the Lord's direction, If any man *compel* thee to go a mile, go with him.—Matt. 5:41.

But if ever compelled by law to vote, we may be sure that we will not be compelled by law to vote for any particular person or party. Therefore, should it become our duty by law to vote, we would be obliged to use our judgments as between parties, platforms and candidates. We would find none of these in all respects up to our ideal and standard; and hence some would vote one way, while others,

equally conscientious, would vote another way. We might better have said, that in such an event it would be the duty of each to vote according to his *conscientious judgment;*—for principles and men most nearly in line with his conception of wisdom and righteousness; using his full liberty to cross off the names of any or all candidates, if not approved, and of substituting any names he may approve.

Conscience is never to be violated, and the above remarks of the objectors are fully endorsed. They merely misunderstood our meaning.

Question. The word "body," found in Lev. 21:11, is from the Hebrew *Nephesh,* which is so many times translated "soul." Would it be proper to substitute the word "soul" for "body" in this text? See statement in Oct. 15, '95, *Tower* that it is not proper to say a *"dead soul."*

Answer. This text more critically rendered would read, "Neither shall he go in to any living creature [soul] after death." The Hebrew language is "poor," and many words must serve many shades of thought each. Hence, "any dead body" is equivalent to "any *body* [soul] dead; *i. e.,* any *living creature* [soul] after death." The same is true of Num. 6:6:19:13; Hag. 2:13.

SOLOMON'S WEALTH AND WISDOM

——OCT. 18.—1 KINGS 4:25-34.——

If, as already shown, the wealth of Solomon and his peaceful reign prefigured the glory and peace of Christ's Millennial reign, so also Solomon's wisdom prefigured the all-comprehensive wisdom of Christ. And as representatives of many nations came to hear Solomon, so when the kingdom is the Lord's, and he is governor among the nations, all the ends of the earth shall remember and turn unto him, as the Prophet declares. They will say, "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths."—Isa. 2:3.

It is well to remember that the wisdom of Solomon which attracted the attention and admiration of the world (Vss. 29-34), was not the heavenly wisdom, not spiritual understanding such as is now enjoined upon the saints, which can only be spiritually discerned (1 Cor. 2:8-14), and which is never popular with the world. Solomon's wisdom was but an imperfect realization of the wise and understanding heart suggested in his dream-prayer (1 Kings 3:9), which will find its full realization in Solomon's antitype.

It was Solomon's worldly or secular wisdom which impressed the world. By nature and through God's providential blessings in making of him a type, Solomon's mental faculties were large and well developed; and these he exercised in many directions with marked success;—as a statesman, judge and financier. The statement that his wisdom excelled that of the Chaldeans, etc., seems to imply that his wisdom was along the line of the sciences and philosophies popular with them. But although "he spake 3,000 proverbs, and his songs were 1005," they were not all deemed of the Lord worthy of preservation as a portion of the sacred Scriptures.

The heavenly wisdom of the books of Ecclesiastes, Proverbs, and Solomon's Song we accept as of divine direction, as were the words of the prophets who frequently wrote things they did not comprehend.—1 Pet. 1:10-12.

THE PROVERBS OF SOLOMON

OCT. 25.—Proverbs 1:1-19.

Although the Proverbs of Solomon were not prophecies, like the writings of Isaiah, Jeremiah, etc., we may well esteem them to have been supernaturally prepared inasmuch as Solomon was granted a supernatural wisdom, in order, as we have seen, that he might represent or prefigure Christ Jesus, our Lord, the "greater than Solomon." The propriety of respecting the Proverbs as inspired is shown in the fact that several quotations from them appear in the New Testament writings. Compare the following: Prov. 1:16 with Rom. 3:15; Prov. 3:7 with Rom. 12:16; Prov. 3:11, 12 with Heb. 12:5, 6; Prov. 3:34 with James 4:6 and 1 Peter 5:5; Prov. 10:12 with 1 Pet. 4:8; Prov. 11:31 with 1 Pet. 4:18; Prov. 20:9 with 1 John 1:8; Prov. 25:7 with Luke 14:10; Prov. 25:21, 22 with Rom. 12:20; Prov. 26:11 with 2 Pet. 2:22. Furthermore, our Lord and the Apostles referred to the Jew's sacred Scriptures *as a whole* as divinely inspired, making no exception of Solomon's writings contained therein, which were, however, but a portion of his three thousand proverbs.

In this lesson the first six verses tell the object of the Proverbs to be for instruction, especially of the young and unlearned; to teach them true wisdom, appreciation of justice, of righteous dealing and equity in general.

Verse 5 points out that the instructions are not merely for the youth; that no matter how wise a man may be, he will still have opportunity for increasing his wisdom, and that a teachable attitude of heart and a desire to know the truth are necessary to progress in wisdom. How profitable it would be to Christian people if this lesson of verse 5 were very generally applied by them! They would no longer be satisfied with a mere acceptance of creeds of the past, but would be going to the fountain head of wisdom, the Divine Revelation. They would no longer be saying practically, if not by words, We need and care nothing for the divine plan of salvation; but, like the Bereans of old, old, they would be searching the Scriptures daily, that they might more perfectly understand the Divine plan.

The first clause of verse 7 is a quotation from one of his father David's Psalms (111:10), and is a gem of wisdom. If the word "fear" be given the sense of *reverence,* the passage will be better understood. The reverence of the Lord is the beginning of knowledge. They who say in their hearts there is no God are certainly stupidly foolish. They have failed to learn the very first lesson of wisdom. Reverence for the Lord is one of the first essentials in approaching his Word as a student: God's revelation looked at from any other standpoint than that of reverence will not yield its blessings to the searcher. One of the peculiarities of our day, and particularly pointed out by the Apostle Paul (2 Tim. 3:1-5), is the lack of reverence which manifests itself, not only in the world, but also amongst those associated as believers and in their families. The general tendency is toward headiness, high mindedness, arrogance, self-consciousness, disobedience. All of these come under the head of lack of reverence for God and for the order and arrangement which he has established. The present irreverence is undoubtedly the result of the general awakening from the darkness and superstition of the dark ages,—when the great adversary brought in such teachings as produced a distressing fear of the Almighty, based upon misrepresentations of his character and plan. These were received with credulity, from human sources, without proving by Scriptures, to which the Apostle exhorted. As mankind awakes from this superstition, as a pendulum vibrates from with credulity, from human sources, without proving by the one extreme to the other, so human sentiment, finding that it has been too prejudiced and too fearful in the past, now goes to the opposite extreme of doubt, skepticism, infidelity, irreverence for all the experiences of the past as well as irreverence for God and his Word. As this spirit progresses and influences a wider and wider circle in Christendom, it is preparing the way for the great climax of skepticism and irreverence which will end in the overthrow of all law and order and the disregard of all the experiences of the past and the wisdom of God's Word, in the anarchy and confusion with which this age will close,—in preparation, however, for the establishment of the kingdom of righteousness in the hands of Christ and the church.

Verses 8 and 9 point out, by the symbols of a wreath and a chain (used in ancient times as marks of honor and respect), that the way to true prosperity lies through obedience to parents, and in general would direct us to learn wisdom from the experiences of those who have gone before in life's pathway. The fact that we today are living in an age of peculiar progress in knowledge and invention, superior in many respects to anything with which the ancients were acquainted, will not lead a wise man utterly to ignore the experiences of the past, nor to consider himself, because favorably circumstanced, as superior in mental ability to many of times past. Our day is known as the "brain age," and many are unduly puffed up and do not consider that the brain capacity of the present time is not greater than that of past times, but that merely the opportunities for the acquisition of knowledge are superior. The wisest and best men today quote the wisdom of the past, not only in the Proverbs of Solomon and the words

of the Lord and the Apostles and the Psalms of David and the Law given by Moses, but also in Shakespeare.

Verses 10-19 were apparently intended as guards against the youthful tendency to *brigandage* more common in ancient times than now, because today, with the advantages of telegraph and telephone, it is more easy to apprehend and punish highway robbers than ever before. But the lesson of these verses can be applied to our day with still greater force. There are today different inducements held out, but on much the same line. First, financial brigandage: the inducement to join in business ventures which would dishonestly rob others by misrepresentation, by swindling advertisements, by fraudulent deceptions, trickery, etc. Second, we are coming into a time when there will be more of a temptation to a social brigandage with inducements held out and hopes of gain and common interest by combining for the passage of laws which would do violence to the liberties and interests of others. And ultimately there will be inducements to revolution, disorder, anarchy, in the hope of getting by violence the property of others.

The last clause of verse 18 points out that those who follow such a course will bring calamity upon themselves.

Verse 19 shows that the principles here set forth are applicable to all who are greedy of gain and willing to sacrifice the lives or interests of others to obtain it. The words of the Apostle apply here with special force: "They that will [to] be rich fall into temptation and a snare [of the adversary]."—1 Tim. 6:9.

THE TEMPLE WHICH SOLOMON BUILT

NOV. 1.—1 Kings 5:1-12.

The temple built by Solomon did not cover the largest area of ground, nor was it the most lofty and massive structure of ancient times. Many of the ancient temples were superior in these respects: yet this temple was probably richer in its ornamentation and more costly than any of the others, because of the large amount of gold used in its construction. The building itself was of white limestone, which in the sunlight would very strongly resemble white marble. The stone necessary for its construction abounds in the vicinity of the temple itself; indeed, under the city of Jerusalem are large caverns known as "Solomon's Quarries," from which it is supposed that the stones for the temple were quarried. Some very large stones, more or less imperfect, and possibly for that reason not used, are still to be seen in the these quarries. The beams, inner walls, doors and roof of the temple were constructed of cedar and red sandalwood. These were all (roof included) completely overlaid with gold—not merely gilded with gold leaf, such as is now used, but covered with plates of gold about an eighth of an inch thick, which were fastened on with gold nails and bestudded with precious stones.

The fact that some of the stones bear Phœnecian marks has led some to suppose that part of the stone for the temple was imported; but we think it more probable that Phœnecian workmen were employed in quarrying, stonedressing, etc., and used such marks as they were in the habit of using in their own country. So far as the record shows, only the timber, including "fir" for scaffolding, was imported; the cedar coming from Lebanon. The country of Palestine did not afford such timber as was necessary.

The apostles (in the New Testament), in referring to the church, spoke of it as represented in the stones of which the temple was constructed, each member of the church being a "living stone," and their faith and character being represented in the gold, silver and precious stones of the temple's adornment; but the wood of the temple is not used to symbolize Christians or their faith and character, because wood is perishable. The Apostle indicates that "wood, hay and stubble" have no place in the true temple, the church (1 Cor. 3:12); and as we consider Solomon's temple, we find that the wood was merely used as a filler, that the symbol was the gold which covered the wood. The wood was merely used because of the impossibility of collecting such an immense quantity of gold as would have been necessary to make the roof and inner walls and doors of solid gold. In this view of the matter, the typical proprieties of Solomon's temple are preserved; it was of stone and gold only.

Not only were the materials of the temple typical, but the fact that many of these materials were gathered together before Solomon's reign was also typical, and in addition the peculiar preparation and fitting of the stones, etc. Each was shaped and fitted and marked for its particular place before the construction began. So in the antitype: each member of the true temple of God, which the greater than Solomon is about to construct—the glorious church and kingdom—each living stone, is fitted and prepared by the chiseling, polishing, etc., in the quarry of this present life, and thus prepared for the particular place which he is to occupy in the future development of God's great plan. And as, when the various stones and parts had all been prepared, the construction of Solomon's temple was speedily and noiselessly executed, "without the sound of a hammer," so, when all the living stones of the anti-typical temple have been made ready under the supervision of the antitypical Solomon, this true temple of God will come together quickly, without noise or confusion, in the "first resurrection."

THE TEMPLE DEDICATED

NOV. 8.—1 Kings 8:54-63.

The first verse of this lesson draws our attention to the prayer of Solomon in connection with the dedicating of the temple to God and his worship. Not only does the construction of the temple give evidence of Solomon's earnestness not only in the words of his address in prayer, but also in his attitude upon his knees before the Lord, and in the sight of the people, with his hands spread up to heaven. It is a beautiful picture, and suggests to us the importance of not only having good desires, but also of permitting those desires to occupy our time, thoughts and attention fully; for during all the period of the construction of this great temple for the Lord, we may suppose that Solomon was kept very actively engaged as the chief supervisor of its construction; and we may reasonably suppose that during this time he was a most model ruler, walking in the reverence of the Lord. Well would it have been for him had his time always been similarly well filled with works for the glory of God, or for the good of God's people. It was after this great work had been accomplished, that he began selfishly to turn his thoughts to self-gratification, which ultimately led him into devious paths, which were far from wise, according to the expression of his own proverbs.

Verses 55-61 give Solomon's address to the people—a benediction and exhortation combined. In this, as in his prayer, Solomon shows great modesty, as well as zeal for the Lord and for righteousness: for he included himself as well as all the people in the exhortation, "Let him not leave us nor forsake us."

Verses 62 and 63 give some conception of the importance toward God and his desire to walk in the ways of wisdom, but now that its construction is finished his prayer and its dedication bear testimony to the same. His faith toward God and his humility of heart are everywhere manifested, of this occasion in the estimation of the whole nation—as indicated by the enormous sacrifice offered.

It was following the dedicatory prayer and the offering of the sacrifices that God accepted the temple and manifested that acceptance by causing the shekinah glory to shine upon the Mercy Seat in the Most Holy, thus indicating a transfer of the divine presence with Israel, from the Tabernacle (the temporary, movable place of worship) to this, as the permanent place for the manifestation of God's presence in the midst of the people. The typical features of this will be readily discerned by all. As the shekinah glory in the Tabernacle represented God's presence with Israel, accompanying their wilderness journey and difficulties, so now the anti-type of this is God's presence with the church of the Gospel age in its present temporary or tabernacle condition; and so the coming of the divine glory upon the completed temple represented the future glory of the church when its living stones shall have been brought together, when that which is perfect shall have come. The glory in the Tabernacle was merely a foretaste and illustration of the greater glory of the temple; and so in the church's experience, the present indwelling of the holy Spirit in God's church is only the "first fruits of the spirit," in comparison to the fullness of the spirit which will be ours when the temple of God shall have been completed, glorified.

THIS JOURNAL AND ITS MISSION

THIS journal is set for the defense of the only true foundation of the Christian's hope now being so generally repudiated,—Redemption through the precious blood of "the man Christ Jesus who gave himself a *ransom* [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to—"Make all see what is the fellowship of the mystery which . . . . has been hid in God, . . . to the intent that now might be made known by the Church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men, as it is now revealed." —Eph. 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken;—according to the divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service: hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

To Us The Scriptures Clearly Teach

That the Church is "the Temple of the Living God"—peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this Temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing, of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*," "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord "see him as he is," be "partaker of the divine nature," and share his glory as his joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests of the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial Kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified Church—Acts 3:19-21; Isa. 35.

CHARLES T. RUSSELL, Editor.

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS

——ADDRESS TO——

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VIEW FROM THE TOWER

We are asked to give some expression on the "Eastern Question"—the persecution of Armenian Christians, etc., over which the civilized world has for some time been agitated. We have avoided the topic hitherto because we have seen nothing therein specially related to prophecy; and because we aim to review only such features of worldly news as are directly or indirectly related to prophecy.

By many students of prophecy (especially Second Adventists) Turkey's extinction has long been looked for as the great event incident to the collapse of the present order of things. it has been expected and predicted repeatedly during the past fifty years. Every commotion in Turkey revives these expectations in the minds of some.

Our chief interest in Turkey centers in the fact that she holds control of Palestine and at present does not permit its re-settlement by Jews. This embargo must be broken before the severity of the great time of trouble, to permit the return of great numbers of Jews, and with considerable wealth, out of all nations. (Ezek. 38:8-12-16) This seems to us to indicate that Palestine will be released from Turkish oppression and that the Jews will be persecuted and driven out of various countries *before* the great climax of trouble; and hence our expectation is a further dismemberment of Turkey, shortly, and not an immediate general European war.

That Turkey occupies an important place in European politics is very true and very apparent; and that the settlement of her affairs is likely eventually to involve serious consequences to the peace of Europe and the general "balance of power" is also evident. But, expecting that the crisis of this world's affairs will not be reached before 1910, we are not looking for anything phenomenal in or from Turkey, at present. Whatever, therefore, may be done by the European powers to restore order and to protect the Armenians, it will not, we believe, immediately involve Europe in the much feared general war.

The true situation is understood by few except the statesmen of Europe, and their patriotism, as well as the proprieties of their positions, prevent them explaining the true situation to the people. Indeed, the British are the only people whose rulers need to, or do, take the sentiments of the people much into account; and the British public are controlled, more than they are generally aware, through the leading journals. Diplomatic and financial questions are admittedly abtruse; even great journals take their theories and policies from a very few leaders of thought; and public sentiment is "waked up" for effect, or "quieted," according to the exigencies of the case as seen by the leaders to be valuable or injurious to their foreign policy.

European national politics are like a game of chess in which each nation is a player for its own interests, which, if not directly involved in the present move, would at least be affected by it and involved in the next move. To the casual observer Turkey is an effete, rotten, semi-barbarous kingdom in whose destruction all civilized nations should rejoice. But statesmen look beyond and ask, *What* shall be instead of Turkey? If the land could be submerged and made part of the sea it would solve the difficulty. But as this cannot be done, some other government must take the place of the Ottoman. The people of Turkey are not superior to their present government, and a republic would be impossible;—it would also be objectionable to autocracy. But a government of some kind it must have; and that is the difficult problem with statesmen; for the governments they represent have conflicting ideas and selfish interests to be served.

For many years Russia has coveted Turkey—particularly because of its remarkable seaport at Constantinople; which probably is the finest in the world. But Great Britain and all the powers of Europe have for years feared their great Northeastern neighbor under autocratic sway, and have been more or less anxious to coöperate for his restraint. Thus the Crimean war was the intervention of the English, French and Sardinian combined forces to protect Turkey from Russia;—not for love of Turkey, but from fear and jealousy of Russia. The resultant treaty stipulations prohibited Russia's maintenance of a fleet in the Black sea, and hence crippled her influence in the Mediterranean. Again, when Turkish atrocities against the Bulgarian Christians offered Russia in 1877 a favorable pretext for attacking Turkey, Great Britain encouraged the war for the cause of humanity and Christianity; but when, after a year's war at cost of life and treasure, Russia triumphed and her army invested Constantinople, the British government threatened war, moved her fleets and the Indian army, and, supported by Austria, compelled the Treaty of Berlin, at which Lord Beaconsfield presided and dictated the terms.

Now the whole situation is different. France, Germany and Austria begin to see that in times past they served as cat's paws for England, whose chief interest has been the protection of her empire in India. They see that she has purchased the Suez Canal and taken possession of Egypt in pursuance of this policy. They see, now, what English statesmen saw long ago, that the great war most to be feared is an *industrial war of nations*, and that England has seized for colonies and commercial or trade feeders the most valuable centers of the uncivilized world. Now, so far from putting themselves under English leadership, the other nations are more jealous of England than fearful of Russia; and they would be glad to see England undertake to chastise Turkey while they would improve the opportunity to extend their spheres of influence in Africa.

English statesmen are among the shrewdest in the world and are well aware that a war with Turkey would be a long and expensive one, which they dare not close except in victory, and that when victory had been gained the other nations would see that it was as fruitless and unprofitable to England as the war of 1877 and 1878 was to Russia. And, meantime, Russia would advance upon India, France upon Egypt, and Germany would establish an African colony in conjunction with the Dutch in the Transvaal.

Russia and Austria could easily settle the Turkish question by taking possession and dividing her territory, although the Turks could and would make a stout resistance; but meantime England might succeed in exciting France as well as Italy to jealousy and repeat the threat of war at the last moment. This is probably the only reason why Russia and Austria do not take possession of Turkey at once.

It will be claimed, perhaps, that the leading English journals express the desire that Russia should take possession, and declare that England would not only not oppose, but would disinterestedly approve such a step for humanity's sake. This is true; but the Czar well knows that the English journals and the English government are not the same; and we are quite sure that he will receive no such assurances from the government. But why not? Ah! that is the weighty factor in this Turkish business that is always secreted by the English governmental matters. Like all pawnbrokers, he has a dark back office; but from that back office the outward moves are very generally directed. "Shylock" remembers that "the unspeakable Turk" owes him a national debt of over seven hundred millions of dollars ($700,000,000), and that, however badly he may abuse Christians, he pays a heavy interest and with considerable promptness; and he reasons that if the "sick man" dies, the interest and debt will both become a total loss. "Shylock" will not let this come to pass except as a last resort. And he has immense influence with British statesmen—although he must remain out of sight to the public, who, if they knew that he is the adviser and shaper of public policy, would not be so easily controlled by their statesmen.

That Russia and Great Britain are likely to come into conflict before the full end of Gentile Times, we believe; and that their struggle is noted in Scripture, we think probable. Possibly it will yet be seen to be somehow associated with the prophecy of Ezekiel, 39th chapter. Russia is great and powerful numerically, by location and because of her autocracy. England is great intellectually and financially. As liberty-lovers, as civilized beings, and above all as Christians, our sympathies must be closer to England than to despotic Russia, although we cannot close our eyes to England's faults, nor deny that the root of many of them is selfishness. "The love of money is a root of all evil."

Russia's rise to influence has been phenomenal. She is today the leading power of Europe, and under her leadership are Germany, France and Austria. The four at the four corners of Europe, so to speak, seem to give a better temporary guarantee for a few years' peace than Europe has had for some time. Meantime, realizing that the time is short and the work given us to do important, according to the king's command, let us be found using present opportunities with diligence, knowing that the "night" of trouble, wherein no man can work, hasteth greatly. "Let us lay aside every weight, and the sin that doth so easily beset, and run with patience *the race set before us.*"

* * *

The Roman Catholics and Greek Catholics are not very fully in accord nor much disposed to unite, judging from the following telegram to the press:

"St. Petersburg, Oct. 25.—Father Tolstoi, of the Greek Church, recently deposed from the priest's functions because he refused to clear himself of an accusation that he had been converted to Catholicism, has been arrested at Moscow and taken to Nijni, where he was condemned by a church tribunal to seven years' banishment from St. Petersburg and Moscow, and was forbidden to hold any state office in Russia for twenty years."

COWPER'S VIEW OF RESTITUTION GLORY

"Oh, scenes surpassing fable, and yet true,
Scenes of accomplished bliss! which, who can see,
Though but in distant prospect, and not feel
His soul refreshed with foretaste of the joy?

"Rivers of gladness water all the earth,
And clothe all climes with beauty; the reproach
Of barrenness is past. The fruitful field
Laughs with abundance; and the land once lean,
Or fertile only in its own disgrace,
Exults to see its thistly curse repealed.
The various seasons woven into one,
And that one season an eternal spring,
The garden fears no blight, and needs no fence,
For there is none to covet: all are full.
The lion and the libbard and the bear
Graze with the fearless flocks; all bask at noon
Together, or all gambol in the shade
Of the same grove, and drink one common stream.
Antipathies are none. No foe to man
Lurks in the serpent now; the mother sees,
And smiles to see, her infant's playful hand
Stretched forth to dally with the crested worm,
To stroke his azure neck, or to receive
The lambent homage of his arrowy tongue.
All creatures worship man, and all mankind
One Lord, one Father.
"Error has no place;
That creeping pestilence is driven away,
The breath of heaven has chased it. In the heart
No passion touches a discordant sting,
But all is harmony and love. Disease
Is not: the pure and uncontaminate blood
Holds its due course, nor fears the frost of age.
One song employs all nations, and all cry,
'Worthy the Lamb, for he was slain for us!'
The dwellers in the vales and on the rocks
Shout to each other, and the mountain tops
From distant mountains catch the flying joy;
Till, nation after nation taught the strain,
Earth rolls the rapturous hosanna round.

"Behold, the measure of the promise filled;
See Salem built, the labor of a God!
Bright as the sun the sacred city shines;
All kingdoms and all princes of the earth
Flock to that light; the glory of all lands
Flows into her; unbounded is her joy,
And endless her increase. Thy rams are there,
Nebaioth, and the flocks of Kedar, there
The dooms of Ormus, and the mines of Ind,
And Saba's spicy groves pay tribute there.
Praise is in all her gates; upon her walls,
And in her streets, and in her spacious courts,
Is heard salvation. Eastern Java there
Kneels with the native of the farthest West,
And Ethiopia spreads abroad the hand,
And worships. Her report has traveled forth
Into all lands. From every clime they come
To see thy beauty and to share thy joy,
O Zion! an assembly such as earth
Saw never, such as heaven stoops down to see."

THE AUTHORITY OF DIVINE TRUTH

"And Jesus said, For judgment I am come into this world, that they which see not might see, and that they which see might be made blind."—John 9:39.

Divine truth comes to us with all the authority of its divine Author. With a gentle dignity consistent with its noble character it urges its claims upon the reason, the judgment and the conscience of men, and then leaves them, as free moral agents, to accept or reject its claims. Its true messengers also come with the same moral force of inherent worth, rather than with noisy demonstrations or "lying wonders," such as are used by the powers of darkness to attract idle curiosity into the snares of Satan. They come imbued with the spirit of the authoritative message they bear—the spirit of holiness and truth.

Thus our Lord Jesus, the great chief Messenger of the divine covenant, was holy, harmless, undefiled and separate from sinners; the prophets were holy men who spoke and wrote as they were moved by the holy Spirit, and the apostles were holy men chosen of God and charged with the divine testimony. So also all of those called of God to preach the good tidings have this anointing of the holy Spirit of God (Isa. 61:1-3; Luke 4:16-21) as their necessary preparation for this service, and without this anointing they are but as sounding brass and tinkling cymbals, having no commission from God to declare his truth. To any who, without the divine anointing, presumptuously take it upon themselves to handle the testimonies of God, attempting to expound them to others: "God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth, seeing thou hatest instruction and castest my words behind thee!" (Psa. 50:16, 17) Only those who have the anointing of the spirit of truth have any commission from God to preach the truth to others. And indeed only such can do it; for others, not being willing to admit its full sway and authority in their own hearts, yet anxious to justify themselves before men, will pervert the truth, deceiving and being deceived, wresting the Scriptures to their own destruction.

Divine truth, flowing from the pure fountain of truth, God himself, who is all light, and in whom is no darkness at all (1 John 1:5), coming to us through the appointed channel of God's Word and declared by his faithful servants imbued with his spirit, comes with a moral and logical power proving its authority and enforcing it with an emphasis which carries warning with it, and which plainly says, "Take heed how ye hear."—Luke 8:18.

The message of divine truth conveyed to us through our Lord Jesus and his holy apostles and prophets, and from time to time, as meat in due season, called to our attention by such members of the anointed body as God hath set in the church to be pastors and teachers, and even by the feebler members of the body, are not therefore subjects for mere idle consideration and human speculation and dispute: they are not common themes for reckless handling with irreverent hands—they are the eternal principles of truth and righteousness. They are the oracles of God and the principles of his holy law by which every man must be judged as worthy or unworthy of eternal life. They come, with a quiet insistence, demanding our candid, serious, careful consideration of their claims upon us in view of the fact of a coming judgment in which these principles of truth and righteousness shall surely triumph and prove a savor of life unto life or of death unto death to men, according as they are obedient or disobedient to their authority.

It was to establish these principles of judgment, and to acquaint men with them, as well as to redeem them from the sentence of the first judgment of the race in Eden, that Jesus came into this world. (John 5:24; 20:30, 31) Yet this judgment, while it begins in a measure with every man as soon as he begins to comprehend the divine testimony, is not, in the case of the world in general, to reach its final decision until the time appointed for the world's judgment, the Millennial age; for at his first advent Jesus said, "I came not to judge the world, but to save the world. He that rejecteth me and receiveth not my words hath one that judgeth him: the word that I have spoken, the same shall judge him *in the last day*" —the day of final reckoning, the Millennial or Judgment day. —John 12:46-48.

In view of these considerations what folly is it for any man blindly to ignore or foolishly tamper with and pervert or reject the authority of divine truth! On the other hand, how grateful to God we should be for his goodness in making known to us the principles of his law, the testimonies of his Word, by which we are to be judged. And how anxious we should be that our understanding of those principles of judgment should be clear and free from any bias of human prejudice which might blind our eyes to truths of such solemn import. As the Psalmist says, "The judgments of the Lord [expressed by his holy apostles and prophets] are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold;

sweeter also than honey and the honeycomb. Moreover by them is thy servant warned; and in keeping of them there is great reward."—Psa. 19:9-11.

The above statement of our Lord was called out by the contrast presented in the conduct of the Pharisees and of the blind man to whom sight had been given. The miracle gave unmistakable evidence of divine power manifested through Christ, and was a testimony to the truth of his claim to the Messiahship. The Pharisees, perceiving the logical deduction from the admission of the fact, and unwilling to admit the authority of a teacher greater than themselves, rejected even this undeniable testimony, and cast the man out of the synagogue because he confessed the truth.

In this miracle our Lord had clearly taught the great truth that God was with him, and that he was indeed all that he claimed to be—the fulfilment of the law and the prophets, the long promised Messiah. These Pharisees, though feeling the force of this testimony, nevertheless harbored so much envy and hatred in their hearts that it blinded them to the truth. But not so was it with the young man upon whose sightless eyes the miracle had been wrought. Envy, hatred and the spirit of rivalry were absent from his mind, and wonder and gratitude prompted him to reason out the logical deductions from this marvelous fact. In his course we observe the steps of obedient and increasing faith and the results so blessed and so different from those to which the course of the Pharisees led. The act of hopeful obedience (based doubtless upon what he had heard of Jesus previously), in following the simple directions to go and wash his clay-anointed eyes in the pool of Siloam, was rewarded by immediate sight, although the man had been born blind; this blessing, gratefully realized, increased faith; the testimony of obedient, grateful faith, in the face of opposition, brought the reward of persecution; and persecution, accepted in preference to the approval of men upon terms of unrighteousness—of stifled conviction and ingratitude—brought the reward of the clearer revelation of him who was the hope of Israel and the world. And not only so, but this realization that Jesus was indeed the very Christ promised of God, and expected for four thousand years, came to the formerly blind man with this additional element of joy, that he had been specially favored and blessed by him.

Here we see in strong contrast the spirit of obedience on the part of the young man who received sight, and the spirit of disobedience and rebellion on the part of the Pharisees. In the one case the authority of truth was despised and its light rejected, the darkness being preferred because their deeds were evil; while in the other its authority was received and appreciated and from its blessed testimony were drawn the precious lessons of faith, obedience, gratitude, humility, fortitude and loving reverence. Thus, the same truth which blinded one enlightened and blessed the other. And so truth is always, as Paul tells us, a savor of life unto life, or of death unto death. It is only those who receive the truth into good and honest hearts that are rewarded with its blessed fruitage.—2 Cor. 2:14-16.

Let every man, therefore, take heed how he hears the testimony of God: let him not be of those who receive it into a heart filled with selfishness or a spirit of vain glory or pride or irreverence or ingratitude; so that it may not have the blinding effect that it had upon the Pharisees, or the hardening effect it had upon them and upon Pharaoh, who thereby ten times precipitated upon himself and his people the plagues of divine wrath, which finally culminated in the destruction in the Red Sea. But with a pure heart, a good and honest heart, let us receive with meekness the engrafted word, which is able to save our souls.—James 1:21, 22.

It is well for all the Lord's people ever to bear in mind that the present age, the present life, is our judgment day. Let us see to it that we conduct ourselves with that prudence and godly sincerity so befitting so solemn and momentous a time, and also that we come to the consideration of the divine testimony with that reverence and humility which insure the enlightening, and guard against the blinding effects. Well indeed would it be for the world if they, too, would consider that "the eyes of the Lord are in every place, beholding the evil and the good;" and that "God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil;" and that "there is nothing covered that shall not be revealed, neither hid that shall not be known."—Prov. 15:3; Eccl. 12:14; Luke 12:2, 3.

This judgment in the case of the Lord's consecrated people culminates with the present life, and in the case of the world it will culminate in the age to come. There is, however, a judgment of the world as nations (not as individuals) which culminates in the present age. Thus, for instance, there was the national judgment of Israel which condemned them to blindness and to an overthrow, as unworthy of the continued favor of God. So also upon nominal spiritual Israel, the nations of Christendom, the judgment of God, is also to blindness and to an overthrow in a great time of trouble. "Take heed how ye hear" the teachings of God's Word!

M. F. RUSSELL.

"HE GIVETH QUIETNESS"

"'When he giveth quietness, who then can make trouble?' And who but he, the 'God of all comfort,' can give quietness in the midst of tumults which rise upon the soul like sudden storms upon the sea? Like ocean marines in peril, we cry unto him, and he bringeth us to the desired haven—blessed haven—of quietness and peace in God.

"What is the cry which brings this answer of peace? It is not a prayer that all occasion for disturbance shall be removed, for it is not always the divine will to bring peace to the human spirit in that way; it is not always the best way. But there is a cry which never fails to bring the quietness in which none can 'make trouble.' It is a prayer for sweet, trustful, loving acquiescence in the will of God.

"'May thy will, not mine, be done;
May thy will and mine be one;
Peace I ask—but peace must be,
Lord, in being one with thee.'

"What is it which disturbs my spirit? Is it anxiety about my work, my finances, my reputation, my friends? Suppose my Father in heaven should hear my prayer and remove every apparent cause for unrest in regard to one or all of these matters today? That would not give settled peace, for in a life so full of uncertainties as this, new occasions of anxiety would probably arise tomorrow.

"But if I say, 'Lord, let each one of these matters which concern my peace of mind so closely be under thy control; order all entirely according to thy will, for thou art my Father and my Friend; thy will is that thy children should have the very best in all things; and thou knowest what is best for me,' what a place of rest is that! How the sense of too heavy responsibility rolls off; how the distracting care is shifted from the heart too weak to bear it to the strong shoulder upon which the government of all things rightfully and easily rests.

"If this experience of a meek and quiet spirit, which is in the sight of God of great price, is not realized at once, we must not be discouraged. It is not only of a great price as to value, but it often costs a great price to gain it.

"It follows successive battles, often repeated self-surrender, and multiplied trials in which the unfailing care and love of God have been clearly manifested. We were watching the sea waves under the northeast wind; how disturbed and dark they were! Suddenly, with a fierceness that seemed cruel, the rain fell in torrents, and the unresisting waters grew perfectly calm as under an overwhelming surprise. When the storm had passed, the setting sun shone gloriously, and the quieted waters were beautiful in colors of rose and gold.

"Nature has its spiritual correspondences. Surprise comes upon surprise, sudden, overwhelming. The spirit which once tossed restlessly in chafing winds of lesser trials sinks in sweet submission under heavier griefs. We learn that even in the storm God was, and at last his conscious love, his abiding presence, his unvarying peace—the beauty of God-likeness—glorify the character and life." —*Selected.*

QUESTIONS OF GENERAL INTEREST

Question.—How can we reconcile with the love and justice of God the selection of the consecrated believers of the Gospel age *only* to be the bride of Christ, and not the overcomers of all ages?

Answer.—To those who for many years have been under the impression that all of the human family who will be saved will be saved to the same plane, it is natural that the "diversity" (See Eph. 3:10, 11—*Diaglott*) of God's creation should be difficult to receive. But this does not alter God's plan. The attitude of our hearts should be that of hearty acquiescence in what we see to be taught in God's Word; and we must ever remember the Apostle's words, "Who art thou that repliest

against God?" "Hath not the potter power over the clay to make one vessel unto honor and another vessel unto less honor?" What if the fish should say that it is unjust for them to be confined to the waters? And what if the birds should object to their environment and wish to be as the fleet footed hare or the graceful deer? And what if the king of the forest should insist that it is unjust that he was not made man? What confusion there would be in creation! And is it more consistent for men to wish to be angels, when God never intended them to be such? And why, since God has invited only a special few to be heirs of the kingdom, should it be taken as a slight to others of mankind not to be invited? God has not arranged to injure any of his creatures. He has blessings in store for them all, but he reserves the right to bestow upon each one such a blessing as his wisdom dictates. If we were to go on the street and from a dozen newsboys select three to whom to give a dollar each, would we be injuring the nine to whom we gave nothing? But if we should do an injury to any of them, we would be guilty of wrong doing. So God has a right to select the recipients of his favors. All that we have is of grace. We have merited nothing. And "the gifts and callings of God are without repentence." On this point we advise that you read again MILLENNIAL DAWN, Vol. 1, Chap. 10.

To the church of this Gospel age only, God has offered through Christ a *new*, a spiritual, nature; they alone are invited to become "partakers of the divine nature." The highest offer to others is *restitution* to the perfection of human nature lost in Eden through disobedience.

Question.—If Noah was 600 years old when the flood came (Gen. 7:6, 11), was he not 601 years old when the water was dried up (since the flood covered the earth one year and ten days)?

Answer.—In the 600th year of Noah's life (Gen. 7:11) he was 599 years old. In his 601st year, the first month and first day (Gen. 8:13), he was not 601 years old, but just beginning his 601st year, consequently up to that date he had lived 600 full years.

Question.—What will be the standing of the world in the Millennial age before they believe in Christ, and in case they never come into harmony during that age? Some argue that a man cannot be tried for life until he has life.

Answer.—Before they believe in Christ, men are in the attitude of condemned beings. (John 3:18) We all have been condemned on account of father Adam's sin, and the only name given under heaven or among men whereby we can be saved is the name of Jesus. God can be "just and yet the justifier of *him that believeth in Jesus*"; but he cannot justly be the justifier of any one who does not believe in Jesus. (Rom. 3:26) Therefore we conclude that any person who has not the Son has not life; indeed, *shall not see life;* but the wrath of God (death, inherited from Adam) abides on him; he is *condemned* ALREADY; and this is the condemnation, that light came into the world, and he wickedly loved darkness rather than light. —John 3:36; 1 John 5:12; John 3:18; 1:9; 1 Tim. 2:4.

As for the teaching that "a man cannot be tried for life until he has life," we do not know a single statement of Scripture to that effect; but we do know, and have quoted above, positive evidence to the contrary.

No man is on trial individually until brought to a *knowledge* of Christ and his sacrifice and the opportunity of reconciliation with God through him. And this knowledge of the true light, we are informed, must eventually reach every member of Adam's race. If, when he receives this knowledge, he accepts the grace of God and the terms of the *New Covenant, his trial for life everlasting under its terms begins: if he rejects the offer his original condemnation to death continues and is approved by his own conduct in refusing this grace of God in Christ.

There are two stages of trial for life set forth in this Gospel age, and similarly there will be two stages of trial set before the world in the next age. The first stage of trial now is to come to a knowledge of the fact that we are sinners, under divine sentence, and that Christ has been appointed Mediator of a New Covenant, under which God is willing to receive us, and under which we may be reconciled to God and gain everlasting life, etc. If we refuse to use this knowledge and to enter into the New Covenant privileges, we thus reject justification—choose to remain under condemnation, not choosing to take the steps necessary to escape it. If we do accept the favor of the New Covenant, we then begin our trial and discipline and have the assurance that if obedient to the great High Priest we shall be enabled to run the race for life successfully and win the prize of life everlasting.

So with the world in the Millennial age. They must all come to an accurate *knowledge* of the truth. (1 Tim. 2:4) Those who then decide to reject Christ will be deciding to remain under sentence of death, and "shall not see life." Those who then act upon the knowledge and accept Christ will be *reckonedly justified* to life and will begin a trial for life, to determine whether they are worthy of *everlasting* life. The trial will be according to development of character and will close with the end of the Millennial age; and all not having attained acceptable characters before that time "will be destroyed from among the people"—that none but perfect beings may pass into the perfect conditions beyond the Millennium.

* See June 15, 1919, issue, for critical examination of Covenants.

GOD'S BLESSING UPON SOLOMON

NOV. 15.—1 Kings 9:1-9.

"The blessing of the Lord, it maketh rich, and he addeth no sorrow with it."—Prov. 10:22.

God's second revealing of himself to Solomon, recorded in this lesson, occurred twenty-four years after he had become king, when he had reached the forty-fourth year of his age. He began the building of the temple in the fourth year of his reign. Its construction occupied seven years, and after finishing it he built his own palace, which took thirteen years. (1 Kings 7:1) During this long period of twenty-four years Solomon was occupied not only with these great works, but in general in cultivating trade with neighboring countries, repairing his cities, etc., etc. He had just reached the period, we may suppose, where he was "in all his glory." His fame had spread throughout the world. He had become wealthy and had cultivated luxurious tastes, which in turn had increased the expenses of his government and, if prosecuted further, would lead to the oppression of his people with burdensome taxes. In the language of the first verse of the lesson Solomon had reached the place where he was able to gratify his every desire. He had reached the critical point of danger; for, without question, great prosperity is much more dangerous than moderate competency.

Up to this point of time, we may reasonably infer, Solomon's course at least in a general way had the divine approval. He had accepted the prayer of his dream as the sentiment of his heart. He had been seeking for wisdom and to a considerable extent had been walking in her way and had received the promised blessings of affluence and fame. But now he had reached the danger point: He had come to a parting of the ways. One way would lead onward in humble reverence for God and a continuous seeking for divine wisdom and guidance for the management of the kingdom and a seeking more and more for the elevation of the people, their prosperity, happiness and cultivation in mental, moral and religious directions. The other way opening before Solomon would lead onward to pride, folly, self-gratification, the oppression of his people and by setting before them a bad example of royal profligacy, licentiousness, extravagance, carelessness of religious obligations and charity for false religions.

At this juncture the Lord appeared to Solomon as before at Gibeon; that is, in a dream (1 Kings 3:5); and an account of the Lord's words spoken in that dream is given in this lesson. The Lord's words imply his approval of Solomon's course up to this time, indicating that he had accepted the prayer of Solomon's first dream as Solomon's prayer, that he had accepted the temple built to his name, not only outwardly but in reality, as implied by the words: "Mine eyes and mine heart shall be there perpetually." The Lord then proceeds to set before Solomon a view of the right and the wrong paths which lay before him, counseling him to choose the path of wisdom and righteousness as his father David had done. This reference to David shows us that the Lord was not expecting absolute perfection of David or Solomon, or any of the fallen race, but that he was seeking and would appreciate the heart intentions of those who sought to serve him and who, even though falteringly, sought to walk in his way.

The outcome of both paths is particularly stated: the path of obedience would not only establish the kingdom in his own hands, but insure it in the line of his posterity, even as it was promised to David. In this promise God shows that he has reference not merely to the immediate descendants of Solomon and David, but that his particular reference is to Christ, the great King, the antitype of Solomon, whose kingdom shall be an everlasting kingdom, and all people shall serve and obey him. As God promised to David that Christ should come of his seed, so here he proposes the same to Solomon, that if Solomon would harken to his words and walk in his way, the Messiah should come through his posterity. But on the other

hand, the choosing of the wrong course now would mean disaster not only to Solomon and his greatness, but to Israel and its national prosperity, and to the temple, which was a delight to Solomon and a wonder to the world.

We all know the sequel: We know that Solomon chose the wrong path, that he chose self-gratification; and thus, although noted as the wise man, he is also noted as having determined his course unwisely and the "high" house which he had built to the Lord, that is, the notable house in the eyes of the world, did become a by-word. It was robbed of its treasures and profaned: and the world knows today that the Lord's displeasure against Israel and his rejection of them for a time was the result of their rejection of him, and that this in part at least was induced by Solomon's choice of the wrong course; and that the high places which he established for the worship of false religions to please his wives and their heathen relatives became snares to the people of Israel and continued to have an idolatrous and ungodly, sinful tendency for centuries; until God cast them out of their land, overthrew their typical kingdom and temporarily gave a lease of earthly dominion to the Gentile nations, to last until the time for his establishment of the antitypical kingdom in the hands of the greater than Solomon and through the instrumentality of the true Israel of God—until the time for the building of the true, spiritual, antitypical temple of which Christ and his church are the "living stones," as well as the "royal priesthood."—Eph. 2:21.

As a matter of fact, our Lord Jesus did not come through Solomon's line, but through that of his brother Nathan, in whose lineal descent was Mary, the mother of Jesus. (See Luke 3:31) Only the legal heirship came through Solomon, through his descendant Joseph, the legal father of Jesus. (See Matt. 1:7, 16) That the line of genealogy given in Matt. 1 is not that of Mary, our Lord's mother, according to the flesh, is conclusively shown by a comparison of Matt. 1:11, 12, with Jer. 22:30.

The practical suggestions of this lesson are applicable to all of the Lord's people, for, although none of us of the Gospel age are called to be typical kings with typical grandeur and wealth and wisdom, as was Solomon, but on the contrary are called to occupy humble positions, not many great or wise or learned being chosen and called, nevertheless, before each of us continually appear two ways, the one the way of divine favor, spiritual blessing and light, the other the way of self-gratification, divine displeasure and condemnation. The choice which we are called upon to make is even more important than that which was placed before Solomon. The question with him was whether or not Messiah, according to the flesh, should come in the line of his posterity. The question with us is whether or not we shall make our calling and election sure as joint-heirs with Jesus Christ, our Lord, in the kingdom and glory of which Solomon's was but a type. The resolution of each one should be that with humility he will accept the divine favor, seek to walk in the divine way—in the footsteps of Jesus—and by obedience, humility and love seek to make his calling and election sure, as one of the kings and priests of the antitypical kingdom.—Rev. 5:10.

REWARDS OF OBEDIENCE

NOV. 22.—Prov. 3:1-17.

"In all thy ways acknowledge him, and he shall direct thy paths."—Prov. 3:6.

In this lesson Wisdom personified stands as an instructor and offers good counsel to such as have an ear to hear and a desire to obey her.

(1) "Wisdom is justified of her children." They show their parentage, and reflect their mother's likeness. But to this end Wisdom's laws and commandments must be carefully heeded. Wisdom's laws are divine laws, expressed not only in the Scriptures, but also in the laws of nature. "The children of the light" should walk in the light in reference to physical as well as spiritual matters—health, food, cleanliness, clothing, etc.

(2) No one of ordinary perception can fail to note that a wise and moderate course in life in obedience to the divine laws is beneficial with respect to the life which now is, and also that which is to come. True, many in the prime of life and health do not give heed to Wisdom's voice; true, many who do give heed are such as are already greatly impaired, having either inherited weaknesses and frailties from the un-wisdom of their parents (beginning with Adam and Eve) or having neglected the voice of Wisdom until retribution overtook them. But even for the impaired the counsel of Wisdom is profitable, as many have proved, and brings with it more of peace than can be found in any other way.

(3) How grand the counsel of this verse! How wise, and how necessary to a large development of heart, are the graces here mentioned—mercy and truth! No one is truly great who is mean, spiteful, vindictive. Mercy towards others, implying consideration for their failings and sufferings, is an ennobling grace, a part of the image of God, too largely lost by many. Truth here stands for sincerity, pureness and uprightness of dealing in all our affairs. Who could be a true nobleman without this quality? Much more is it necessary to every true Christian.

"Bind them about thy neck" signifies that these are to be esteemed as jewels and ornaments of character carefully guarded from loss and always in sight—delightsome things. And not only should they be manifest to all as outward graces, but they should be written or engraven in our hearts. Nobilty of character, God-likeness, was a part of man's original endowment, and was written in his very heart, nature, constitution; but Adamic sin and its resultant separation from God, and now six thousand years of degradation, have well-nigh obliterated this original divine law from the heart of humanity. So to fallen man in general the evil and selfish and resentful suggestions present themselves, instead of mercy and sincerity. But the child of God, the child of Wisdom, is to retrace and engrave again upon the tablets of the heart (that is, in his very character) these graces so generally obliterated. This work is at the present time being followed only by those who are in the school of Christ—the "little flock." But by and by the school of Christ will be enlarged; and these who are now pupils will be associated with the great Master as teachers and instructors of the Word; and then the whole world will be called upon to rewrite in their hearts the original law of righteousness. And all who appreciate the opportunity will be assisted in so doing by the Lord and his servants, as it is written.—Jer. 31:33, 34.

(4) Such characters are sure to be pleasing in the sight of God, and are acknowledged even by such persons as are children of darkness and hate the light, and would say all manner of evil falsely against the children of the light.

(5) Every matured child of God must learn well and appreciate the sentiment of this verse. Experience has taught him the imperfection of his own judgment in many things, and the fallibility of all human counsel; and he has learned and is still learning to trust the Lord implicitly. In order thus to trust the Lord a knowledge of his Word and the plan of salvation which it reveals are very important; they inspire trust and confidence, not only in the ability and wisdom of God, but also in his justice and love.

(6) It is not only proper that God's children should trust him in their hearts, but also that they should confess and acknowledge him as their Lord and Master in all of their affairs. Such as are careful thus to acknowledge the Lord have the assurance that he will direct their paths. Their paths will not be directed in ways most congenial to the fallen nature: nor do they wish for this; for, as already seen, they are desiring and seeking mercy and truth, as outward charms, and also as deeply graven inward principles.

(7) Nothing is more dangerous to the child of God than self-conceit: it blocks the way to true progress and reformation of heart, and hinders true usefulness to others, and especially usefulness in God's service; for his Word declares, "God resisteth the proud, but showeth his favor unto the humble."

Instead of self-confidence, Wisdom dictates a distrustfulness of self, remembering its weaknesses and imperfections, and correspondingly the greater reverence for God and reliance upon him, which more than anything else will strengthen and enable us to depart from the evil of our fallen estate.

(8) "Health [or vigor] to thy muscles and marrow to thy bones," as a figurative expression, would seem to signify general vitality, vigor of mind and body, which certainly are among the blessed results of that proper reverence for the Lord which leads us to depart from sin in thought, word and deed.

(9) Whatever we possess should be made to contribute its part in God's service. Whether our substance consists of a rich endowment of talent, or education or influence, its first fruits, its results, should go to the service of our gracious heavenly Father, as our Lord said: "Seek ye first [chiefly, to serve] the kingdom of heaven."

(10) Whatever our substance, if faithful in its use and in consecrating its best to the cause of God, a blessing will result to us. During the Jewish age God's covenant with that people was to the effect that faithfulness to him and his laws would

bring them temporal prosperity; and the same rule will be in force during the Millennial age; as it is written, "In his days [the Millennial age] shall the righteous flourish," but "evil doers shall be cut off." (Psa. 72:7; 37:9) This rule does not apply during this Gospel age, however: the meek do not now inherit the earth, nor the righteous in general. Now the proud are prosperous, "Yea, they that work wickedness are set up; yea, they that tempt God are even delivered." (Mal. 3:15) Not only our Lord Jesus and the apostles, who honored God with the first fruits of their being, but also many of the household of faith since, have not had overflowing barns and wine presses. Chiefly they have been "the poor of this world, rich in faith;" yet, nevertheless, they have had the finest of the wheat, the purest of the oil and the best of the wine, as represented in their spiritual nourishment and enrichment.

(11, 12) The trials and difficulties of this present life are not to be esteemed as marks of divine disfavor, if we have become children of God, children of Wisdom, under the provided conditions of the New Covenant. We are to remember the promise of our Father, that "All things work together for good to them that love God, to the called ones according to his purpose." (Rom. 8:28) Reproofs, trials, diciplines should be reminders to us that we are not perfect, that we still have need of the mercy of God in Christ, even with our best efforts; and should lead us to greater diligence in "perfecting holiness in the fear [reverence] of the Lord."—2 Cor. 7:1.

(13-17) Wisdom and understanding are not exactly synonymous terms. Wisdom describes more particularly the perception of right and wrong principles and their results and the propriety of following these. Knowledge or understanding relates more particularly to the information and building up of judgment and character—obedience to the voice of Wisdom.

It is a great blessing and privilege indeed to *find* Wisdom, for few there be that find her in this present time. Wisdom is the light which cometh from above. She is the truth. Her grand exemplification among men was "the man Christ Jesus," our Lord, "the true Light." Light from above, "Wisdom," is still in the world, as represented in the divine Word; but to the majority it is unseen, unknown; as it is written, "The God of this world hath blinded the minds of them that believe not." Thank God for the assurance that in due time all the blind eyes shall be opened, and that then the true light, the true wisdom from above, shall lighten every man! Then all will see the truth, and all will hear the voice of Wisdom, the voice of God, the voice of Christ, the voice of the church, and be privileged to drink at the fountain of Wisdom and knowledge, and, if they will be obedient, to obtain the full measure of divine favor and blessing as represented in the offer of everlasting life.—See Rev. 22:17.

But, alas! although but few find Wisdom now, still fewer heed her voice and purchase the true knowledge and its precious blessings as she directs. Nothing else that can be bought is so valuable. Under Wisdom's direction now not only the silver of truth may be obtained, but the divine nature, as symbolized by gold, and graces of character, as symbolized in precious stones. All these may now be secured by obedience to her voice—and more; for "eye hath not seen, nor ear heard, nor hath entered into the heart of man the things that God has in reservation for them that love him," including everlasting life, heavenly riches, honor, joy and peace.

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VIEW FROM THE TOWER

Our October 1 issue pointed out that according to the prophecy of the Apostle James the recent election *would fail* to relieve the "reapers." The results have corroborated the prophecy. Earnest and honest men were on both sides of the contention, and the tremendous efforts against silver carried the day. The majority saw that, while the "fraud" was easy to introduce, it would be difficult to expel; that at least one year of great financial depression must result before legislation could be secured which would restore silver to its former relationship and equal privileges with gold; and having greater confidence in Shylock's assertions than in their own judgment, they chose the immediate better and ignored the future and thus helped fulfill prophecy.

The managers of the successful party declare that now bimetalism will be established by international agreement, and that thus agriculturalists will be relieved. But taking the divine Word for our guide, we do not expect relief for the "reapers" in any form. Rather, their burden will increase and their cry, already begun, will grow louder, and eventually place many of those formerly law-abiding amongst the lawless.

There is every indication that the next year or two may be quite prosperous because of the shortage of merchandise incident to the past three years of depression; but eventually prices for labor and for goods will gravitate toward still lower levels, barring wars, famines, etc.

* * *

Notwithstanding the outward harmony maintained by the Church of Rome, she has her own internal disorders in every quarter. In Italy her conflict is with the government; in Russia it is with the Greek Church; in Great Britain it is with the Church of England; in France it is with the Masons, and in this land of liberty it is with freedom's institutions and progressive ideas, especially with free schools.

In the French republic the papal influence until lately has always been with the monarchical parties (as a *threat* this is now being reversed); in Italy it is thrown against monarchical parties, and the people of Italy who, to the number of about probably five million voters, have for years, at the command of the Pope, refrained from voting are now to use their votes to embarrass the government and in favor of republican institutions. In the United States, for some years back, the papal policy has been extremely liberal (for it); Cardinal Gibbons, Archbishop Ireland and Bishop Keane have been leaders in an attempt to form a liberal, American-papal policy. For a time they succeeded. The Council of Baltimore permitted Roman Catholics in the United States to read the Bible, Protestants were no longer to be treated as heretics, whose end was a hopeless eternity in hell and anguish, but as "separated brethren," many of whom were honest and, like Romanists, would go to Purgatory, but being without beads or prayers to Mary, or masses, holy candles and the like, they would be obliged to stay longer in Purgatory than would faithful Romanists; but the under-surface intrigue of the Jesuitical party has finally triumphed, and the whole policy of the papacy is to be made more conservative. The infallible Pope is not left to himself, but is assisted by advisers and counselors, whose mouthpiece he really is; and Protestants will no longer be permitted to go to "Purgatory," but will be sent directly and forever to "Hell."

This change of policy is noticeable in the Encyclical dealing with the Anglican question—no special desire being manifested to conciliate the Church of England, but rather the reverse. More recently Bishop Keane has been removed from the Chancellorship or Presidency of the Washington City (Roman Catholic) College. And now it is reported that Archbishop Ireland is in disfavor at Rome and will suffer degradation in some manner. Probably Cardinal Gibbons, who has been very cautious, may be permitted to continue for some time, if he continues tongue-tied.

Without much doubt *fear* lies at the bottom of this policy. The Italian prelates hold control of the Papacy, and intend to hold it. They no doubt realize that the Anglo-Saxon race is the more brilliant and would outshine them and eventually capture the control of their system; hence they do not desire union with the Church of England, lest it should turn out that the papacy had joined the Church of England and not the Anglicans joined the Church of Rome. And the Pope has been obliged to yield to their pressure, which is manifesting itself here in the United States also, and has already declared against any further coöperation with Protestants in any future Parliaments of Religion.

This change of policy on the part of Rome should not be understood to signify antagonism and hostilities between Romanists and Protestants: it does, however, corroborate the Scriptural testimony to which we have frequently called attention—that the two will never unite in one system; that the coming Protestant federation will be distinct from Catholicism and that, while treating each other with respect and in many matters coöperating, the two parties will really be in opposition as the two sides of the great "scroll" (Rev. 6:14; Isa. 34:4) down to the time of their mutual and sudden collapse.

The situation as respects the United States is well set forth in the following extracts from prominent journals:

The Western Watchman (Roman Catholic, St. Louis) says:

"Tell the truth. Rome removed Bishop Keane. Cardinal Satolli advised the measure. The Germans had nothing to do with it. Rome did not want the young priests of America to be taught Pelagianism. The advocates of the doctrine that any form of Protestantism is better than no religion at all, claim Cardinals Manning and Newman for their contention. Neither

of the English cardinals was regarded as a theologian in Rome, and at the time of their death neither enjoyed the slightest influence in Rome. Pelagianism must be stamped out. Man is in the supernatural order, and whether pagan or Christian, is obliged to tend to his supernatural end. Grace is an aid to that end. The church is a guide to that end. Protestantism is a siren. It sings to the seafarer and allures him to the breakers. Protestantism is the enemy of God; of God's truth; of God's church. It is not better than nothing, because good for nothing."

The Christian Standard (Disciples, Cincinnati), says:

"The virtual deposition of Bishop Keane from the Catholic University at Washington, D. C., is taken to mean that the ultramontane policy is to prevail in Roman Catholic affairs in this country, rather than the liberal policy voiced by Archbishop Ireland. No doubt there is a genuine fear in the highest circles of papal authority over the so-called liberal policy advanced by certain ecclesiastics of this country, rather than the liberal policy voiced by Archbishop Ireland. No doubt there is a genuine fear in the highest circles of papal authority that the so-called liberal policy advanced by certain ecclesiastics of this country means rather the making of Americans out of Catholics, than of Catholics out of Americans."

The Mid-Continent (Presbyterian, St. Louis), says:

"With all its outward show of smoothness the Roman Catholic machinery suffers many a jolt. The vigorous protest over the removal of Bishop Keane, the late executive head of the Catholic University at Washington, is a jar that threatens to work much confusion. . . . It brings to a point of issue the opposing American factions; those who believe that in America Romanism must adapt itself somewhat to environment, that it must be 'liberalized;' and those who stand for the Romanism of Spain and Italy on this side of the sea. Keane, with Gibbons and Ireland, stand for this progressive movement. Corrigan of New York, Wigger and Schroeder stand for ultra-conservatism. The removal of Keane, with all its crafty explanations, is of course the ban of Rome placed upon that progressiveness."

The Western Christian Advocate (Methodist, Cincinnati), says:

"The removal of Bishop Keane from the rectorship of the Catholic University at Washington might ordinarily pass for an unimportant piece of Catholic domestic economy, not to be noticed by the outside world. But his removal because of his adherence to the liberal elements of Catholicism, represented by Archbishop Ireland, and as a result of the plottings of the clerical or Jesuitical section, at once make it a matter of momentous significance."

A Washington correspondent of the Boston *Transcript* gives the following as the "true inwardness" of the situation:

"There are two distinct classes in the Catholic Church. One class is made up of the Orders—the Jesuits, Augustinians, Paulists, Dominicans and others. The other class is made up of the general rank and file of the clergy, who have attached themselves to no particular Order. Each Order attends to some particular line of work, the Jesuits to teaching, other Orders to missionary work, others to charity, etc. Gradually the Orders have drawn away from the clergy who are outside of the Orders. The two classes may be illustrated by the Catholic University and the Georgetown University, both leading Catholic institutions here in Washington. The Catholic University is conducted by the secular clergy, that is, by those outside of the Orders; while Georgetown University is conducted by the Jesuits, or those attached to the Orders.

"From the arrival of Satolli this latent antagonism between the Orders and the 'seculars' began to develop. The seculars had in their ranks such conspicuous men as Archbishop Ireland and Bishop Keane. Moreover, the seculars had become identified with a progressive and advanced policy which sought to send Catholic children to public schools instead of parochial schools. On the other hand, the Orders, conspicuously the Jesuits, represented the old adherence to Catholic colleges, Catholic schools, and to the religious training, which they regarded as more essential than the intellectual training of a child. Naturally, therefore, there was much comment when Satolli took up his residence at the Catholic University, where he was the guest of Bishop Keane. It was regarded among ecclesiastics as settling that the Pope's representative had cast his influence with the seculars and against the Orders. It was a proud day for Archbishop Ireland and the many others who, with him, had been urging the advanced and liberal policy. But this satisfaction changed unexpectedly when Satolli took his leave of Bishop Keane and established permanent quarters for the papal legation in the remote Eastern section of Washington, within a Jesuit parish. It was the parish of St. Aloysius, with Father Gillespie at its head. He is a scholarly Jesuit, and his adherence to the doctrine of parochial education is shown by Gonzaga College, which he is expanding to the dimensions of a great seat of learning. Thus Satolli was suddenly transferred from the seculars to the Orders. From that time Satolli made most of his public appearances at the Jesuit church, and the Jesuits were his most intimate and most constant associates."

This correspondent, noting the appointment of Mgr. Martinelli (Italian) as successor to Mgr. Satolli as papal Ablegate in the United States, continues:

"Martinelli is of the Augustinians, an Order marked for its austerities. His choice, therefore, is even more conspicuous as a recognition of the Orders than would have been the choice of a Jesuit. The head of an Order is placed in a position over seculars as well as Orders. There is no doubt, however, that the judicial temperament of Martinelli will save him from an undue preference to the Orders. At the same time the Orders are entrenched, while Archbishop Ireland and the other seculars see their power waning."

* * *

The New York *Tribune* of Nov. 5 says editorially:

"For more than a quarter of a century the Catholics in Italy have been debarred by order of the church from taking any part in Parliamentary elections. To what extent these commands of the Vatican have been obeyed may be gathered from the fact that in a country of practically universal suffrage, where the adult male population numbers according to the latest census considerably over 10,000,000, not more than 1,600,000 have ever yet cast their votes at the polls at any general election. . . .

"The Pope, having found no disposition on the part of the present Italian dynasty to come to an understanding either with regard to the temporalities of the papacy, or upon any other subject, has wisely decided to throw in his lot with the republic, as being the form of the government of the future. With that prescience which sometimes comes to men on the border of the grave, he apparently foresees that the days of the monarchical system not alone in Italy, but in all other parts of the world, are drawing to a close, and accordingly he is maneuvering the sails of the church so as to adapt them to the wind of democracy. That is why he has just astounded the Catholic world by appointing as Nuncio to Paris a prelate, entirely devoid of diplomatic experience, whose only recommendation is that he is an ardent Republican; that is why he professes such unbounded admiration for America and American institutions, and that also is the reason why the Catholic electors, *now for the first time sent to the polls*, are openly recommended by the Vatican to disassociate themselves from the cause of the monarchy and to prepare to accept another form of government—that is to say, a republic. . . .

"Should one of these days the ruined, starving and overtaxed population rise up in its despair to overthrow a dynasty that has transformed Italy from the fairest and gladdest country in Europe into the saddest, it will be found that the papacy will have weathered this as so many previous storms, and that with all sails set to the democratic wind it is riding safely on the stormy waves of the revolution."

To our understanding the present Italian government is the seventh head of the "beast" (Rev. 17:9-11) which has continued "a short space," represented in the present monarch and his father Victor Immanuel. According to this prophecy Rome will never have another head—the *eighth condition* will be the beast without a head—either a republic or anarchy. If a republic, we shall shortly expect anarchy, "perdition."

All the signs of our time corroborate prophecy and bid us lift up our heads and rejoice that our redemption is nigh.

FUTURE PROBATION

A contemporary says:

"One seemingly plausible argument in favor of a future probation is the alleged fact that a large percentage of the race are cut down in infancy by the scythe of death before accepting or rejecting the offers of salvation; and this is coupled with the claim that faith is essential to salvation in all cases. At first glance this surface claim may be deemed reliable, but candid reflection will spoil it in a moment.

"1. While there is death among children in *this* age, the theory of probation in the next age insists that there will *also* be death among children born in *that* age: so those children dying *there* will as really be entitled to *another* age of pro-

bation as those who die in this age; and so on indefinitely. This proves too much or proves nothing.

"2. While faith is required in adults, unaccountable infants are never placed under that law: 'Of such is the kingdom of heaven.' We cannot go back of this divine rule: 'Thy children shall come again.'"

(1) This is poor logic as well as poor exposition of Scripture. If it were true that all children dying in infancy are saved eternally without a future trial or risk of the second death, it would follow that Herod of old, who slew so many infants, was the greatest, the most successful missionary of his day; for he made sure work of it. If the writer of the above believes what he says, he should follow the example of some who, becoming mentally unbalanced under such false teachings, have killed their children "to insure their going to heaven," as they expressed it. If this writer's theory be true, laws should be passed to hinder physicians from exerting their skill to keep alive young children, because they thus more than double the number which reach maturity, and according to this theory are keeping many from reaching eternal bliss. According to this theory *infanticide*, instead of being punished, should be encouraged by rewards and premiums; and no doubt such false and irrational teachings as the above quotation do act as a premium, and encourage the mentally and physically weak and depraved.

The theory is illogical, further, in that it presupposes that God is acting irrationally, in placing millions on millions of human beings under present conditions *for no reason or useful purpose;* because, if there be no necessity for the development of character by experience and trials, so that a blank is more desirable in God's esteem than the painstaking and tear-washed, though imperfect, page of Christian character, it would seem very cruel and loveless, if nothing worse, on God's part to expose so many millions to the buffetings of the world, the flesh and the devil—especially with the foreknowledge that "few there be that find" the strait gate and narrow way in "this present evil world."

As to the Scripture passage cited: We hold that it is here and frequently given a false interpretation. We hold that our Lord did not mean to be understood that the blank of childish character is the ideal standard of God's kingdom. Another of the evangelists tells that our Lord, coming to his disciples, found them disputing as to which of them should be considered greatest or chief, and that he, setting a child in their midst as a sample of guilelessness and humility, told them that, unless they became *as* a little child, they should have no share in the kingdom—not *as* a little child in stature, nor in blankness of undeveloped character, but in humility, simplicity, guilelessness. "Of such [*like*] is the kingdom of heaven." As the apostle urged, "Be not children in knowledge [character], howbeit in malice be ye children." (1 Cor. 14:20) And this evidently covers the point of our Lord's remarks about children, as understood by the apostles; for surely they never expressed such ideas as we are here criticizing.

Our Lord frequently spoke of his followers as "children," "little children" and "little ones." See the following instances: John 13:33; Matt. 10:42; 18:6, 10, 14; Mark 9:42; Luke 17:2. These were the "little ones" in malice and pride and in the world's estimate, among whom there would not be many great or wise or learned, according to the course of this world; these were to overcome the world by faith and faithfulness, even unto death; and as "overcomers" were to share Christ's throne as heirs of God, joint-heirs with Jesus Christ their Lord, if so be that they would suffer with him that they might also be glorified together.—Rom. 8:17.

The promise concerning Rachel's children is mentioned as a proof that they will have no trial, but *are saved;* however, a reference to the prophet's words (Jer. 31:16, 17) shows that in this Scripture also the writer has made a misapplication; for so far from the children being saved or in the kingdom, the prophet declares, "they shall come again *from the land of the enemy*"—the general prison-house of death. They shall indeed come therefrom, thank God! Our Lord Jesus gave himself *a ransom for* ALL, and hence in due time, as our Lord declared, "All that are in the graves shall hear his voice and come forth;" some to the first resurrection and some unto a "resurrection by judgment;"*—and then "they that hear [*obey*, see Acts 3:22, 23] shall *live*"—everlastingly.—John 5:25, 28, 29.

(2) Faith in the promise of God, that Christ and the church constitute the true seed of Abraham (Gal. 3:16, 29), and that in and by this seed, according to the Lord's promise, "all the families of the earth shall be blessed;" and that it is for this purpose that the kingdom—the Millennial kingdom—is to be given to Christ and the overcoming church (Rev. 2:26, 27; 1 Cor. 15:25), makes no claim such as this writer suggests, namely, that infants will die during the Millennial age as now.

On the contrary, it claims in the words of the Prophet Isaiah (65:17-20) when describing the new heavens and new earth conditions, that "There shall be no more thence an infant of days, . . . for as a lad shall one die a hundred years old; and as a sinner shall he be accursed who (dieth) a hundred years old."

This is in agreement with the Scriptural assurances that, when the kingdom of God is established in the earth, the highway of life will be made clear and open to all (Isa. 35:8), and that only such as wilfully refuse to walk therein shall die at all, and they the second death; from which there is no resurrection, no recovery, provided. "Every soul which will not hear [obey] that prophet [the great prophet, Christ Jesus the head and the church his body—the antitype of Moses] shall be *destroyed* from among the people."—Acts 3:23.

Thank God for a good hope, a Scriptural hope, a reasonable and logical hope—for the church now a high calling to a joint-heirship in the kingdom with immortality; and for "whosoever will" of "all the families of the earth," when in due time the grace of God shall be extended to them, a restitution of all that was lost in Adam. And, let us not forget it, "He that [truly] hath this hope in him *purifieth himself*, even as he [Christ, his redeemer and exemplar] is pure."

* See our issue of Oct. 15, page 246, and our issue of Aug. 15, '95, for explanation of "Resurrection by Judgment."

MR. DIMBLEBY AND MR. TOTTEN HEARD FROM

In our issue of May 15th we called attention to the pretentious claims of some teachers to give a "Bible chronology," though really they merely attempt to *force* the Bible's time-records into harmony with the secular records, which are admittedly broken, pieced and wholly uncertain. We showed, moreover, that the claim that any chronology from Adam to Christ can be *proved* by astronomy down to the fraction of a minute, *or in any degree*, is purest nonsense; because, although eclipses, etc., past or future, can be calculated by astronomy, no facts of Bible history and chronology are so stated as to permit astronomy to be applied to them; and no other chronological history goes back connectedly or reasonably half way —3,000 years. We also pointed out *years* of miscalculation in their minute-exact "proofs."

Furthermore, we called attention to the foundationless predictions of Mr. Totten concerning the period from 1892 to 1899, all of which, up to the present date, are of course absolute failures. The holy Spirit was not withdrawn in the spring of 1892, the predicted *man*-Antichrist did not arise then and deceive the Jews into worshiping him and building him a temple at Jerusalem; he did not sit as God in that temple in 1895; Mr. Totten and his faithful followers were not taken up to heaven at that date; and his *man*-Antichrist has not been holding high carnival on earth and fulfilling Rev. 13:15-17, and consequently he will not continue the carnival and complete it in the spring of 1899.

We have since heard from Mr. Dimbleby, who writes in a kindly manner, which is convincing that, notwithstanding his errors, his intentions are good. He claims that he used cycles, transits, etc., in a manner common to all astronomers. We are ready to admit probably all that Mr. Dimbleby would claim on this line: our contention is, and the verdict of all unbiased astronomers would be, that these cycles cannot be used as measures of history unless there be *astronomical facts* noted in the history. If Genesis told the *exact* location of the stars, or if it *very particularly* described an eclipse, its very minute, etc., when Adam was created, then astronomy would measure the chronology; or if such a minute record were given in the account of the end of the flood, when Noah entered the 601st year of his age, we could locate that date and use the Bible history back of that to Adam. But Mr. Totten's absurd claims about "Joshua's long day" (which neither Mr. Dimbleby nor any other astronomer could endorse) furnishes not one shred of evidence upon which to base an astronomic calculation. There are absolutely no astronomical facts noted in Bible history; consequently astronomy can neither prove nor disprove Bible chronology.

Mr. Dimbleby notes our criticism of the slip of his pencil in his statement that 2520 solar years exactly correspond to 2595 lunar years. He claims that in our showing of a difference of over five years we neglected some *fractions*. We reply that we took his statement of 354 days to a lunar year as the basis of our calculation supposing that he had so calculated. Mr. Dimbleby's tract reads thus: "A Solar Year is 365¼ days. A Lunar Year is 354 days." But, allowing for all the fractions, Mr. Dimbleby is two years and one hundred

and nineteen days astray—entirely too much for an astronomical *"proof,"* exact to the minute.

We will here give our calculations:—

A lunar-year (354, 8 hours, 48 minutes and 36.04 seconds) reduced contains 30,617,316.04 seconds.

A solar-year (365 days, 5 hours, 48 minutes and 46 seconds contains 31,556,926 seconds.

In 2520 solar-years there are therefore 79,523,453,520 seconds; and this number divided by 30,617,316.04 (the seconds of a lunar-year) shows that 2597 lunar-years, 119 days, 36 minutes and 4.12 seconds are the equivalent of 2,520 solar years and *not exactly* 2,595 years, as Mr. Dimbleby stated. Mr. Dimbleby wrote in good spirit. Without endeavoring further to urge the exactness of his chronological beliefs, he rejoiced with us that the end of all things pertaining to "this present evil world" is near; and that the kingdom of God is at hand; and expressed the hope that we should soon stand shoulder to shoulder in the kingdom, a hope which we heartily share.

We have also heard from Mr. Totten, but evidently he wrote in a very different spirit, what is unworthy of a reply: He endeavors to draw attention away from his errors, which we had pointed out, by making a furious attack upon the Bible chronology which we present, interlarding it with sarcasm and personal abuse. We have no disposition to contend along lines of personal abuse, seeing the Lord has given us more important work to do.

The Bible chronology of MILLENNIAL DAWN rejects all the claimed outside corrections of the Bible, and makes no attempt at minute-exactness, but accepts the Bible record, wherein we trust that the Lord has provided a true chronology whose laps and shorts balance each other; indeed, we have found none other so clearly stated.

We force this chronology upon no one, and make no absurd and deceptive claims concerning it. Those who come to the Word of God in simplicity and sincerity, disentangled from preconceived ideas, find in it a very substantial basis for faith respecting the times and seasons of the divine plan of the ages;—especially when they observe that it is abundantly and beautifully corroborated by the prophecies, the Jubilees, Israel's Double, the Times of the Gentiles, the Days of Waiting, the signs of the times; all harmonious and easily understood by even the "common people" of the consecrated class, who hear gladly. And these God evidently intended should hear and be assured by proofs within the range of their comprehension. We submit the chapter and verse for every figure down to the end of the seventy years desolation of the land in the first year of Cyrus—the well established and generally accepted date B. C. 536.*

Mr. Totten neither denies nor acknowledges his gross errors and false predictions;† unless it be in the words,—*"We shall not . . . . attempt to explain the occasional presence of dead flies in some of the early samples of our ointment."* The dead flies (untruths) he indirectly and very unjustly lays to the charge of Mr. Dimbleby, and still he refuses to pick out even those flies admitted to be dead. The fact is that these "dead flies" (errors) are the very essence of his compound, and if all were taken out, nothing of the "Totten Ointment" would remain.—See Eccl. 10:1.

Following our rule, we made no personal attack upon Mr. Totten: we merely obeyed our conscience as to duty in calling the attention of the Lord's people to those "dead flies;" because some, not noticing the "flies" (errors) nor the bad odor (bad spirit), were in danger of using Totten's "ointment"—"as advertised"—as the eyesalve commended by the Lord in Rev. 3:18.

* See MILLENNIAL DAWN, VOL. II, chapter 2.

† See our issue of May 15, '96.

SEALED UNTO THE DAY OF REDEMPTION

"After that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest [the pledge] of our inheritance until the redemption [Greek—*apolutrosis*, a loosing away or deliverance.—See also Luke 21:28; Rom. 8:23.] of the purchased possession." "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption [deliverance]."—Eph. 1:13, 14; 4:30.

The expression, "sealed unto the day of deliverance," carries with it the idea that at an appointed day all the sealed ones will be delivered. And the Apostle further emphasizes this thought when he speaks of the sealing as an earnest or pledge of our inheritance until the day of deliverance. The seal which thus marks all of those worthy of deliverance is here declared to be "the holy Spirit of God." It is elsewhere called the Spirit of Christ, because in Christ the Spirit of God dwelt richly and without measure (Col. 1:19; 2:9; John 3:34); and whom God did foreknow as heirs of his exceeding great and precious promises, he also did predestinate to be conformed to the image of his Son.—Rom. 8:29.

The use of the terms "sealed" in this connection is very significant when we consider the importance of the seal, which has been in use from remote antiquity. A seal is an authoritative impression affixed to an important document. When affixed by the originator of the document it testifies to its genuineness, and to the deliberation with which it has been executed. When affixed according to legal requirement, it not only thus authenticates, but it also ratifies, confirms and declares the document legal; and thus it becomes the pledge or assurance of its fulfilment. Hence, any act or other instrumentality which legally confirms or ratifies a statement, promise or agreement may properly be called a seal to such statement, promise or agreement.

It is thus that the inspired writers symbolically apply the term to God's gift of the holy Spirit to the church, which testifies to their divine recognition as sons and heirs of God, and joint heirs with Jesus Christ, if so be that they suffer with him, even unto death. This sealing with the holy Spirit is not accomplished by act of the individual sealed: it is the stamp of God, impressed by God upon all his believing and truly consecrated children. Those whose faith accepts in child-like simplicity, the provision of God for redemption through the precious blood of Christ, with full purpose of heart to conform to his holy will in all things, and thus sanctify (set part) themselves unto God and separate themselves from the world, are also sanctified (set apart) by God, being sealed, stamped, with his holy Spirit for the day of deliverance.

That blessed day is the resurrection day, the Millennial day, early in the morning of which the overcoming church will be delivered.—"God shall help her when the morning appeareth." (Psa. 46:5, margin.) While carefully guarding the seal of promise, we may, therefore, as the apostles indicate, look for that blessed hope at the glorious appearing of the great God and our Saviour Jesus Christ, who shall then change our vile body—the church, both individually and collectively—and make it like unto his glorious body; for, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Titus 2:12, 13; 1 Pet. 1:7; Phil. 3:20, 21; Col. 3:4) It was to this blessed day that Paul looked forward with joyful hope, and to which he bade all of those look forward who, like himself, were sealed with the same holy Spirit of promise, the earnest of their inheritance, saying, "Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—2 Tim. 4:8.

This "seal" is called the "holy Spirit *of promise*" because it is of itself a foretaste, a firstfruit, a pledge, of that blessedness into which those who possess it and hold it fast shall by and by be delivered. Now, as Paul says (Rom. 8:23), having this first fruit of the spirit in the imperfect earthen vessel which cannot fully and satisfactorily carry out the mind of the new spirit, and hence in which we groan within ourselves, realizing both these divine aspirations and our human shortcomings, we longingly wait for the glorious deliverance *provided* at the appointed day,—the deliverance or birth of those now begotten of the Spirit of God, quickened by his mighty power and developing daily toward the stage of birth,—the deliverance into the glorious likeness of our Lord and Head, in which we, like him, shall be filled with all the fulness of God, which Paul sets forth as the grand ultimatum of Christian attainment—"That ye might be filled with all the fulness of God." (Eph. 3:19) Toward this end every truly overcoming child of God is constantly aspiring, and should be able from time to time to note perceptible degrees of progress; for even though in this tabernacle of the flesh we groan, being burdened with a weight of inherent imperfection, it is our duty and privilege daily to press toward this mark of holiness and Christlikeness, fully assured that, in due time, if we faint not in our strivings, we shall be delivered into the likeness of our Lord and Head.

In this view of the matter how important it is that those who hope for the deliverance should see to it that the seal of God is clearly stamped upon their hearts, that they have this holy Spirit of promise constantly witnessing with their

spirits that they are in deed and in truth sons and heirs of God. Nor is it enough that we have the recollection that at one time in the long-ago we were sealed with this spirit, if at the present time neither we nor our friends can discern the impression. The witness, to be of any value, must be a present witness, and must so continue to the end.

In order to the receiving of this divine impress or seal of God, the soul, having first by faith gratefully accepted the redemption provided in Christ Jesus, must also be in a plastic or receptive condition toward all the influences of divine grace, just as wax, being plastic, readily receives an impression; and, like wax, it must also have that cohesive quality whereby it may retain and preserve that impression. Such plastic and cohesive qualities of the soul consist in (1), a loving and grateful submission of the whole heart and life to God; and (2), a resolute purpose and fixed principles of action. Unless the soul be in this attitude it would be impossible either to receive or to retain the seal or stamp of God. The stony heart will not take the divine impress. Nor could the unstable heart, or the double minded man retain it (Jas. 1: 6-8), such not having enough of the cohesive quality of stability and fixed principle. As in dough or other soft substances, it would soon subside and disappear, especially if some, however little, of the leaven of sin be permitted to work in it.

It is to the possibility of thus losing this divine impress upon the soul, that the Apostle refers in charging the people of God not to grieve the holy Spirit whereby they are sealed. If we are fully and continuously submitted to the will and power of God, the impression of this seal should deepen with the passing years and become more and more distinctly legible; but, on the contrary, if we do not so continue to yield ourselves to the will and power of God, but allow the leaven of sin to abide and to work in us, we thus resist and grieve the holy Spirit, which, if we continue to do, will in time result in the obliteration of the seal of God, and in the loss of that inheritance of which its possession was the pledge. Grieve not the spirit, efface not the seal, despise not the inheritance, but hold fast the seal, the pledge of your inheritance, and let its blessed impression deepen upon the soul, that, when the appointed day of deliverance shall have fully come, this clearly legible, God-given pledge may prominently attest its claim to be redeemed by the payment of that fulness of the divine bounty of which it is declared by the voice of inspiration to be the pledge.

Another thought in connection with this sealing is that, while the impression is distinctly felt upon the heart of the believer and is thus a testimony to himself of his divinely recognized kinship with God, it is also manifest to others; and it becomes more and more thus outwardly manifest as the impression deepens, bearing to the world its testimony of the wisdom, power and grace of God, and even in its silent eloquence convincing the world of sin, of righteousness and of a coming judgment.—John 16:8.

It is not possible that any man should bear this divine impress or seal of God—even the first impression of it before the discipline of years has deepened and marked its outlines more distinctly and prominently—without its being observed by those with whom he comes in contact. Such is its transforming power that it will attract attention as strongly in contrast with the spirit of the world; and that without the slightest reference to it by the possessor. And if the seal, in its general outlines at least, is thus manifest even to the world, how much more distinctly should its features be discerned by those whose vision is clarified by the spirit of truth. Such quickly recognize in each other the stamp of God, and feel consequently a heavenly affinity which leads to a blessed fellowship and communion of spirit; and where the spirit of God is, there all the fruits of the spirit grow, and the more luxuriantly as the weeds of easily besetting sin, which are ever prone to spring up, are kept down.

If asked to describe the outlines of the seal of God upon his people, we could not do better than refer to the words of the Apostle, who speaks of it as "putting on the new man, which after God is created in righteousness and true holiness." (Eph. 4:24) And again it is the image of God's dear Son. (Rom. 8:29) Let us see to it that this seal is ours, and that its impress upon our hearts is becoming daily more and more distinct.

MRS. M. F. RUSSELL.

SPLITTING THINGS FINE

A contemporary, *The Christian*, says:—

"Some one speaking of the different classes of Presbyterians, describes them as the 'U. Ps,' 'R. Ps' and '*split Ps.*' The United States Census Bulletin shows how sectarianism runs to seed in America. In the United States there are about *a hundred and forty different religious denominations.* Among Presbyterians there are, 'The Presbyterian Church of the United States of America,' and 'The Presbyterian Church in the United States,' and four branches of the 'Reformed Presbyterians,' and half a score of other brands of Presbyterians. There are four bodies calling themselves 'Brethren,' which are noted as I, II, III, IV. There is 'The Reformed Church of America,' and 'The Reformed Churches in the United States.' There are some twenty kinds of Methodists, and a number of kinds of Baptists, among which are mentioned the 'Six-Principle Baptists,' the 'River Brethren,' the 'Primitive,' the 'Free-Will,' the 'Original Free-Will,' the 'General' and the 'General Free-Will Baptists;' to say nothing of the 'Self-Will Baptists' of which the colored brother spoke. Among the Societies of the 'Friends' are the 'Orthodox,' the 'Hicksite,' the 'Wilburite' and the 'Primitive.' The Lutherans have seventeen or eighteen distinct organizations. The Mennonites, with 41,000 communicants, have a dozen different branches. The people who specially claim to be looking for the Lord, and who have adopted the name 'Adventists,' are divided into half a dozen sects, each with their denominational organizations; and so men divide until it almost seems as if they would divide a man before they are done. . . . .

"Said Dr. Philip Schaff, speaking on this subject, 'By persecuting, abusing, and excommunicating each other, the churches do cruel injustice to their common Lord and his followers. They contract his kingdom and his power. They lower in form his kingly throne to the headship of a party or school. They hate those whom he loves and for whom he died; they curse those whom he blesses, they violate the fundamental law of his gospel.'

"One result of this state of things is, that many devout men are unattached to any of these denominations. They love the Lord, and, like the Psalmist, desire to be companions of 'all them that fear God;' but they cannot tie themselves or bind themselves to any single sect or body of people, nor are they ready to accept the creeds and confessions which are, in many cases, imposed as prerequisites to membership in these denominations. Nor are they willing to bear the unscriptural and sectarian names which have been imposed upon the Christians, either as the nick-names of scoffing enemies, or the sectarian badges of men who aspire to leadership, and desire to impose their label upon their followers as the marks by which they know *their* sheep, as distinguished from the tokens by which the Lord knows his.

"Among the men who have given expression to this dislike of the denominationalism of the day, may be mentioned Abraham Lincoln who, though in former years skeptical, during his presidential career gave evidence of faith in God and a devout desire to serve him, but still remained unconnected with any denomination. To H. C. Deming, of Connecticut, he said:—

"'When any church will inscribe over its altar, as its sole qualification for membership, the Saviour's condensed statement of the substance of both law and Gospel, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself,' *that church will I join with all my heart and all my soul.*'"

* *

But often even those who seem to see that something is wrong with nominal "churchianity," fail to see in what the real wrong consists, and what is the true remedy.

Was it wrong for Protestants to secede from Roman Catholicism? No!

Was it wrong for John Wesley's followers to secede from the Protestant Episcopal church, when they conscientiously believed that they were moving in the right direction? No!

Is it wrong for any man or company of men to obey conscientiously their understanding of the teaching of God's Word and the leading of his providence,—even if it make ten thousand splits? Certainly not!

How then can we harmonize these rights and duties of men to split up, with the central thought of the unity of the church as expressed in our Redeemer's prayer, when he said, "I pray not for the world, but for those whom thou hast given me—*that they all may be one*, even as thou Father and I are one?"

We answer that our Lord had no reference to any earthly organization, sect or denomination. He referred to the true church, whose names are written in heaven; and his words cannot properly be applied to any other.

So far as the splitting up is concerned, we may surprise some by declaring that in our view it has not gone far enough.

Each split represents a conflict between truth and error; and the error, darkness and ignorance of Papacy's *enforced* "union" of the eighth to the fifteenth centuries was so dense as to require all the splitting and reforming that has followed the breaking of its power, and more too; for the work of reform still lacks much of completion. We hope and labor that the good work of reforming and protesting against errors may go on and on, until *each* individual Christian will rest his faith (not in a denomination, large or small but) *personally* and *individually* in the Redeemer, and be united to Christ Jesus, the Head, as a member of his body—the only true church.

For the past five centuries the Truth (strangled and bound hand and foot and buried by Antichrist in false creeds and systems) has been gradually awakening and struggling, and with some success, to get back to the light and life and liberty wherewith the true Christ made it free. Yet friends as well as foes have fought against this proper effort persistently; denouncing every reformer and liberty-lover, complimenting all who oppose reform, and tying on new "union" bandages as rapidly as possible.

As the good work of getting free from the fetters of human bondage and error progresses, it is like taking the outer shells off of a nut and getting at the meat, the kernel, the valuable part, which is of very different shape and substance from the original outward appearance. So the cracking and splitting up of the Papal system not only threw off an outer repulsive system of superstition and immorality but cracked the inner shell of unscriptural sectarian bondage in error; and the cracking and picking operation must progress, as it has progressed, until every atom of the real meat of the nut is freed from the shell.

Stripped of the outer shells we now see that the *true church* is not composed of two hundred million professors, but instead is a "little flock" of fully consecrated believers, among whom are not many great or wise or noble or rich according to the estimate of this world. And we find the faith of this true church as different from that of the mass as its numbers are different. It has three steps to which none of the true church can object,—(1) Justification through faith in the precious blood of Christ; (2) Consecration in thought, word and deed to God and his cause as best they understand; (3) Growth in grace, knowledge and love.

Standing thus free, untrammeled by human creeds and bandages, but personally united to Christ, each will find in the others "members of the body of Christ," and affinity, fellowship and love will unite them in the *only* "union" that is not injurious;—union in Christ, to whom, as living "branches" in the Vine, each is personally united.

But such liberty will not mean anarchy and disorder; for the wisdom that cometh from above which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits," no less than the words and example of our Lord through his apostles, will instruct them as to a propriety of order in their assembles, for the benefit of all. See our issue Nov. 15, '95, "Let all things be done decently and in order."

The *physical* union of the church, the entire body of Christ, will be in glory,—at the completion of the first resurrection; for "we ourselves also groan within ourselves, waiting for the adoption; to wit, the redemption [deliverance] of *our body*," the body of Christ.—Rom. 8:23.

Meanwhile let this "splitting things fine" continue; and let each individual Christian seek to be no longer a babe in Christian experience and knowledge but to attain the stature of manhood in Christ. (Eph. 4:13-15) Too long has assent to human creeds taken the place of individual faith! Too long has membership in a popular or an unpopular denomination satisfied the conscience and taken the place of a personal covenant and union with the Redeemer. Too long have many lords, many faiths and many baptisms taken the place of the one Lord, one faith and one baptism, once delivered to the saints.

Such a splitting up of creeds and systems has been necessary to set free the Lord's "sheep," to prepare a cleansed sanctuary class truly united in Christ.—See MILLENNIAL DAWN, Vol. III., chapter 4.

"HELL NO PART OF DIVINE REVELATION"

An article under the above title, by the Rev. W. E. Manley, D. D., appeared in the *Arena*. The writer begins by laying down the proposition that there is no term in the Hebrew or Greek Scriptures which has the meaning of the English word hell, and continues:—

"When our late revision of the Bible was in progress, Canon Farrar (now Archdeacon and Doctor Farrar) said in substance as follows:— 'If the revisers do their whole duty, when their work is done our Bible will not contain the word hell, nor damnation, nor everlasting punishment, this covers the whole ground of our proposition, and something more. The revisers, it seems, have not done their whole duty, though they have gone a good way in that direction. There are four words in the Bible that are translated hell, though not uniformly so translated. One of these is a Hebrew word, *sheol*, and is found in the Old Testament sixty-five times. In the old version it is rendered thirty-one times hell, thirty-one times grave, and three times pit. In the revision it is rendered hell fifteen times, grave fifteen times, pit five times, and is left untranslated thirty times. The revisers admit that the word does not mean hell, but say it is a place of departed spirits, good and bad, and must therefore embrace hell and a paradise, though these places, and the separation between them, are nowhere mentioned or alluded to in that part of the Bible. With the views the revisers had of shoel, it was manifestly improper to render the word either hell or grave. There was but one consistent course to take, and that was to give the original in every instance, as they have done in nearly half of them, and as the New Testament revisers have done with the word hades. In passing, we may remark that Sheol was the proper name of the first king of the Hebrew nation, and of him who became the Apostle to the Gentiles, with some difference of pronounciation—a pretty good evidence that their respective parents did not attach to the word the meaning of hell, unless it had to them a more musical sound than it has to some of us. The true meaning of *sheol* is grave, and the translators of the old version have given their sanction to this view by so rendering the word in nearly half the instances in the ancient Scriptures; and if we add the three times it is rendered pit, often the synonym of grave, the rendering 'grave' will be in the majority. It should be borne in mind that the translators of the old or authorized version had but one word for the two renderings, 'grave' and 'hell,' and that the former was the sense of the term more often than the latter. It is as plain to us as anything well can be, that in the whole Hebrew Bible they could not find a word for the idea of hell. It is often affirmed by learned Hebrews that there is no such word in the Hebrew language, in the Bible, or in any other book. This is confirmed by the revisers, who confess that *sheol* has no such meaning; and they name no other word in the Hebrew language to fill the place. Finding no word for hell, they made use of the word *sheol*, grave, and attached to that the desired meaning when the connection would not betray the fraud. The meaning of hell was not in the word; but they could inject it, and then it would be there, and the Old Testament would not be obliged to bear the disgrace of having no hell. The people, having no knowledge of the Hebrew tongue, and not doubting that the translators, of high standing in the church, were pious, good men, accepted the new version as an inestimable boon to the English people, as no doubt on the whole it is. The revisers confess that hell is a wrong translation; but they have not altogether rejected this rendering."

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We commend to colporteurs, and to all interested in serving the Truth, the booklet "What Say the Scriptures about Hell?" (See second page.) It is quite convincing to readers in general that God's Word has been misrepresented and misunderstood on this subject; and after reading it they are generally ready for the study of the divine plan of the ages.

"UNAUTHORIZED WORKERS"

"'By what authority doest thou these things?' said the Jews to Christ, when he was healing the sick and casting out devils. He *did the things*, this was certain; it was equally certain that they *could not do the things*. They had authority, but no power, he had power, but they wanted to know his authority. He answered their question by asking another, 'The baptism of John, was it from heaven or of men?' They were in a dilemma. If they said it was from heaven, then he could quote John's endorsement of himself: if they said it was of men, they feared the people, for all men counted John as a prophet; and so, rather than be trapped, they lied themselves out of the diffi-

culty and said, 'We cannot tell.' 'Neither do I tell you by what authority I do these things;' was his ready reply.

"The enemies of God and truth seek by every possible means to hinder faithful workers from doing the will of the Lord. 'They have no authority,' 'They are not duly appointed,' 'They have no credentials.'

"There are plenty of men who have *authority* to do everything but have no *power* to do anything: there are other men who may lack human authority, but yet have the authority of God and the holy Spirit. Said Mr. Spurgeon in a recently published sermon:—

" 'Remember Moses when they came to him and said that Eldad and Medad were prophesying in the camp; those two fellows had not been properly ordained, yet they were prophesying in the camp! What did Moses say? 'Stop them directly! They have not 'Rev.' before either of their names, and certainly they have not M. A., or any other letters of the alphaphet, after their names. Shut those fellows up?' No, no! Moses said, 'Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!' And is not that what Christ would say, and have you say? Oh, let us have joy in our hearts when souls are saved, even though we may not be the instruments of their salvation, nor any of our denomination, but somebody quite apart from us! God has blessed him, and God be blessed for blessing him!' "

H. L. Hastings."

QUESTIONS OF GENERAL INTEREST

Question. M. DAWN claims that God's promise to Abraham (Gen. 15:5; 22:17) included both the heavenly and the earthly "seed"—the former represented by the "stars of heaven" and the latter by the "sand upon the seashore." Do you not thing this *strains* the sense, since the sands and stars represent an almost innumerable number, while the heavenly seed (the church) will be a comparatively small number—probably 144,000?

Answer. No; this does not seem to us a strained use of the language; but on the contrary both a reasonable and a beautiful application of the figures of speech used. We must remember that the Apostle Paul, when describing the resurrection of the church (1 Cor. 15:41, 42), uses this same figure, saying, "as star differeth from star in glory, *so* also is *the* [special or chief] resurrection of the [special or chief] dead." The same figure is used in Daniel.—Dan. 12:3.

Since the "great company" of Rev. 7:9 will be spiritual, heavenly, and not an earthly or restitution class, it would properly be included in the star figure,—as well as the "little flock" which alone will receive divine or immortal nature.

These figures of speech are only approximate. We cannot suppose that the earthly seed will be as numerous as the grains of sand. "*As* the sand" gives the thought of resemblance and not of identical likeness or numbers.

THE FAME OF SOLOMON

NOV. 29.—1 Kings 10:1-10, 13.

"Behold, a greater than Solomon is here."—Matthew 12:42.

Solomon was in all his glory at the time of the visit of the Queen of Sheba in the twentieth year of his reign, when he was about forty years old. His fame as the most wonderful monarch on earth had not only made him renowned amongst the lesser nations surrounding Israel; but to the extremes of the civilization of that day his fame had spread. The visit of the Queen of Sheba tells of a great appreciation in that day of learning, wisdom and understanding. Herself evidently a more than ordinarily brilliant woman, the Queen wished to prove whether or not it could be the truth that had reached her ears respecting the great King of Israel.

She came to prove him with hard questions, not merely, we may suppose, with conundrums, which were popular in the East, but probably also with questions relating to the sciences and arts and probably also with questions relating to wise government. Nor did her inquiries cease with these, but extended evidently to religion, as intimated in the first verse; for not only had she heard of his wisdom, but that in connection with "the name of the Lord." Apparently she rightly associated in her mind Solomon's greatness and wisdom and wealth with some special divine blessing. Perhaps, indeed, the story of Solomon's choice of wisdom and of the Lord's promises to him had spread abroad with his fame.

We have seen in previous lessons that up to this point in his career King Solomon was in favor with God, and that it was about this time that God appeared to him a second time to warn him against the dangers of his high position. The incident of this lesson, the visit of a Queen from the far-off South-land to confer with him and to learn something concerning his God through whom this great blessing had come upon the nation of Israel, should have inspired Solomon with a fresh interest in his God and in his religion, and should have cultivated in him a desire to spread abroad the knowledge of the Lord amongst nations afar off. But, as we have seen, instead of choosing the right path of honoring God, serving his cause, blessing his people Israel, and instructing the nations round about, Solomon chose the wrong path of self-gratification and sin.

Solomon himself seems to have anticipated the coming of people from distant countries, because of the Lord's blessing upon him, and in his prayer at the dedication of the temple he made mention of this and freely ascribed the honor and glory thereof to God, asking a blessing upon "a stranger that is not of thy people Israel, but coming out of a far country for thy name's sake, when he shall come and pray toward this house; for they shall hear of *thy* great name and *thy* strong hand and of *thy* stretched out arm." (1 Kings 8:41, 42) In all this Solomon very beautifully, modestly and properly gives the credit for his wisdom and greatness to God. And yet, so baneful was the influence of prosperity in his case, that, when he had reached the moment of greatest possibility for good, he forsook the Lord and his true wisdom.

(2-5) Sheba, the Queen's home, was in southern Arabia a land noted at that time for its immense wealth, and particularly for its perfumes. Of these the Queen brought a royal present to King Solomon, adding also spices from India. According to verse ten the quantity of wealth, spices, precious stones and prefumes was immense, the value of the gold alone being estimated at three million dollars. If this sum of gold seems fabulous for a present, its reasonableness is nevertheless borne out by the historian Rawlinson, who says, "Strabo relates that the Sabeans were enormously wealthy, and used gold and silver in a most lavish manner in the furniture, their utensils, and even on the walls, doors and roofs of their houses."

The zeal of the Queen for wisdom is evidenced by the fact that she brought so valuable a treasure so long a distance upon camels, and to some extent through a wilderness where she was liable to the attacks of Bedouin robbers. Deservedly her quest for wisdom was rewarded. She communed with Solomon concerning all that was in her heart (mind;) and was richly rewarded by having her every inquiry answered, by seeing the temple built to the glory of God, Solomon's own palace just completed, the elaborate arrangements of its cuisine and the remarkable passage way leading from the palace to the temple. (See 2 Kings 16:18) The last clause of verse five corresponds in meaning with the common expression of our day, "took her breath away," as indicating overwhelming astonishment.

(6-8) Then the Queen confessed that, although she had been somewhat skeptical before coming, and had only half believed what she did hear, yet the half had not been told her of what she now saw and heard, bearing witness to Solomon's wisdom and prosperity; and the summing up of her tribute of praise shows that she appreciated the wisdom of Solomon more even than his wealth and splendor, so that she almost envied his servants, who, continually with him, were blessed by the wise and gracious words which proceeded out of his mouth.

(9) Her highest compliment and tribute to the king is recorded in verse nine, where she attributes Solomon's excellent glory and wisdom to the Lord's love of Israel; and she shows in this connection that she herself was a wise woman in attributing the Lord's blessing and favor upon Solomon to be for the purpose of showing justice and establishing righteousness with his people Israel. Well had it been for King Solomon had he laid to heart and ordered his life according to these words of wisdom from the Queen of the South.

(10, 13) Having concluded her visit, and given her presents, she received again presents from King Solomon; and although the kind and extent of the presents given her is not mentioned, they were probably of as great or greater value than those she brought to him; for it is a custom in oriental countries for kings and princes to give presents to

each other according to their wealth, and Solomon was no doubt still more wealthy than the Queen.

We cannot apply this lesson of the visit of the Queen of Sheba to King Solomon better than it has already been applied by our Lord. (Matt. 12:42) As we have already noticed, ticed, our Lord Jesus was "the greater than Solomon"—the antitype greater than the type. He is the embodiment of wisdom, of justice, of righteousness and in his possession God has placed riches of grace and glory and honor and dominion. When the kingdom is the Lord's, and he is the governor amongst the nations, all the ends of the earth shall remember and turn unto him. (Psa. 22:27, 28) And when they shall witness the glory of Christ and the greatness of his kingdom under the whole heavens, the majesty of his church, the true finished and glorified temple, the grandeur of all of his appointments and the blessings upon all who are his ministers or servants, they, with the Queen of the South, will agree that the half was never told them: that they had never dreamed of so wonderful and excellent a kingdom as that which God will thus establish amongst men, for which we pray, "Thy kingdom come, thy will be done on earth," etc. Concerning that New Jerusalem it is written, "The nations shall walk in the light of it, and the kings of the earth do bring their glory and honor into it:" and as the willing and obedient shall then present their homage and riches and spices and odors (prayers and good deeds), these will be accepted of them; and in return they shall have from the Greater than Solomon the riches of his grace, including divine favor and life everlasting.—1 Kings 10:24; Rev. 21:24.

We may apply a lesson also (though not as an antitype) to the Gospel church of this age, which by faith looks forward to and anticipates the great kingdom and renown of the Lord Jesus before the time to become joint-heirs with him in that kingdom. We, who were afar off, having heard of God's grace in Christ, have been brought nigh by the blood of Christ through faith, and have heard the "wonderful words of life" and beheld with the eye of faith that which "eye hath not seen, nor ear heard, neither hath entered into the heart of man—the things which God hath in reservation for them that love him;" and we have accepted them, and have confessed and do confess that the half was never told us of the riches of divine grace in our Lord. Furthermore, we have presented to him all that we have and all that we are. Our best of desires and intentions, our best efforts, our means, our opportunities, our service. By our covenant we have laid these at his feet, and he has accepted them and made us his stewards to use and distribute them in his name; and, more than this, he has conferred upon us blessings which pertain not only to the life that now is but also to that which is to come.

Having received such grace, let us not faint, but hold fast the confidence of our rejoicing (while suffering with him for righteousness' sake) firm unto the end.

SOLOMON'S SIN

DEC. 6.—1 Kings 11:4-13.

"Let him that thinketh he standeth take heed lest he fall."—1 Cor. 10:12.

As Solomon was the wisest man, so also he was the most foolish man; for the greater the opportunity the greater the loss, and the greater the knowledge possessed the greater the sin in its misuse.

McLaren has truthfully said of Solomon:—

"There are many instances in history of lives of genius and enthusiasm, of high promise and partial accomplishment, marred and flung away, but none which presents the great tragedy of wasted gifts and blossoms never fruited in a sharper, more striking form than the life of the wise King of Israel, who, 'in his latter days,' was a 'fool.' The goodliest vessel may be shipwrecked in sight of port.

"The sun went down in a thick bank of clouds, which rose from undrained marshes in his soul; and, stretched far up in the western horizon. His career in its glory and its shame preaches the great lesson which the Book of Ecclesiastes puts into his mouth as 'the conclusion of the whole matter.' 'Fear God, and keep his commandments; for this is the whole duty of man.'"

(4-6) "When Solomon was old." We last saw him at forty entertaining the Queen of Sheba with his wisdom, and noted that at about that time the Lord appeared to him a second time to indicate that he had reached a crisis where he must choose the right or the wrong path of life—wisdom or folly. Solomon chose the wrong path. He gave himself up to self gratification, to "every desire of his heart [mind]." The result was a premature old age, for he died about fifty-nine years old. We may suppose (verse 4) that Solomon was to be reckoned an old man from his fiftieth year onward; whereas really that should have been but the prime of his life had he walked in the ways of wisdom.

Contrary to the divine law (Deut. 17:17), Solomon multiplied wives till he had seven hundred. (Vs. 3.) Some of these "queens" were ladies of rank and refinement from the various royal families of surrounding nations, one being Pharaoh's daughter. Solomon in his wisdom was esteemed by them, and they in turn were esteemed by him, not only for their personality, but because of the court alliance and influence with other kingdoms which it cemented. Having slipped from the path of obedience to God and integrity of heart, Solomon fell readily under the influence of his young wives into the support of idolatry. We are not to suppose that he ceased to believe in the only true God and believed in the heathen gods and idols and nonsense; but that he came gradually to feel that he wished to please his various wives. This thought is borne out by verse six, which declares not that Solomon left the Lord, but that he went not fully after the Lord.

(7-8) Like all sins this one had its beginning—when Solomon built the high place or altar of Chemosh to satisfy his Moabitish wives; and what might be expected is told us in verse eight: that when one system of idolatry had been introduced, the other foreign wives claimed similar rights, privileges, altars, etc., for the divinities of their lands. In yielding to these Solomon no doubt had in mind the foreign maids and servants of these wives and yet more the visiting delegations of court representatives from those various lands which, finding altars and temples to their divinities, would praise Solomon for breath of character. But very different was such praise from that of the Lord and from that of the Queen of Sheba, who recognized in her day Solomon's true wisdom in his fidelity to Jehovah God.

(9-10) The Lord's anger with Solomon was not a burst of fury nor a malicious anger. It was a righteous indignation against sin; and an anger of this sort is the only kind compatible with God's character. It is the only kind, therefore, that the children of God should cultivate or exercise. While anger in the nature of hatred, malice, strife, envy should be put away by all who are seeking to be copies of God's dear Son, anger in the sense of righteous indignation against wrongdoing, sin in its various forms, is proper; and although it should be used with great moderation, backed by love, there are circumstances and conditions in which it would be wrong not to have righteous anger and use it.

(11-12) The rending of the bulk of the kingdom from the hand of Solomon's son, Rehoboam, was a part of the penalty for Solomon's sin; yet it came in a natural way, and as the result of natural causes. The evil course which started in self-gratification and was manifested in the multiplication of wives and the gratifying of their desires for false religions did not stop there, but extended in other directions throughout Solomon's affairs and kingdom. He patterned his conduct more and more after other rulers of his day, selfishly augmented his own fortune, and ministered to his own desires and the desires of his numerous household, regardless of the interests of the Lord's people in whose interest and for whose happiness and welfare he should have sought to use the gifts of wisdom, influence and wealth bestowed upon him by the Lord. On the contrary, as we have seen (1 Kings 12:4, 11), he bound heavy burdens upon the people.

The Jews as a people have always zealously guarded their liberties; and the spirit of liberty, as we have already seen, was the result of the measure of divine truth which had been granted them, which showed that the King upon the throne was as accountable as the peasant in the field to God the Judge of all. Hence the Israelites were prevented from believing, as did the heathen nations round about, that their kings were a kind of demi-god whose every wish was law; and hence, although we find no protest of the people against Solomon's departure from the Lord, nor against his erection of the altars for worship of false gods, we do find that they were disposed to resent Solomon's intrusion upon their personal rights and liberties. He divided the whole country into twelve districts, each of which was compelled to furnish contributions to the luxury of the royal palaces and court. He also established a system of forced labor in connection with the building of roads, palaces, fortifications, immense gardens, reservoirs, etc. And while these public improvements were in many respects proper enough, the method of securing the

labor was particularly distasteful to the Israelites, who were thereby reminded of the Egyptian slavery. Thirty thousand men were set to work to fell trees on Mount Lebanon and work in quarries under Jerusalem, each division of ten thousand serving for one-third of a year; seventy thousand were made carriers and general laborers, while eighty thousand others were engaged as stone masons and carpenters; and it appears that in all there were thirty-two hundred overseers of this labor-army. The heavy work now done by machinery was in those days all done by physical strength. In all this Solomon only copied the methods of his day which treated the masses of mankind virtually as the slaves of the rulers. Besides the forces above mentioned, other levies were made for the royal army and general service. In the end the Israelites were learning under their wisest and greatest King what God, through Samuel, the prophet, had forewarned them they must expect.—See 1 Samuel 8:18.

(13) This verse was fulfilled through Jeroboam, who had been an officer in Solomon's industrial army. Partly from sympathy and largely through ambition, he sought to steal the hearts of the people away from Solomon and attempted a rebellion in Solomon's day, but contrary to the Lord's plan. (1 Kings 11:31) It was after Solomon's death that Jeroboam, allying himself with the ten tribes of Israel, aroused a certain amount of animosity by pointing out that King Solomon, being of the tribe of Judah, had favored that tribe chiefly. He then joined with the chief men of the ten tribes in demanding Rehoboam how he would conduct the kingdom, telling him that unless he promised reform from his father's method of oppression they would revolt. Rehoboam refused to reform and they did revolt, and constituted a separate kingdom down to the time of the taking away into captivity by the King of Babylon, who took first the ten tribes and afterward the two tribes called Judah. Since the return from that captivity the distinction between Judah and Israel has not been maintained, and we find both the Lord and the apostles speaking of them and applying prophecies to them, as "the twelve tribes," "the house of Israel," "the twelve tribes [a part of whom were] scattered abroad"—not ten tribes scattered abroad and two tribes at home in their own land, but a part of the twelve tribes in Canaan (chiefly Judah), and the remainder of the *twelve tribes scattered abroad* and living in the various cities of the Gentiles; as for instance, those at Ephesus, Philippi, Corinth, Thessalonica, etc., to whom the apostles first preached the gospel when they went with it amongst the Gentiles.—Acts 16:13; 17:2; 10; 18:8, 19.

The statement here is that one tribe would be given to Solomon's son; and this is entirely consistent with the facts, for although sometimes called two tribes, yet really the remnant of the tribe of Benjamin (after it was almost destroyed) was absorbed into the tribe called Judah.

We may learn from this sad lesson of Solomon's fall, that it is not only important to begin life wisely in harmony with God, but equally necessary to continue it, and to end it so. We may learn also that the temptations and trials of life are not upon the young only, but rather that the strongest temptations are apt to come as we advance in life; and that for these we need the preparation of character well begun and cultivated, developed, strengthened by experience and endurance.

Another lesson respects the importance of marriage, and fully corroborates the Apostle Paul's statement that while marriage is honorable, it should be only "in the Lord." Whoever has neglected this advice has either rued his neglect or by it has been led so far astray as to be unable to appreciate his own decline from godliness. Each Christian has in his own fallen members quite a sufficient downward tendency to fight against, without putting himself directly in the way of outside temptation, although he has the Lord's promise of grace sufficient for every time of need. If, neglecting the Lord's instruction, he surround himself with additional downward tendencies, by taking a husband or a wife not in the Lord —not seeking chiefly the kingdom of God and setting his affections upon the things above, but upon the things beneath—he will surely find it greatly to his disadvantage, as did Solomon in the taking of foreign wives—aliens to the divine promises and blessings, the commonweath of Israel.

Another lesson is that wisdom and wealth, education and influence and great opportunities are sure to become snares and injurious, unless we are continually guided in their use by the wisdom which cometh from above. And the more of these talents we possess by nature or by acquisition, the more need we have for the divine grace provided in our Lord Jesus only, the more need to study and ponder and practice the exhortations to humility and godliness contained in his Word, and the more need to make full use of every other agency which he has provided for our blessing and help—"building one another up in the most holy faith."

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WORSHIP THE LORD IN THE BEAUTY OF HOLINESS—No. 1

"The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him."—John 4:23.

These words of our Lord, it will be remembered, were addressed to the woman of Samaria. She had found him sitting upon the well, and he had improved the opportunity by preaching her a discourse on the "water of life." Finally convinced that her teacher was no ordinary person, but a "prophet" of extraordinary wisdom, she improved the opportunity by asking a question which had long been in dispute between the Jews and Samaritans. The Samaritans were a mixed people, not of pure Israelitish stock, nor fully conformed to all the laws and customs of the Jews. Hence the Jews had "no dealings with the Samaritans,"—considering them Gentiles. Indeed, our Lord indicated that he also esteemed them as Gentiles, outside the covenants and promises made to Israel; for we recall that when sending forth the disciples to preach the kingdom of heaven at hand, he charged them straightly, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not;" "I am not sent but unto the lost sheep of the house of Israel."—Matt. 10:5; 12:24.

The disputed question the woman thought she could now have answered for her by a truly good prophet, who, although a stranger to her, could tell her more of her own affairs than she supposed any one knew. She would now ask this prophet whether the Jews were right or the Samaritans. The Jews claimed to be in the Lord's hand, under divine guidance, as the seed of Abraham, in preparation as God's instruments for the blessing of all the families of the earth; and following the divine leading they had at first prepared the tabernacle, or the Lord's tent, and afterward the temple, or the Lord's house, which they recognized as the most appropriate place for worship, and hence, wherever they were, they worshiped facing toward the temple in Jerusalem, the city of the great King. And the pious ones sought to come at least once every year to the temple there to present themselves before the Lord for his blessing. The Samaritans, on the contrary, held that the simplicity of worship observed by Abraham, Isaac and Jacob without tabernacle or temple, but in the mountain was the proper method of approach to God; and they apparently thought that Israel had drifted into a mere formalism of worship, and that they, the Samaritans, worshiped the Lord with greater acceptance than the Jews. This, then, was the important question as between Jews and Samaritans, and now apparently a most favorable opportunity had come to have an authoritative expression upon the subject from one whose wisdom in holy things had been demonstrated. And so she put the question, Which is the proper place to worship, in this mountain where we Samaritans worship, or in Jerusalem in the temple where the Jews worship?

Our Lord's answer makes clear two things: (1) that up to that time the Jews were right in their place and manner of worship—they were in harmony with the divine arrangement; their worship was according to a knowledge of the divine law. You Samaritans know not what you worship, you are guided not by the divine Word, but by your own impressions, while we Jews do know what we worship, we are following the divine injunction; for God has ordained that salvation (the blessing of mankind through an opportunity of a deliverance from the curse, by the promised "seed" of Abraham) is to come through the Jews. God prepared that nation, its laws and arrangements for the development of the Saviour.

Our Lord did not tell the woman that he himself was the great Jew, "born under the law" and justified by the law, the forepromised and foreshadowed "seed" of Abraham through whom the blessings were to come to mankind. Nor did he tell her that when he should finish his testing and prove himself worthy by obedience in the things which he suffered

as man's redemption price, he would be the God-seed and Heir of the Abrahamic promises, and qualified and empowered to bless the world. Neither did he tell her that when glorified he would seek a church as his bride or members of his body, to be joint-heirs with him in this work of blessing the world, and that to the Jews first would come this honor and privilege of sharing his sufferings and afterward his glory. Nor did he tell her that only a remnant of Israel would esteem the privilege, and that the remainder, the great mass, would be blinded for a time to spiritual things and rejected from divine favor, while that favor would be turned to the Gentiles, including the Samaritans, to complete the elect church, the bride, the Lamb's wife. These truths, so forcibly set forth by the apostles, were not yet due to be preached nor to be understood; nor would they be until our Lord had finished his sacrifice and ascended up into glory, and presented that sacrifice before the Father as the ransom price for the sins of the whole world, and until the Father had accepted it. and as a consequence shed forth the holy Spirit upon the consecrated believers in Jesus on the day of Pentecost. Then would be the proper time for the riches of divine grace to be revealed and for the call to joint-heirship with Christ ("the mystery which hath been hid from ages"—Col. 1:26, 27) to be made clearly known.

But although it was not due time and hence not proper to declare that "mystery," it was due time and a proper occasion to answer to some extent the honest inquiry of the woman respecting the proprieties of worship. Hence, while telling her that the Jews had done right in the matter of temple worship, he does not advise her to become a Jew, but tells her that a change of dispensation is at hand and points her to it as the proper thing henceforth: The hour is coming, and now is (at hand), when neither this mountain nor Jerusalem will be favored for worshiping the Father. The new dispensation will be a spirit dispensation, and those who in that dispensation will draw near to God and be accepted of him must worship him in spirit and in truth.

The Lord does not say that there never had been previously true worshipers; quite to the contrary, the Scriptures teach that there were holy men of old whose prayers were acceptable before God and answered, yet they did not "worship in *spirit*" (for "the holy Spirit was not yet given because Jesus was not yet glorified,"—John 7:39); neither had they worshiped in the truth, for the truth would only be revealed by the Spirit's guiding them into it.—John 14:16, 17.

The fact that we now are granted the "sealing" or "adoption" as sons of God, by the holy Spirit, and a clearer knowledge of the truth as a result, and consequently possibilities of a more spiritual and intelligent worship, in no sense implies that we are more worthy of the favors than were *some* of the ancient worthies. Neither did the giving of the law to all Israel prove that all of that people were more worthy of God's favors than *some* amongst the heathen who were left with less advantage every way. (Rom. 3:2) When the due time came to send types of coming favors, God chose the nation of Israel as his agent in fore-*shadowing* Gospel blessings which would follow. But as it is not the hearer but the doer of a law that is justified by it, so it is not the one who has the greater opportunities as a worshiper that is blest most, but the one who uses his greater privileges and renders worship in accord with the *spirit* and the *truth* received.

Indeed, special honor is due to the ancient worthies, mentioned by the Apostle in Hebrews 11, who, living before the Spirit dispensation commenced, saw not the *truth*, but merely its shadows and types, and who nevertheless laid hold upon what they did see with such zeal that they were enabled thereby to be faithful, even unto death; and who not only thus win our admiration, but God's approval;—although "they without us [the Christ] should not be made perfect," God having provided a "better thing," higher privileges, for us.—Heb. 11:40.

The holy Spirit, as heretofore shown,* is the name for any divine energy, whatever its manifestation. Operating upon the prophets of old, it caused them to speak and write the divine Word without comprehending the meaning of their own utterances in full, and sometimes not even in part. (1 Pet. 1:12) Nevertheless, in obedience they had a blessing, and the people who heard with respect and endeavored to render obedience, so far as they understood, had a blessing from contact with the holy Word and holy power of God thus manifested amongst them. Yet the testimony is that very generally the people *resisted* what of the holy Spirit they did appreciate and come in contact with, as the majority do today.—Acts 7:51.

* See our issue of June, '92.

Since the great antitypical sacrifice of the Atonement has made *actual* reconciliation for iniquity, it made possible the acceptance of consecrated believers as *sons of God* (See John 1:12), and accordingly made possible for *sons* the highest manifestation of the holy Spirit, as a spirit of adoption, which in due time, the Millennial age, shall be poured upon all reconciled to God (of all flesh, regardless of national lines), under the New Covenant. (Joel 2:28) During this Gospel age, this spirit of adoption is restricted to the class of sons, the "brethren" and joint-heirs" with Christ, now being selected, "partakers of the divine nature," begotten of the holy Spirit as "new creatures." The disciples came in contact with the holy Spirit in our Lord (who had it in fullest measure), and they were greatly blessed, because they (except Judas) did not resist its influence. Yet our Lord assured them that, with all their spiritual advantages, a still greater blessing would come to them as the result of his sacrifice and its presentation to the Father. He assured them that in his name the Father would send them the Comforter, the holy Spirit, and that they should then have more than a contact with it; for it would abide *in them*. Through them it would exert an influence *upon* others (Acts 24:25), but none others than the "sons" could *receive* it, as an indwelling power, nor even become acquainted with it, for it is a seal or mark of sonship.—John 14:16, 17.

"If any man have not the spirit of Christ, he is none of his." Those who receive this spirit are to grow, by the truth which it enables them to appreciate, to the full stature of spiritual development; and to be "filled with the spirit" of the truth. From the very first these spirit-begotten and instructed ones may come with faith and confidence to the throne of grace as worshipers, "accepted in the Beloved," and they may continue to grow in divine favor, as with increasing knowledge, faith and devotion they follow the footsteps of their Lord as worshipers in spirit and in truth, whose every act and sentiment is obedience to the divine will.—Heb. 4:16.

The Gentiles up to the beginning of this Gospel age had been "without God" and "having no hope in the world" (Eph. 2:12), while the Jews, God's favored people, to whom he had given the law, and to whom "were committed the oracles of God," and who had advantages "much every way" (Rom. 3:2), had not received the spirit of the truth, the spirit of adoption, but had merely in their law and through their prophets the shadows of good things coming after. Their temple was a typical temple only; their priesthood a typical priesthood only; and their high priest a typical high priest; their sacrifices were but types of the better sacrifices to follow them. Their promises were only earthy promises, and they at very most merely foreshadowed the heavenly promises to the spiritual Israel not yet called. What they knew of God outside of these shadows of coming mercy and blessing was chiefly his justice and his power. They knew little of the love of God, for it had not yet been fully revealed; as it is written, "In this was *manifested the love* of God toward us, because that God sent his only begotten Son into the world, that we might live through him."—1 John 4:9.

No wonder then that with the love of God, the great and all important key to the divine character and plan, not yet clearly revealed, and the plan of God for human salvation still a "mystery hid," and the sacrifice of Christ not yet completed. and the new covenant not yet sealed, and the holy Spirit not yet given;—no wonder that none up to that time except our Lord himself had ever worshiped the Father in the full degree since made possible to those granted the spirit of adoption and a knowledge of the truth. But our Lord declares that the Father seeketh no longer the worship of blind faith and reverence, nor the worship of forms and ceremony however reverential; nor the rent garments and prostrate bodies; but he seeks for and will now qualify true worshipers with knowledge and the spirit, that they may worship him with intelligent appreciation and not merely with reverence for his greatness and humble appreciation of their own insignificance; with bowed knee, but also with bowed heart. And more than all this, he seeks those whose worship will be not merely because of his power and favor, but because of an appreciation, to some extent, of the lengths and breadths, the heights and depths of the love of God which passeth (human) understanding. To this end he has not only provided the ransom whereby all the true-hearted may by faith approach him under the justification of Christ's imputed righteousness, but for such he has also provided the seal of sonship, the spirit of adoption, whereby they may recognize him, and whereby they may cry to him as a Father. And in addition to this, and through this agency of the spirit, he has provided that they may "know the truth," so that although it is written, "Eye hath not seen, nor ear heard,

neither have entered into the heart of man, the things which God hath prepared for them that love him," yet "God hath revealed them [these hidden things] unto us by his spirit;" for the spirit searcheth all things, yea, the deep (hidden) things of God.—1 Cor. 2:9, 10.

It thus appears that it is by reason of the spirit of adoption, and through the spirit of adoption, and our knowledge of the divine character and plan, that the church during this Gospel age, the real members of the body of Christ, are enabled to worship God still more pleasingly than could the ancient worthies. The hour came with Pentecost, and the time has continued for the past eighteen centuries, in which these sons of God (John 1:12) have thus been permitted to worship God in spirit and in truth. But, alas! how few even of those who have heard the Gospel, how few even of those who have named the name of Christ, have by full consecration become partakers of the spirit of adoption, and then as adopted sons, through intimate fellowship of spirit with the Redeemer and with the Father, and through the study of the Word of God, have come to that degree of development which enables them to worship him in harmony with his truth and in the very spirit of it.

That a worshipful attitude of heart is necessary before being introduced to a knowledge of the divine plan, and before being begotten by the spirit as sons of God, is made very evident by the Lord's dealings at the time of introduction of the new worship in spirit and in truth in contrast with the former worship in faith, reverence, ceremony and dim knowledge.

Take, for instance, Nathaniel. Notice how our Lord addressed him as an Israelite indeed in whom was no guile. He was sincere, a true worshiper according to the limited light and opportunities of his time; hence he was one of the very kind that the Lord sought as worshipers in spirit and in truth in the new dispensation. Hence, instead of addressing him in parables and dark sayings, that hearing he might hear and not understand, and seeing he might see and not believe, as when he taught the masses, who were not Israelites indeed, our Lord on the contrary made very plain to Nathaniel his supernatural knowledge. And so when Nathaniel inquired, Why do you, a stranger, speak so confidently with reference to my character as an Israelite indeed, our Lord answered, "When thou wast under the figtree, I saw thee." We are not informed that Nathaniel had prayed under the figtree, but we think it not an unreasonable surmise that, having heard of Jesus as the Messiah, Nathaniel had sought heavenly grace and wisdom on that very day just before coming to see the Lord. He may indeed have asked for some divine instruction and guidance whereby he might be kept from deception and might know whether this were the very Christ or not. If so, our Lord's words would have a hundred fold more significance as the answer to his prayer, as a proof that Jesus was to such an extent the Father's representative, that even the sacred thoughts of his heart were known to him, and that he was approved and acceptable as an earnest seeker for the truth, an Israelite indeed. Nothing further of Nathaniel's life is furnished us in the history but our Lord's testimony to his real heart character. We may safely assume that he was one of the "five hundred brethren" privileged to see the Lord after his resurrection, that he was one of those who waited in the upper room for the Pentecostal blessing; that thus from being a member of the house of servants under Moses he became a member of the house of sons under Christ (Heb. 3:5, 6); that having been begotten of the spirit he might progress in the knowledge of the truth, growing from a "babe in Christ" to the "stature of a man" in grace and knowledge; that meanwhile from the beginning of his experience as a new creature in Christ Jesus (as a babe in Christ) he was privileged to worship God in spirit and in truth, and that this worship grew and became more and more complete as he neared the "stature of a man in Christ."

Another illustration about that same time was Cornelius. As the Centurion whose servant was sick, he had already manifested faith in the Lord Jesus to such an extent that our Lord said to him, "I have not found so great faith, no, not in Israel." The testimony respecting him was, that he was a just man, that he feared God, that he prayed and that he had been kind to God's people. More could not be said of him as a worshiper of God because, first, he was a Gentile without God and having no hope in the world; secondly, he had neither the truth nor the spirit of the truth which would have permitted him to offer any higher worship than that of fear and obedience. But we note how the Lord marked such characters not only in Israel but outside of Israel; and when the time was fully come (at the end of the seventy weeks of special favor to Israel—three and one-half years after the cross), when the time came that the Gospel might be preached to the whole world for a witness, and the barrier between Jews and Gentiles was broken down, this same man, Cornelius, who worshiped to the best of his knowledge, was the first one to be favored outside of Israel. Although he prayed, gave much alms, feared God, and was just, yet before he could be called and accepted of the Lord or become a worshiper of the kind the Lord seeketh to worship him, he must be instructed—he must have the truth, and he must have the spirit of the truth. Hence by divine direction he sent men to Joppa to call for Simon, whose surname is Peter; who shall *tell thee words* whereby thou and all thy house shall be saved. (Acts 11:13-16) He obeyed, he heard the words of eternal life, "the truth," he was ready for it and believed, and God immediately sealed him with the spirit of adoption as one of the sons of God. Then, as a spiritual "babe in Christ," being instructed in the truth and sealed by its spirit, he became a worshiper of God in spirit and in truth; and we doubt not he continued to grow in grace and knowledge, and consequently to grow more and more to worship the Lord in the beauty of holiness.

Another worshiper of God under the law according to the shadow of good things to come, but not a worshiper in spirit and in truth, because not possessed of the truth nor sealed by the spirit, was Lydia, a business woman to whom the Apostle Paul was directed soon after his arrival at the city of Philippi. Being a true worshiper according to her past opportunities, she was ripe for the truth. While other ears were closed to it, she heard the Gospel; while other hearts were unmoved by it, God "opened her heart," already consecrated and waiting, and thus she was received into the house of sons and became a worshiper in the truth and in its spirit.

We might mention also Justus, who as a believer entertained Paul at Corinth, of whom it is declared that he "worshiped God," and who on this account was esteemed worthy of the truth and its spirit and its privileges.—Acts 18:7.

Indeed, in our Lord's declaration, "The Father seeketh such to worship him as worship him in spirit and in truth," we see that the whole mission of the Gospel may be properly understood to be for the purpose of seeking out from amongst mankind in general these true worshipers; and, properly enough, the early ministers of the Gospel sought first those who seemed to be earnest worshipers, and the message which they bore became a test to those who heard it, separating between the worshipers in form and those who truly and reverently sought the Lord. Thus the Apostle Paul's ministry was summed up by his accusers in these words: "This fellow *persuadeth men to worship God* contrary to the law." —Acts 18:13.

Worship in spirit and in truth does not apply simply to prayer, praise, supplication and thanksgiving. It goes deeper than all these and takes hold upon the affections, upon the heart, and hence signifies not an "act of worship" but rather a life of worship—a life in which, through the begetting of the spirit and the knowledge of the divine plan, the individual becomes so *at-one* with God and so in unison with the law of God and all the features of the plan of God that it is, in the words of our Lord, his meat and his drink to do the Father's will. This is worship in spirit and in truth. It will find its expression in bended knee and in orderly and reverential demeanor in approach to God in personal prayer, in family prayer and in company with the household of faith and it will find its expression also in all the acts and words of life. The captivated heart will seek to bring every talent of the body into complete subjection to the will of God and of Christ. The whole of this is the worship which God seeketh; and, surely, only those who are thus captivated to the Lord in heart, and who serve him in spirit and in truth and endeavor to have his will done in their hearts, words and conduct, are in the full sense the true worshipers whom the Lord seeketh; the "little flock," the faithful "royal priesthood."

THE TESTS AND PRIVILEGES OF DISCIPLESHIP

"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."—Luke 14:33.

To be a disciple of Christ signifies much more, both in the way of responsibility and of advantage, than many seem to think. Our Lord's words are very explicit in defining the terms of discipleship to be nothing less than a full, com-

plete consecration of all that we have and are to him who has bought us with his own precious blood. It must be a consecration to daily crossbearing and to following in the footsteps of Christ, even unto death. Hear the terms: "If any man come to me, and hate not [love not less] his father and mother and wife and children and brethren and sisters; yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple;" and "whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

The terms are too plain to be misunderstood. They signify nothing less than, as Paul expresses it, the presenting of our bodies a living sacrifice, holy and acceptable to God, which is our reasonable service. (Rom. 12:1) No one of those failing to do this is recognized of the Lord as his disciple, or enjoys the privileges of that relationship; and, further, only those who do this intelligently and freely are accepted of him.

That the Lord would not have any one take upon himself the responsibilities of this relationship without due deliberation and forethought, is shown by his reasoning on the subject, saying, "For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he hath sufficient to finish it? lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand. And if not, while the other is yet a great way off, he sendeth an embassage and desireth conditions of peace."—Luke 14:28-32.

Again, when the two brethren, James and John, desired to be very near the Lord in the coming kingdom, the Lord endeavored to impress upon them the consecration that such a proposition would involve; and from the few recorded words we gather the drift of the more extended conversation. "Jesus answered and said, Ye know not what ye ask." At that time they could form no idea of the blessedness of being joined with Christ in his kingdom and glory, to sit with him in his throne and to reign with him as his bride and joint-heir. They only knew that they loved the Lord, and that it would be blessed to be forever in his immediate presence and favor. "Are ye able," said he, "to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" That baptism signified the complete surrender of self to God at any cost of privation or suffering, even unto death. And, with this understanding, they replied,—"We are able." So great was their faith in and love for the Lord that they were willing to follow in his footprints of suffering. Then the Lord accepted their consecration, saying,—"Ye shall indeed drink of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand and on my left [to be associated thus intimately with me in my throne] is not mine to give; but it shall be given to them for whom it is prepared of my Father." (Matt. 20:22, 23) From his subsequent teaching through the apostles we learn that this position is reserved of the Father for the overcomers of the Gospel age then beginning; and therefore, at that time, it yet remained to be proved whether these would be faithful to their covenant.

While the terms of discipleship are thus explicit, the advantages are none the less so. To the disciples belong the special teaching, training and discipline of the holy Spirit given unto them as the seal of divine sonship, and all the exceeding great and precious promises of the gospel. While our Lord did much public teaching, his special attention was always given to his consecrated disciples. Of this class were the twelve apostles and others, but few of whose names have come down to us. Such, for instance, were the company present in the mount of prayer where the Lord solemnly set apart the twelve to be his apostles (Luke 6:13); also the seventy whom he sent out two and two before his face, and who returned again with joy, saying, Lord, even the devils are subject unto us through thy name, and to whom the Lord replied, "Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice because *your names are written in heaven.*" (Luke 10:1, 17, 19, 20) Such also apparently were Martha and Mary and Lazarus, and the women who were last at the cross and first at the sepulcher, and Joseph of Arimathea (Matt. 27:57), and the five hundred brethren of whom our Lord was seen after his resurrection.—1 Cor. 15:5, 6.

These disciples all had the Lord's special love, fellowship and instruction; but the twelve apostles were the more constantly under his instruction in view of the work that was to be specially committed to them for the benefit of all the other disciples, both of that time and subsequently.

Notice also that the several apostolic epistles as well as the revelations of the Apocalypse are addressed in harmony with these conditions of discipleship.

It is for this consecrated class alone that the gospel feast (Isa. 55:1-3) is spread—the children's table. To this class the Prophet Isaiah (8:16) also refers, saying, "Bind up the testimony, seal the law among my disciples." Yet from the children's table some crumbs of comfort may and do fall to others. Aside from this disciple class in our Lord's day was a great multitude who marvelled at his words, who believed, and who said, This must be the Christ, Hosannah to the Son of David! When Messiah comes will he do greater works than these?—whose sick were healed, and who were fed by the miraculous loaves and fishes in the wilderness. Yet these multitudes were weak in faith and fickle-minded. They were not committed to a definite purpose as *disciples* of Christ, and consequently they were swayed back and forth by the stronger wills of their leaders. They feared to trust fully to the divine testimonials of Christ when their leaders taught them to the contrary. But in their hearts many hoped this might be the Messiah, and several times they were on the point of taking him by force to make him their King. Yet they never came to the positiveness of conviction and trust in Christ which would lead to their espousing his cause fully at all hazards and thus becoming *his disciples.* Consequently, such never had the privileges of discipleship, and soon they became partakers in the national sin of rejecting Christ, either openly, or by that silence which implied consent.

What, we may inquire, was the Lord's attitude toward this great multitude whose faith had not brought them to the point of discipleship, but who nevertheless believed on him? Matthew (9:36) says he had pity on them because they were like sheep without a shepherd. They were sheep-like in many respects, but they were not yet *his* sheep: they were not fully persuaded to follow his leading, though they liked his voice, and some said, "Never man spake like this man." They followed him afar off, with uncertain steps and crooked paths, not fully determined to walk by faith, but desiring the (to them) stronger evidence of sight concerning his kingdom and general teachings. Yet they had for a time some benefits from following Christ, even thus afar off: they had some faith, and consequently some hope, some love and some of the joy and peace that naturally flow from these. They also witnessed and realized some of the healing and teaching and many of the loving ministries of the blessed Lord. But because they did not improve these advantages and follow on to know the Lord, but weakly or indifferently followed their prejudice-blinded guides, not turning to the law and to the testimony of the prophets to see if they spoke according to that word, it was not long before they were all involved in the sin of their leaders, and with them they stumbled into the ditch of unbelief and of great tribulation, and were blinded to the privileges and blessings of the Gospel, and lost them. But, nevertheless, the Lord will yet have mercy upon them, and his favor will return to them after the full number from among the Gentiles shall have come into the chief place of favor which Israel failed to obtain through unbelief.—Rom. 11:1, 2, 23.

In like manner also many sheep from among the Gentiles may lose their high privileges, if they walk not by faith. The Apostle Paul warns them against a similar stumbling through unbelief, saying,—"Be not highminded, but fear." A similar class all through this age has been brought under the influence of the gospel, and has similarly responded to it, and yet failed of discipleship. They have believed in Christ and have followed him afar off, and have been variously swayed by other influences than the Shepherd's voice. They have had some crumbs of comfort from the "children's table" —some faith, hope and love and some joy and peace in believing in the redemption provided for all in Christ Jesus. They have enjoyed some of the healing influences of the gospel as it has enabled them to cast off many of the old sins, and they have had some of the teaching and loving ministries of the saints, the Lord's body. They, like the multitudes in Christ's day, are not unbelievers; nor are they believers in the full sense, in the sense of that implicit confidence that freely ventures a full consecration—the sense of *discipleship.* They are not anchored and steadfast, but are easily swayed by leaders and by their own unstable minds. They like to company with the saints for the crumbs of comfort they receive, and also because they appreciate the righteousness of the saints, although they do not walk wholly with them; and they

often give them the cup of cold water (some word or look or act of encouragement) because they are the Lord's disciples and are self-sacrificingly engaged in his service.

Such are not the enemies of the Lord, nor can they be regarded as his disciples in the full sense. Yet, in so far as they have advanced toward Christ, they have not been repelled by him. So also the true disciples of Christ do not repel even the weakest inquirers and feelers after God. "Him that is weak in the faith receive ye," says the Apostle, "but not to doubtful disputations:" receive such to do them good. And "him that cometh unto me," said Jesus, "I will in no wise cast out." Again it is written, "A bruised reed will he not break, and smoking flax will he not quench." If there be but a little kindling of the fire of true devotion to God and to his truth and righteousness, the spirit of God will operate upon it and endeavor to fan it into a flame as long as such continue to come under the influences of divine grace by companying with the full disciples of the Lord.

That there is, and always has been, quite a large class of such as these, companying with the saints, the full disciples of Christ, is manifest. And not only so, but such were the disciples also before they came to that fulness of intelligent consecration which meets the requirements of full discipleship. Indeed, the first coming to Christ is infantile in every respect; and not until we have passed the infantile stage and have been developed somewhat in Christian character can we intelligently comprehend and comply with the Lord's terms of full discipleship.

When, by the grace of God, we have been led of his spirit to a clear apprehension of the privileges and terms of full and continued discipleship, if we draw back and fail to go forward, we lose our standing as disciples. But if, notwithstanding the difficulties that seem to obstruct our way, we meekly bow to the will of Christ, being constrained by the love of Christ to follow on, we shall receive more and more of the fullness of his grace, until, like Paul, in a blessed consciousness of the all-sufficiency of that grace, we can say, "I can do all things through Christ, who strengtheneth me."

Happy and blessed, indeed, is he who thus follows on in the course of a true disciple of Christ; who, in love and faithfulness, quietly takes up the daily cross and bears it without complaint, remembering that the servant is not greater than his Lord, and esteeming it a privilege thus to have fellowship with him now in his sufferings and to be disciplined and trained thereby for the higher fellowship with him in the glory that shall follow.

Such faithful disciples the Lord declares to be, even now, the very salt of the earth—a healthful, cleansing, preserving element in the midst of a world of moral decay and sinful pollution. In reference again to the same symbol and its peculiar fitness to his true disciples, Jesus here, after describing the terms of discipleship, adds, "Salt is good; but if the salt should become insipid, how shall it recover its savor?" "It is thenceforth *good for nothing*, but to be cast out and to be trodden under foot of men."—Luke 14:33-35; Matt. 5:13.

Good for nothing, unsavory salt! castaways from divine favor, and left to be trodden under foot of men! branches cut off from the vine to wither and dry for the burning (destruction)!—such is the picture which the Lord gives of the sad end of those who draw back from their discipleship in the school of Christ. Paul also expresses the same thought, but in plain, non-symbolic terms, saying, "If any man draw back [not if he merely slip through weakness of the flesh under the power of temptation, which may indeed be followed by a godly sorrow that worketh repentance, but if he wilfully and deliberately draw back, loving sin and doing despite to the spirit of favor,—returning again like the sow that was washed to her wallowing in the mire—if any man so draw back] my soul shall have *no pleasure* in him." The Apostle then shows what all such draw back to, when, encouraging all to faithfulness, he adds, "But we are not of them who draw back *unto perdition* [*destruction*], but of them that believe *to the saving of the soul.*"—Heb. 10:38, 39.

Beloved called ones, hearken to the Master's words: "He that hath ears to hear, let him hear!" You may indeed be weary in well doing because of the reproaches of them that are without the pale of discipleship; temptations, violent or subtle, may press hard upon you; trials and cares may sorely afflict you; but we bring you these blessed words of cheer from the Word of the Lord:—"Have faith in God;" "This is the victory that overcometh the world, even your faith." "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God [the divinely appointed Redeemer, Leader and Teacher of his people]?" "Cast not away, therefore, your confidence, which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise." "In your patience possess ye your souls." "Wait on the Lord; be of good courage, and he shall strengthen thine heart." "Be of good cheer, I have overcome the world," said Jesus; and Paul adds, "In that he himself hath suffered, being tempted, he is able to succour them that are tempted." Therefore, "let us not be weary in well doing; for in due season we shall reap *if we faint not.*" "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom."—Mark 11:22; 1 John 5:4, 5; Heb. 10:35, 36; Luke 21:19; Psa. 27:13, 14; John 16:33; Heb. 2:18.

Let us, then, in view of these precious promises "gird up the loins of our mind, be sober, and hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ"—at the establishment of his kingdom and his revealing in glory and power. God will work in us to will and to do all his good pleasure, if we patiently submit to the transforming influences of his grace. The tests of discipleship come to us every day, saying, This is the way: walk ye in it. It is the narrow way of self-denial, of cross-bearing, and of diligent, patient, faithful service to God. But who that has trod this narrow way has not been made to rejoice with joy unspeakable and full of glory in realizing the presence and favor of God and in communion with our Father and our Lord and with the faithful in Christ Jesus? —truly a joy which the world can neither give nor take away.

MRS. M F. RUSSELL.

"BE TEMPERATE IN ALL THINGS"

DEC. 13.—Proverbs 23:15-25.

"For the drunkard and the glutton shall come to poverty."—Prov. 23:21.

Having found a lesson for the old in the experience of Solomon and his alienation from God in old age, we come in this lesson to the words of wise instruction to the young.

(15, 16) The exhortation is that of a parent or a teacher who has had experience in life and who fain would be helpful through advice to one starting upon life's pathway. Knowledge of good and evil may reach us either through the instruction of those who have already profited by either or both of these. To profit by instruction is indeed an evidence of wisdom. The "prudent [wise] man foreseeth the evil, and hideth himself; but the simple [foolish] pass on, and are punished." (Prov. 22:3) We see folly in this respect repeated every day. Those who profit by the experiences of others either through instruction or observation are the smaller number, but they are the wise ones. The majority must gain their wisdom through severe experience—punishment for errors, for rashness, for lack of observing the natural laws of cause and effect. Since they will not learn through instruction that whatsoever a man soweth the like shall he also reap, they must learn this lesson through bitter experience. The lessons of wisdom learned, no matter in which school, the school of instruction or the school of experience, are valuable, and ultimately, we believe, will be profitable to the majority of our race. Ultimately all shall learn that peace, joy, divine favor, including everlasting life, can be had only by walking in the way of truth, honesty, righteousness—the godly way.

A GOOD WAY

This lesson seems to picture before our minds a youth starting upon life's journey where two roads meet; the one an upward road, an honorable course of morality, prudence, self-control, patience, perseverance, righteousness; the other path a downward road, a way of gratification of the depraved tastes and appetites of the fallen human nature, a way of apparent ease, of carelessness for the truth and for honesty and self-restraint, a way of loose liberty, a way that leads into intemperance of language, of thought of conduct, of food and of drink; and which leads on to further degradation and dishonor.

The voice of wisdom is heard by nearly every young man and woman starting in life, directing them to the upward and honorable path; it reaches them either through parents or instructors or friends or observation. The smaller number, however, are wise enough to accept heartily the instruction and so to avoid the downward path entirely. The vast majority desire the pleasures of sin for a season at

They have no thought of going onward in the path of sin, but merely to remain near by the noble path of morality and honesty and truth. They do not realize that each step in the downward road away from the path of righteousness will cause their hearts to lose appreciation of righteousness and to become inured to sin. Very few, therefore, accept the lessons of wisdom promptly and heartily, and act thereon. There will indeed be opportunities farther down the journey of life to leave the downward way and to seek the upward path, but they will be much more difficult than at the beginning, at the parting of the way of youth—more difficult because the downward path has been leading their characters and sensibilities farther and farther away from the way of morality and honesty.

(17, 18, 19) There may be times when those who walk in the way of wisdom may seem to see disadvantages therein, and pleasures in the way of sensualities; but the voice of wisdom instructs such to look beyond and consider the full end of the downward way, to respect the Lord and seek to walk honestly and uprightly, assured that the end of this course will eventually be better than the other. "Hear thou, my son, be wise, and guide thine heart in the [good] way."

(20, 21) Statistics show that hundreds of millions of dollars are spent every year for intoxicating liquors, which not only fail to profit the users, but which do others as well as themselves serious injury—mental, moral and physical. How many have been brought to poverty through intoxicants? And, to our shame be it said, this sin against self and manhood is more common in the civilized or so-called Christian nations than in some others.

The sin of gluttony leads usually to another kind of poverty. The poor may become sotted with drink, but rarely can they afford to be gluttonous. Gluttony is chiefly, therefore, a sin of the rich or well-to-do. It leads to poverty of both mental and physical strength. It is as truly intemperance as drunkenness, although not so far reaching in its bad influence.

The lesson speaks of the intemperance and impropriety of sloth, or idleness, or lack of energy; and the observation of every wise man proves that true happiness is associated with energy—mental and physical activity. "Not slothful in business," is one of the characteristics of a Christian, as set forth by the Apostle. We live in a day, however, in which another form of intemperance prevails in an opposite direction with not a few—intemperance in energy and ambition; a consuming desire for honors or wealth, that robs many, not only of proper social enjoyments, but, more important still, of spiritual privileges and joys.

(22, 23) True wisdom will never despise the counsel of the aged, especially from parents, of whose interest in the child's welfare there can rarely be doubt. It is one of the peculiarities and difficulties of our day that because of the sudden increase in knowledge and educational facilities the young have in many departments of knowledge outstripped their seniors. The resultant tendency is disrespect for the experiences and advice of parents and seniors, and a disposition to be heady, high-minded, unthankful, unholy, disobedient to parents and other like disgraces foretold by the Apostle as features of our day. (See 2 Tim. 3:4) On this account additional wisdom and great patience are needful on the part of parents and all instructors of the young. Recognizing the influences which counteract parental instruction, and recognizing the fact that the children may be in advance in some points, the wise parent should seek to set a good example in proper childlikeness himself, and be ready to learn from and with the children along the lines of their superior advantages, explaining that the present increase of opportunities for knowledge are phenomenal, and not of men but of God, as foretold by the prophet respecting the "time of the end." (Dan. 12:4) By this course of honesty and wisdom the parent will maintain the confidence of his child, who will then be the better prepared to learn in turn along the lines of the parent's experiences in life and respecting principles of morality and the evil tendencies of immorality. Thus wisdom in the parents has very much to do with the choice of wisdom by the child. One of the chief lessons to be inculcated is, that truth is precious above all things—with reference to the ordinary affairs of life and dealings between men, with reference to spiritual things, with reference to God, and with reference to the divine plan. Truth is to be prized, and those who love and practice the truth are to be esteemed, and such only; error, falsehood, no matter how gaudy or showy or attractive, is to be disdained and repudiated. This is in harmony with our Lord's prayer, "Sanctify them [*i. e.*, separate them from the evil and set them apart for good] through thy truth: thy Word is truth."

(24, 25) These verses suggest, and properly, that wisdom in the young does not depend wholly on inculcation, instruction. Probably the majority of wise children are born wise. "He that *begetteth a wise child* shall have joy of him." If parents in general could realize the importance of the parental office and the bearing of their own characters and sentiments upon their offspring, laying the foundations for good and wise characters before the children are born, the responsibilities of their position and relationship would, we believe, not only favorably influence their children, but help also to develop positive character in themselves.

The parents who have failed to discern the laws of nature under whose control they have brought forth children; and whose children therefore reflect the parental unwisdom and unsettledness of character, have in consequence double reason for exercising patience toward the unwisdom of their offspring, and double reason for perseverance in their later efforts to correct that unwisdom and to lead their children into right ways.

A STILL MORE EXCELLENT WAY

It should be carefully observed that the way of morality, temperance, moderation and wisdom above set forth, although a commendable way, is not the way in which the Christian of this Gospel age is invited to walk, in the footsteps of his Lord, to attain glory, honor, immortality and a share in the heavenly kingdom as one of the kings and priests. (Luke 13:24; 12:32; Rev. 5:10; 20:6; Rom. 8:17) The foregoing is sound advice for all, and none should be more quick to follow it than the consecrated, the "new creatures in Christ Jesus." But the "narrow way" of self-denial and self-sacrifice marked out in the New Testament is the pathway of those who would win the prize of the high calling to joint heirship with Christ as his Church, his bride.

All sensible people commend the path of temperance and morality above set forth, but few appreciate or commend the "narrow way" in which the church is called as the bride to follow the Lord, her Bridegroom. The narrow way is foolishness to the world, neither can the worldly appreciate it, because its value must be spiritually discerned. (1 Cor. 2:7-16) The wisdom that indicates and approves the narrow way of self-sacrifice is an inspired or begotten wisdom which cometh from above only to the consecrated, the spirit-begotten. It is inspired, not by earthly hopes or aims or promises or ambitions, but by "exceeding great and precious promises," "heavenly promises," of an inheritance incorruptible, undefiled and unfading, which the earthly eye has not seen, which the earthly ear has not heard and which has not been appreciated by the heart of the wisest of men. To so great an extent is this true that in the estimation of the worldly the way of the fully consecrated seems foolishness. In view of this the Apostle declares that as the world does not know the Lord, and does not understand his plan, which is higher than the world's conception as the heavens are higher than the earth (Isa. 55:9), so the worldly do not understand the true church; and as the Apostle said, "We [who walk the "narrow way"] are counted fools all the day long,"—harmless but "peculiar people." The moving impulses which help us in this "narrow way" were only received after we believed in the Lord Jesus Christ, when we made full consecration of ourselves to the Lord and received the spirit of adoption into his family. Then, because children of God, we received his spirit and were privileged to know more and more of "the mystery of his will," "the hidden mystery" (Eph. 3:9; 1:9), to appreciate the divine plan in harmony with which (and in harmony with our consecration) we have joy in spending our lives, in "laying down our lives," in faithfulness in the service of the Lord! in the calling and perfecting of his saints to be the first fruits of the salvation purchased by the Redeemer.

Those who have received this special sealing of heavenly wisdom, and who are walking this "narrow way" of full consecration to the Lord, although counted "fools," are the truly wise referred to throughout the Scriptures:—"the wise virgins," "the wise shall understand," "the wise shall shine as the brightness of the firmament." They who attain to this wisdom and this relationship to Christ do so at the expense of earthly reputation, as the Apostle declares: "If any man among you seemeth to be wise in this world, let him become a fool [according to the earthly standard], that he may be wise."—1 Cor. 3:18.

Once when we misunderstood the divine arrangement, and did not see that the "little flock" is to be a "kind of first fruits unto God of his creatures" (James 1:18), but supposed that the "little flock" who walked the "narrow way" of self-sacrifice would be the only ones to receive any measure of divine favor hereafter, that all others would suffer some

kind of awful punishment, because they did not walk in the "narrow way" which few of them saw and which still fewer of them were able to appreciate, it perplexed us greatly; as it still perplexes the majority of Christian people. Thank God that we now see in his Word the clear instruction that when this "little flock" shall have been selected and rewarded with joint-heirship with Christ in the Millennial kingdom, then the "narrow way" will have ceased and another way, "a highway" shall there be opened up—a way in which the human family as a whole shall be invited to return to harmony with God and righteousness through the Great Mediator and under the terms of the New Covenant sealed with his precious blood. It will not be a downward way like the way of sin in the present time, but an upward way. "The redeemed of the Lord shall go up thereon." It will not be a narrow way, that few can find, but a "highway," from which the stumbling blocks of temptation will be removed, and on which the ravenous beasts of evil and temptation will not be permitted.*—Isa. 35:8, 9.

We can thus see that, while a life of honesty and morality will not fill the requirements of the "high calling" of this Gospel age to joint-heirship as the bride, the lamb's wife, yet those who during this present time seek to live soberly, justly, truthfully, morally, and who thereby develop character, will be much in advance of the besotted and degraded of mankind (who gratify instead of restraining the fallen tendencies of their nature), when the new age shall open up in which all the families of the earth shall be blessed by the great "seed of Abraham," Christ and his church, the bride.

The call of wisdom to the way of honesty, morality, etc., has been heard and to some extent followed by heathen as well as civilized people; by unbelievers as well as by those who have heard of Christ; and to some extent they have profited by his teachings, and all who walk in this, the way of wisdom, secure blessings both for the present life and also a preparation for the future blessings promised. But the "narrow way," pointed out to some by the still higher wisdom, is found by none of the heathen; Christ is the Door, the Gate, to this "narrow way," and it has but one, which opens to believers only. Although it is not merely a way of morality, but a way of consecration and sacrifice, nevertheless it includes morality in every respect, and to a higher degree than the unconsecrated generally recognizes. Those who are on the "narrow way" are required to consecrate their all, including their wills, and to receive instead the will of their Lord and Head, and to operate in harmony with that will. And since Christ's will is perfect in righteousness, truth, purity and goodness, all who walk in his will must walk as closely as the weakness of their flesh will permit after the spirit, after the will of their Head, and not after the will of the flesh.

* See MILLENNIAL DAWN, VOL. I, Chap. 11.

QUESTIONS OF GENERAL INTEREST

Question. Please state whether you consider as typical the seven years of plenty and the seven years of famine in Joseph's time, and their significance in relation to the events of the next few years. There are some passages of Scripture which seem to indicate that there will be a period of prosperity prior to the breaking forth of the divine wrath.

Answer. We are inclined to think that the seven years of plenty and seven years of famine were typical but it had not occurred to us (as you suggest) that the antitype would be like the type. We incline rather to the opinion that the seven years of plenty represent the grace and bounty of God in Christ laid up in the present time, and that the years of famine represent the Millennial age in which the world (perhaps the majority) will come to hunger after righteousness and find none except that which the antitype of Joseph (Christ) possesses and controls.

And the selling by the Egyptians of their goods and themselves to the king through Joseph, in order to obtain food, we would understand to typify the consecration of the above mentioned of mankind, of themselves and all they have to Christ, if they would obtain the bread of eternal life.—See Gen. 41:54-56; 47:13-25.

Question. Is heaven a place or a condition? If a place, where is it?

Answer. While it is true that beings might be in a heavenly condition; that is, spiritual and invisible to human sight, and yet be near us who are in the flesh; and while we believe that is the condition in which our Lord is now present, a spiritual or heavenly being, we could not agree that heaven is *only* a condition; it must also be a place, just as truly as the earth is a place. The most reasonable suggestion we know of is that offered in MILLENNIAL DAWN, VOL. III., page 327; namely, that heaven is located in or in connection with the heavenly group, *Pleiades.*

In evidence that heaven is a place and at a distance from the earth, and that it requires time to go and come, notice the fact that our Lord said that he would "go away" and "come again." This could not be true if to go to heaven means merely a change from human conditions to spiritual conditions, because *he will never come again to human conditions.* He took upon him the *form* of a servant, and was made a little lower than the angels, *for the suffering of death* . . . . that he by the grace of God should *taste death* for every man. (Heb. 2:9) He has finished that work and has no further use for the body of humiliation and has been glorified; and is the express image of the Father's person.

Again our Lord says in the parable that the Nobleman went away to a *far country.*—Luke 19:12.

Again we are informed that the holy Spirit was not yet given, because Jesus was not yet glorified (John 7:39), indicating that as soon as Jesus would be glorified the holy Spirit would be given to the waiting church. And we know that from the time our Lord ascended up on high until the descent of the holy Spirit was ten days.

ENCOURAGING LETTERS

The following, received July 24, '96, will be encouraging to those who sometimes see little result from tract distribution. It shows that immediate results may follow in the experience of the recipient of the tract, though they may not be apparent for many months. *Florida.*

GENTLEMEN:—In 1894, while attending the C. E. Convention at Cleveland, Ohio, your tract "Do You Know?" fell into my hands. I was much interested in it, and have often thought of writing for further information; but for sundry causes have delayed. Have been much interested in reading and studying the prophecies since reading your tract; but feel the need of some help and guides. What can you do to help me? What is the "Chart of the Ages" spoken of in the tract? Any helps will be thankfully received.

Yours in Him, ————.

Kentucky.

DEAR BROTHER RUSSELL:—We had a good meeting Saturday afternoon with about 75 people present. Yesterday we held two meetings in an old church building, about twenty miles from here, with an attendance of over one hundred. Since coming here one week ago fourteen meetings have been held, three in private houses and eleven in public buildings. Some drove over fifteen miles to the meeting yesterday. I send a number of names for sample TOWERS.

I had a very peculiar experience in ———— county, a mountain district, where the people think nothing of using pistols, and where the prejudice against us was very strong. Brother ———— had spoken to one of the leaders in the Christian church; he told him we would use the building Saturday evening; and it was so published. The Methodists held a meeting in a Baptist church building that evening, and the Christian friends closed their building out of courtesy to them, they said. It was then understood that we should have the use of the building Sunday afternoon, but matters were so arranged as to make that impossible. They then agreed to let us use the building for three services Monday, and announcement was made to that effect; but when we went there Monday it was locked, and the janitor refused to open it.

Some who were very anxious to hear what we had to say then went to some of the leaders in the Baptist church, who agreed to let us use that building Monday afternoon and night, and the janitor was paid in advance for cleaning and lighting. The friends published the meeting by going through the town and telling every one they met. A member of the Baptist church, who heard of the proposed meetings, hurried to town to stop them. He said that if that stranger preached in the Baptist church he would have to "stand over his dead body." As we had no desire to be riddled with bullets from a "Baptist gun," we decided not to have the meetings in the church.

You can imagine that by this time quite an excitement was stirred up. We had distributed tracts at the meetings Sunday; and this, with the bitter feeling aroused in the minds of some by the action of the church members, created a strong desire for a meeting. Several in sympathy with us then obtained the school house for the evening. The house

was crowded, and I spoke nearly two hours. The "best element" of the place attended. We distributed more tracts, and many gave their names for sample TOWERS. I am inclined to think that the results will be greater than if we had succeeded in holding meetings without opposition.

Yours in love and service, FRANK DRAPER.

VOL. XVII ALLEGHENY, PA., DECEMBER 15, 1896 No. 24

VIEW FROM THE TOWER

The day set apart for National Thanksgiving is past, but we trust that the spirit of thankfulness continues in many hearts; and no time is more appropriate for the review of our causes for thankfulness as children of the Heavenly King, than at Christmastide, on the threshold of a new year, while ruminating upon the things that were, the things that are and the things which we desire and hope shall be. Whether partial failure or moderate success has, during the year closing, marked our efforts along lines of moral, physical, financial or spiritual attainment, let thankfulness fill our hearts, as well as good resolves and holy ambitions for the coming year. Indeed, we esteem that thankfulness must be an abiding grace in all true Christians who have reached a reasonable degree of development in the higher life.

This highly favored land has much to be thankful for in the way of bountiful harvests; and although the farmer has not gotten high prices, this is a cause of thankfulness to other lands whose harvests are scant. As it is, wheat is nearly $1.80 per bushel (silver) in India where the crop has been short for the past five harvests and gives little promise for the next, and where at present ninety millions are seriously affected and over one million on the verge of starvation, requiring military intervention repeatedly to quell bread-riots.

If the people of India cannot give thanks for rain and plenty, they can at least give thanks that the wholesale starvations of the past are now measurably prevented by the intervention of civilization and its accessories of wiser government and commerce. If the lot of any here seem hard, let him compare it with that of others; remembering that in India, in years of average bounty, millions of people never get a chance to eat three meals a day to satisfaction, even of the plainest food. Yes, the "curse," the penalty of sin, rests heavily upon the earth. The convict, man, is being made to feel its weight. Conditions are not what they would have been, had he remained obedient to his Creator in Eden.

But "thanks be unto God for his unspeakable gift,"—his Son, our Lord; and for the "ransom for all;" and for the reconciliation by it made possible; and for the promise of his kingdom soon to come; and for our call to a share in it with our Lord; and for the glorious prospect of coming "times of restitution of all things spoken by the mouth of all the holy prophets."—Acts 3:19-21

Thank God, this will mean the lifting of the "curse" from the ground, and from so many of the death-sentenced convict-race as will accept the grace of God in Christ. Ah! blessed thought; this will mean an end of famines, an end of pestilences, an end of storms and floods and droughts, and ultimately "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: because the former things [shall have] passed away." (Rev. 21.4) Already a blessing has followed in the wake of the gospel of Christ—since the "Great Light" was "lifted up" on Calvary. Wherever any have been made free indeed by the Son, a light has shone out and has brought with it blessings; although, alas! this intelligence and its accompanying blessings have been sadly perverted by selfishness—especially in the large class of Christian counterfeits, called in the Scriptures "tares."

But if others have cause for thanksgiving, how much more cause have those into whose hearts the light of the knowledge of God, shining in the face of Jesus Christ our Lord, has shined. (2 Cor. 4:4) Those thus favored can rejoice and give thanks under all circumstances and conditions;—in sickness, in death, in poverty's vale or in comfort and health. Surely, thankfulness is a necessary ingredient to Christian living. It must be mixed with our songs of praise, and with our prayers; it must fill our hearts to enable us to render faithful and efficient service to our Lord, in any direction. It was this gratitude, thankfulness, which enabled Brothers Paul and Silas to serve our Master so faithfully that they could sing praise and offer thanks for the privilege of suffering for Christ in the jail at Phillipi, while their backs were smarting from the cruel lashes received as the cost of their discipleship.—Acts 16:25, 33.

Moreover, the thankfulness of the true Christian must continue—daily, hourly; its loss even for a moment should be deplored as an evidence of spiritual sickness, and the afflicted should go to the leaves of healing in the divine Word, that he may be refreshed in strength of love and zeal and realize afresh that "the love of Christ constraineth us; because we thus judge, that if one died for *all*, then were *all* dead: and that he died for all that they which live [now reckoned alive in Christ] should not henceforth live unto themselves, but [in thankfulness] *unto him which died for them* and rose again."—2 Cor. 5:14, 15.

"Let the peace of God rule in your hearts . . and be ye thankful."—Col. 3:15.

* * *

The New York *Observer*, a high class "orthodox" religious journal, has been studying the question of Israel's restoration to "the land of promise." After viewing the subject in various lights it gives its conclusions, as follows:—

"A 'restoration,' then, through the efforts of the Jews themselves, *must be the only hope.* And that it will be brought about by the voluntary efforts of others is exceedingly improbable. Under any notion of the fitness of things, Palestine ought, when the Turk is driven across the Euphrates and the Ottoman Empire is partitioned, to revert to the Jews. But all the plans which have thus far been suggested to restore it to Christian control have been negatived at the outset by the jealousy of the Russians for the safety of the Holy Places. It was that safety which formed the popular Russian pretext for the Crimean war. With passionate reverence for the Holy Places an unchanging tradition of the Russian peasantry, there is no reason to believe that the Czar will permit the transfer of Palestine to any save a great power, and that power Russia. Probably if before the Ottoman break-up the Jews desired to buy the Holy Land, and Europe consented, he might acquiesce on condition of a European guaranty. But there is little present reason to believe that he would consent to such a reversion as a part of the final partition of Turkey. *It would seem, then, that the hoped-for 'restoration' may never come,* and that although Palestine will again become cultivated and prosperous, to the Jews it may always be a land of *promise.*"

The italics are ours and point out the hopelessness of Israel's cause from the human standpoint. We admit that the *Observer's* views and reasonings are clear and logical: but it has omitted the most important factor in question, namely the will and plan of God. That will and plan, as revealed in God's Word, teaches us to expect that within eighteen years the "times of the Gentiles" will expire, and that with their expiration Jerusalem will cease to be trodden down by the Gentile kingdoms;—that the set time to favor "Jacob" with Millennial blessings as the first-fruits of the nations will then have come, and that it will include their saving or recovery from the blindness which came upon them nationally, at their rejection of Messiah. Who can question this interpretation of the prophets in the light of the Apostle's testimony in Romans 11:25-33?

* * *

Protestant federation has been little discussed of late, but is evidently progressing slowly as indicated by the following from the *Literary Digest:*—

"The committee of the Presbyterian church in Canada on Union with other churches reported to the recent Canadian General Assembly upon its proceedings with reference to the proposition of the General Conference of the Methodist church of Canada for the establishment of a federal court composed of representatives of the negotiating churches, whose function it should be to promote coöperation and economy in respect to mission work and 'dependent churches,' but which should not have power to deal with matters of creed or discipline, or with any question vitally affecting the independence of the negotiating churches. The proposition was generally accepted."

The expectancy of the Episcopal church Romeward has doubtless hindered progress toward Protestant Federation or union; but this is now out of the way, as Rome has closed that door. The new policy of Romanism will surely revive Protestant desires for a consolidated and sizable Protestant system as an offset in influence with the governments and with the people.

WATCH TOWER BIBLE AND TRACT SOCIETY

REPORT FOR FISCAL YEAR ENDING DEC. 1. 1896

Although the above has been the recognized name of our Society for some four years, it was not until this year that the Board of Directors took the proper steps to have the name legally changed from ZION'S WATCH TOWER TRACT SOCIETY to that above. The new name seems to be in every way preferable.

Although disinclined to make frequent reference to the work centering in the TOWER office, lest it might be misunderstood to be boasting, we are nevertheless glad to avail ourselves of the opportunity offered us in connection with this our annual report, to lay before our interested and sympathizing brethren and sisters, for their encouragement, a brief summary of the work itself, as well as of the moneys expended in the propaganda. If the following statement even seems to a few to savor of boasting and show, nevertheless, it is our duty to those who have contributed the means which have permitted the work: and they represent in the aggregate a large proportion of our paying subscribers;—and the letters from those who receive the WATCH TOWER free as "the Lord's poor" indicate that many of them are equally deeply interested in the work, in its every feature. Many of these, although hindered by poverty from sharing in this work financially, have efficiently coöperated in the work as tract-distributers, etc.

The work divides itself into the following departments.

(1) The WATCH TOWER Editorial Department, to which three proofreaders lend efficient aid. Each reader must judge for himself respecting the Lord's blessing upon this department. We trust that the *study* of the TOWER by its readers gives them even half the blessing enjoyed in its preparation. The withdrawal of our "Associate Editor" has been noted by some, so we explain now to all that this was granted at her own urgent request. She prefers to appear as a correspondent over her own signature, MRS. M. F. RUSSELL.

The growth of the TOWER list is one of the best evidences of the progress of present truth for which it stands as a defender and *servant*. Our friends will be glad to know that notwithstanding the money pressure of the past year the TOWER lists show an increase of the interest—although of course some "fall away" as we are forewarned to expect.

(2) The Correspondence Department,—with which is associated the keeping of accounts, attention to your orders for DAWNS, O. T. TRACTS, WATCH TOWERS, Bibles, etc.

This department handled during the past year about twenty thousand of your letters and sent out thirteen thousand two hundred and ninety-one replies. This is a very important feature of the work, very helpful to many in perplexity, and, blessed by modern progress, enables us to be in touch with such as the Lord may please to direct to us from all parts of the world.

(3) The Publishing Department.—To this belongs the type setting of the TOWERS, DAWNS and OLD THEOLOGY TRACTS, contracting for paper, press-work, binding etc. (for we save both time and money by hiring our printing and binding done). This department also includes packing and shipping of DAWNS, tracts and TOWERS by freight, express and mail. The writing of wrappers for the sending out of sample tracts and TOWERS belongs also to this department; but efficient aid in this matter has been rendered by friends at a distance, who have our hearty thanks.

(4) The Colporteur Department.—This is conducted by dear brethren and sisters who give, some a part, and some all, of their time in visiting house after house, and city after city, with a view to interesting fellow Christians in "present truth," respecting the plan of the ages, in which the divine wisdom, love, justice and power are made manifest; in showing, too, that we are now in the Millennial dawn onto which laps the forty-year "harvest" in which ends the Gospel age in a great time of trouble—social, financial and religious. The past year has been a very trying one upon these dear faithful "reapers," obliging several of them to temporarily seek other employment. And many who continued got so deeply into our debt that it was very trying to them as well as to us. Many of them will be made glad and encouraged to fresh energy by one item of this report yet to be mentioned. Already the prospect of "better times" is leading to new inquiries for fields of service, etc. The branch of the service continues to yield most favorable results which are, however, ably supplemented along the other lines.

Any who may have the idea that the colporteurs are in the service merely as a business, are greatly mistaken. We never knowingly encourage such, and if, by chance, they do slip into the harness, they soon become discouraged. As an illustration of the spirit which prompts the colporteurs, we will here give an extract from a letter written by one of them to a friend, with no expectation that it would ever reach your eyes or ours. The brother is not yet nineteen years old, but since getting the truth has caught its spirit, and with his sister is seeking to spread it. His letter says:—

"We had very poor success in selling DAWNS that day. Yet it was no more than I had expected (having been in the business before), but I think my sister was a little disappointed, as it was her first attempt, and she became pretty tired by evening. But I do not see that we should be discouraged, but rather encouraged, since we are following in the footsteps of our dear Master, and we remember how he also many times became weary, and how he sat down by the well to rest. We should be encouraged when we look at the course of Jesus and the apostles, how they went from door to door, sacrificing all earthly things, and when we remember the life of the great Apostle Paul and the sufferings he endured for Jesus' sake, working his own way as he preached.

"Now I know that the Lord is abundantly able to prosper us in this work and make it an honorable service before the world; but on the other hand I see also his plan in *not* permitting it thus. Our work of preaching is made to be dishonorable and a reproach before the world and the nominal church, that we may thus prove our love and loyalty to God and his truth, and show ourselves worthy to be of that little flock who, through much tribulation, shall enter the kingdom of God. Unless we suffer with him, we cannot reign with him.

"All my brothers and sisters (ten children in our family) are studying the DAWNS and TOWERS with the Bible in hand and learning the truth as fast as they can. The death of our dear mother has also been a chastisement to father and is leading him closer to Jesus and farther from the world and its spirit."

(5) The Evangel Department.—This branch looks after the holding of meetings, to water the good seed sown by the colporteur brethren, and to refresh and assist little groups of the Lord's people, wherever accessible, and to assist them to the most profitable methods for private and social study of the Lord's Word. Of the good results of this service, as now carried on, we have constant evidence through your letters; and still we are endeavoring to make it more efficient. To the Lord of the "harvest" be all the glory, and to his people, the true "wheat," more and more blessing. The expenditure for this branch of the service is noted in the Financial Report in another column: it has been, we believe, wisely and economically used for legitimate expenses only; and, so far as we have been able to judge, has coöperated with such only as have considerable knowledge of present truth and some talent as speakers. It has been expended for meetings held in 224 places, from one day to a week at each place and from one to three meetings per day in the following States:—Pennsylvania, New York, Virginia, West Virginia, Ohio, Indiana, Illinois, Kansas, Missouri, Kentucky.

(6) The Tract Distribution Department.—Every TOWER reader is desired to be an active participant in this branch of the service. Some have more and others less opportunity for engaging in this service. The report given in another column shows that this department lagged a little this year as compared to last; probably because of the general distraction incident to the recent political campaign. However, many may now be all the better prepared to see that "*Neither* their silver nor their gold shall be able to deliver them" from the impending trouble, and to look for the only hope of the groaning creation.

(7) The Financial Department.—The work of course must have means or stop, as we have no power to work miracles. But it may surprise you all, as it does us at the office now, almost miraculously, the Lord keeps opening the way more and more from year to year. The report for this year will doubtless amaze you. It shows that notwithstanding the extreme financial depression, your increasing zeal has been blessed and used of the Lord to such an extent that we open the new year with a small balance on hand for the use of which contracts are already let. It will soon be out on its mission in the form of O. T. TRACTS and TOWERS, to be used of the Lord in reaching others of his children who are now more or less blinded by the falsities propagated by the god of this world,—to help them "out of darkness" into God's "marvelous light."

It is a rare matter for us to mention the names of the

Tract Fund contributors—nor would we have space for them all, for our list of contributors is nearly or quite five thousand; and their donations range from half a cent per week upward. Neither do we intend now to change our rule, believing that it is best that the left hand know not what the right hand does for the Lord's cause, until the King shall make known his judgment, based upon the purposes and intents of our hearts. And indeed the brother, whose name and very generous gift we will mention wrote—"I prefer you do not mention my name, unless you think that some special good would be secured. It is quite sufficient to credit it to 'A deeply interested brother.'"

But we are not satisfied to do this for two reasons; (1) because many might say, That is Brother Russell's own gift to the work, and thus make a mistake; and (2) because we believe it does us all good to know something of the noble sacrifices of others. We therefore conclude that it will be to the Lord's glory and our readers' good for us to give you some particulars including the name, as follows:

Some time ago Brother W. Hope Hay fell heir to a fortune in Great Britain. On securing the money he invested most of it in mortgages; and being anxious to do something in the Lord's cause, he built and donated a neat little Episcopal church for the town in which he resided. About that time the Lord counted him worthy and sent him MILLENNIAL DAWN, which, as the Lord's messenger, guided our brother to a better and more consistent understanding of the divine Word. With a heart full of thankfulness to God for "his marvelous light," Brother Hay visited us at Allegheny, looked into the work and said, Brother Russell I want to have a share in this work. By simple living I can spare $10,000, and I want you to put it into active service in spreading the "harvest" message of divine love and wisdom to others who are yet in the darkness from which God has so graciously delivered me. Not only do I believe that this is truth, but more, I believe it to be the very message ordained of God "to gather together his elect" unto himself preparatory to their glorification with him.

It required some time and sacrifice to get the money out of the mortgages, but it finally came. Brother Hay's idea and our own originally was to invest this money and use the interest to help defray the additional expense of making ZION'S WATCH TOWER a twelve page weekly, without increasing the subscription price. (In harmony with this thought we made quite a number of this year's issues sixteen pages instead of twelve.) But the pressure upon our time, the greater necessity for getting out additional volumes of MILLENNIAL DAWN, and the growing burden of Colporteur debts has hindered. And now we have received from Brother Hay a letter directing the sale of the investments and the *direct* application of the money to the uses of the Tract Society; part of the sum to be applied to the cancelling of portions of the accounts of burdened Colporteurs in arrears—for their reëncouragement, and for the Tract Society's relief from the burden of debt, interest, etc. He remarked incidentally that he feared anyway that if the TOWER were made a weekly its important subjects would be merely *read* and not *studied*, Bible in hand, as they should be.

We in no wise wish to intimate that Bro. Hay's gift is greater in God's sight than the much smaller donations of many others less able; but we are sure that all who are in harmony with the work which God has been pleased to assign to the *Watch Tower Bible and Tract Society* will rejoice with us, and with the Colporteurs. and with Brother Hay, in view of the great blessing which, as a servant of divine providence, he has been permitted and enabled to render to the Lord's cause. And besides, while Brother Hay did not give out "of his penury" nor "all his living," like the poor widow (Mark 12:42-44), nevertheless, neither did he give this out of a vast superabundance; for in this gift he laid upon the Lord's altar (we believe) more than half of all his earthly possessions. And indeed he would have given more, had we not counseled otherwise; urging that he keep enough to maintain himself and family, so that he could give his *time* in the service of the truth. And now he is so engaged,—holding meetings on Sundays, and during the week engaged in DAWN and tract work, seeking and feeding the Lord's sheep.

DISTRIBUTING ACCOUNT

During the year from December 1, 1895, to December 1, 1896, there have been circulated, by means of the Tract Fund,

Copies of the OLD THEOLOGY TRACTS	1,134,952
" " ZION'S WATCH TOWER	183,187
The above, expressed in tract pages	23,978,780

The total number of copies of MILLENNIAL DAWN circulated by the cooperation of this Fund, but not at its expense, was .. 74,013

FINANCIAL ACCOUNT

EXPENDITURES:

For Tracts and for TOWERS sent out free	$ 8,213.48
Labor, for mailing same	485.00
Postage, freight, wrappers, etc.	747.78
Interest paid on Colporteur accounts overdue.	555.23
Cash paid out on account of foreign translations, etc.	1,264.42
Expenses of traveling Evangelists, etc.	925.04
Colporteurs' hopeless indebtedness paid off by W. Hope Hay's donation	8.847.66
Total	$21,038.61
Cash balance on hand, now being invested, 1897 account.	104.49
	$21.143.10

RECEIPTS:

From "Good Hopes"	$ 6,502.80
" other sources	4,850.20
W. Hope Hay's contribution for the general uses of the Society, and specially to clear off part of the Tract Society's liabilities	10,000.00
Total	$21,143.10

Respecting the helpers connected with the above work we must say a word. Our office force consists of eight brethren and sisters and two lads, besides Sister Russell and the Editor. The amount of work turned out must be your guide as to the zeal and efficiency of these dear co-laborers. There are no "drones" among them: each labors "as unto the Lord." and seems to wish that there were more hours to each day that he might accomplish more. Indeed, strange as it may seem, we have been obliged to hinder some from overtaxing their strength in willing, joyful service to our King and to you our fellow-servants.

It will be noticed that no items of rent, fuel, gas, salaries, etc., appear in the above. This omission is not by oversight: we have no such expenses, but share the office comforts of the TOWER PUBLISHING CO., free of charge. Thus we are enabled to accomplish much more proportionately than other tract societies, much of whose receipts goes for rent and salaries.

Another matter. Not one cent of the above fund was begged or even asked for,—directly or indirectly. It was all voluntary. Those who have been truly blessed by present truth love to serve it out to others, and need no urging. They want to do what they can, and we merely show them what is being done, and consider that they and we are highly favored in being permitted to join in it. The rewards for present sacrifices and services cannot be expected now, but they will come later,—from the King of Glory himself!

The usual "Good Hope" blank goes with this issue; do not understand it as a *request*, but as a notice of *opportunity* to join in this service. Knowing in advance what the friends wish and hope to do enables us the better to regulate the work economically and efficiently.

We congratulate all of the friends of present truth upon the result of our united efforts for the year past; and trust that as our King shall pass judgment upon it he may be able to say to us each and all,—Well done, good, faithful servants, enter ye into the joys of your Lord.

Let us now unite our hearts in fervent prayer for divine wisdom and blessing for the new year, remembering each part of the work and all co-laborers in any manner associated with it.

"COVET EARNESTLY THE BEST"

God has his best things for the few
Whose love shall stand the test;
God has his second choice for those
Who do not crave his best.

It is not always open sin
That risks the promised rest;
A *good* more often is the foe
That keeps us from the best.

There's scarcely one but vaguely wants
In some way to be blest;
'Tis not *a* blessing, Lord, I seek,
I want thy very best!

Yet others make the highest choice,
But when by trials pressed
They shrink, they yield, they shun the cross,
And so they lose the best.

I want in this short life of mine,
As much as can be pressed
Of service true for God and man;
God help me do my best!

I want to stand when Christ appears
In spotless raiment dressed;
Numbered among his chosen ones,
His holiest, his best.

I want among the victor throng
To have my name confessed;
And hear my Master say at last,
"Well done! You did your best."

Give me, O Lord, thy highest choice;
Let others choose the rest;
Their good things lose their charm for me.
Since I have found thy best. —*Selected.*

"WORSHIP THE LORD IN THE BEAUTY OF HOLINESS"—No. 2

"The hour cometh, and is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him."—John 4:23.

At the first advent our Lord said of some of the unbelieving professors of religion of the scribes and Pharisees: "In vain do they worship me, teaching for doctrines the commandments of men." The majority of those addressed, it seems, were outwardly very pious, and fasted and prayed much, and for a pretense made long prayers in the streets; but theirs was not true and acceptable worship; and therefore, they were not prepared to be introduced at Pentecost to the begetting of the spirit and thus to become worshipers in spirit and in truth. And our Lord in the above words shows one important hindrance to their proper attitude of heart, and hence to their acceptance as worshipers; namely, false doctrines—human tradition and commandments as instead of the pure teachings of God's Word. And it is but reasonable to suppose that similarly all down through this Gospel age many, very many, have been hindered from proper development as true worshipers of God, worshipers in spirit, worshipers in every act and word and deed of life, by the same baneful influences; namely, false doctrines, human creeds and traditions accepted and held to as instead of the Word of God, the true bread which comes down from heaven.

Many think lightly of faith, and hold that it matters little what a man may believe; that his life and conduct are the only things of importance in the divine sight. But in our Lord's testimony here considered (and it is corroborated by Christian experience) a man's faith concerning God and his plan is very important indeed, and has a wonderful influence upon his life, conduct and character. The Christian who under the delusions of the great adversary has accepted the human traditions (presented by nearly all the theological schools of "Christendom"), that God is a tyrant, who uses his omnipotent power in the creation of angels and men with the foreknowledge that the great mass of them (all except a little flock) will be by his providence preserved in indescribable torments and anguish throughout all eternity;—such Christians, thus blindfolded by false doctrines, attempt in vain to worship such a God with their whole heart; for their fears hinder perfect love and full devotion. They would find every element of their moral nature in antagonism to such a plan of damnation; and although they might bow the knee in fear and submission, they would find it impossible to bow down their hearts in full acquiescence, unless their hearts were grossly depraved as to justice and love and mercy.

It may be said, however, that all who become children of God and whose hearts are honest are delivered to some extent from bondage to this false doctrine, and are enabled through truths received to counteract the baneful effect of this error to such an extent as to permit them through certain great truths to see God's love and in a general way at least to hope and trust that God will commit no injustice upon any of his creatures, and that somehow, somewhere and at some time all men will have a full chance to be reconciled to God through Christ. Thus with many of God's saints, we believe, the spirit of error hindering worship is overcome by the spirit of truth in general and true worship made possible. Yet many never fully escape the *fear* "taught by the precepts of men" (Isa. 29:13), and to the very last are hindered thereby from the attainment of "perfect love" and from the rendering of the highest degree of worship in spirit and in truth.

And what is true of this false doctrine is true to some extent of all false doctrines. Every error hides some truth; every misunderstanding of the character of God or of the fundamental features of his plan of salvation is so much to hinder men from becoming to the fullest extent possible worshipers of God in spirit and in truth. It is to this end that God's people are exhorted to search the Scriptures to "know the truth," to "know God," because, as our Lord declares, the object of the giving of the truth is to produce *sanctification* of heart and life, and hence whatever beclouds or hinders the truth hinders sanctification of heart. No one can possess the spirit of the truth without having considerable of the letter of the truth upon fundamental principles.

WORSHIPING FELLOW MESSENGERS

God's people are to love and esteem each other, and that in proportion as they recognize in each other the spirit of God, the spirit of Christ, the spirit of holiness and devotion to truth and righteousness; as the Apostle says, the faithful should be esteemed "very highly for their work's sake" (1 Thess. 5:13); but while there may be danger that some will fail to render "honor to whom honor is due" (Rom. 13:7), there is undoubtedly danger also that some might render too much honor to human instruments, whom God is pleased to use in connection with the service of the truth. It is proper therefore that we call attention here, as we have done heretofore, to the danger of man-worship. This matter is very forcibly brought to our attention in Revelation 22:9. John the Revelator, who, representing the living saints all down through the Gospel age, is caused to see unfolding the various features of the divine plan, in conclusion falls down to worship the angel who showed him those things. So there has been and is a tendency on the part of many to give more than love, respect and honor to the servants of God who from time to time have been used as special servants of God in bringing to the attention of the church things new and old, or to the particular brother or sister who was the means of conversion or other spiritual benefit. There was this disposition in the early church, some exalting one Apostle and some another as their chief and master, and naming themselves as his disciples, saying, "I am of Paul;" or "I am of Apollos;" or "I am of Peter," etc. The Apostle Paul assures them that this disposition indicates a measure of carnality, and he inquires, who then are Paul, Apollos and Peter, but merely the servants or channels through whom God has been pleased to send you the blessings of the truth. "Neither is he that planteth anything, neither he that watereth, but God that giveth the increase." He indicates thus that they should recognize, not the channels through whom the blessings came, but the Lord, the Author of their blessings, and loyally bear no other name than his who died for and redeemed them.

Likewise, when the church began to get rid of the gross darkness of the dark ages under the help and instruction of the reformers, Luther, Calvin, Zwingli and others, they naturally and properly had great respect for those whom God had honored as the instruments in the work of reformation. But again the tendency to "worship" the messengers, the human agents, instead of the divine Author was manifested, and today there are hundreds of thousands who call themselves by the name of Luther, Calvin, Wesley, Campbell and others, and who give more respect to their teachings and writings than to the Word of God, and this with corresponding injury to themselves.

Likewise, today, in the light of present truth, shining more clearly than ever before, no doubt there is need to be on guard against this carnal tendency which has had so deleterious an influence in the past.

When John fell down to worship the angel who had shown him the wonders of the divine plan, the angel's refusal to accept homage should be a lesson to all ministers (servants—

messengers) of God. He said, "See thou do it not; for I am thy fellow-servant [not thy Lord and Master], and [fellow-servant] of thy brethren the prophets, and [fellow-servant] of [all] them which keep the sayings of this book. Worship God [the source from which come all these blessings and all this light]." All servants of God are fellow-servants regardless of the time or extent of their service.

The Apostle calls attention to this man-worshiping tendency in his epistle to the Colossians (2:18, 19), saying, "Let no man *beguile* you of your reward, in a *voluntary* humility and worshiping of angels [messengers]." The intimation is that this temptation will come insidiously, craftily, and not by brazen demands for reverence. Such is the reverence accorded in general to the ministry of the nominal churches. Many ministers who seem very meek, and who would not think of demanding reverence or worship, nevertheless accept of their flocks the *voluntary* title, Reverend, and encourage it, and feel offended if reverence or worship of this sort is not rendered. The effect has been and still is to injure the household of faith, to give an over-confidence in the judgment and word of the minister in spiritual things, so that many neglect to prove their faith by God's Word, and to trust implicitly to its authority.

And there is danger amongst those who do not use the title, Reverend. It should always be remembered (as pointed out in our issue of Nov. 15, '95) that *control* resides in the congregation and not in *self*-appointed leaders, whether they seek to serve a dozen or thousands. The churches of Christ should recognize the leading of their Head, and know their leaders to be of his choice (See Heb. 13:7, 17, 24, *Diaglott*), but they should beware of any disposed to usurp the rights of the congregation or to ignore those rights by taking the place of leaders without the *specific* request of the congregation; *beguiling* the company into supposing that the leader alone is competent to judge and decide for the congregation as to the Lord's choice, and thus failing to hold the Head (Christ) as the only real teacher, who is able and willing to guide all the meek in judgment, because they are his church—"his body."

Nor is this *beguiling* of the attention of the flock, away from the only Shepherd, to a fellow sheep always the fault of the "leaders:" there seems to be a general tendency on the part of all who have the true, humble, sheep nature to follow one another. It is a lesson, therefore, for all to learn,—that each sheep recognize as leaders only such as are found in full accord with the voice and spirit of the Chief Shepherd (Christ), and the under-shepherds (the Apostles), and that each sheep see to it that he eats only "clean provender" and drinks only "pure water" as directed by the Shepherd. (See Ezek. 34:17-19) This implies the exercise of the individual conscience of each member of Christ's flock on matters of doctrine and practice, and tends to keep each one in sympathy and fellowship with the Shepherd, who knoweth each sheep and "calleth his own sheep by name." The same intimate relationship of the individual Christian with the Lord is illustrated in the figure of Christ the Head and the church as members of his body.—1 Cor. 12:12-27; Eph. 4:15, 16.

As we have been to some extent, by the grace of God, used in the ministry of the Gospel, it may not be out of place to say here what we have frequently said in private, and previously in these columns,—namely, that while we appreciate the love, sympathy, confidence and fellowship of fellow-servants and of the entire household of faith, we want no homage, no reverence, for ourselves or our writings; nor do we wish to be called Reverend or Rabbi. Nor do we wish that any should be called by our name. The name of him who died for all—the name Christian—is quite sufficient to designate the spiritual sons of God, the true brethren of Christ; and whatsoever is more than this cometh of evil, of carnality, and tends toward more of the same.

Nor would we have our writings reverenced or regarded as infallible, or on a par with the holy Scriptures. The most we claim or have ever claimed for our teachings is, that they are *what we believe to be harmonious interpretations of the divine Word*, in harmony with the spirit of the truth. And we still urge, as in the past, that each reader study the subjects we present in the light of the Scriptures, proving all things by the Scriptures, accepting what they see to be thus approved, and rejecting all else. It is to this end, to enable the student to trace the subject in the divinely inspired Record, that we so freely intersperse both quotations and citations of the Scriptures upon which to build.

WHO SHALL ABIDE IN THY TABERNACLE?

"Lord, who shall abide in thy tabernacle; who shall dwell in thy holy hill?"—Psa. 15:1.

The tabernacle of God is his dwelling place in the midst of his people. As the typical tabernacle in the midst of the typical Israel indicated that the divine presence was with them, so the antitypical spiritual Israel is similarly, yet even more highly, favored, as the antitype is higher than the type. "God is in the midst of her; she shall not be moved." And "he that dwelleth in the secret place of the Most High [in the holy place—the place or condition of full and faithful consecration to God] shall abide under the shadow of the Almighty." They abide in his love, under his protection and care, and in communion and fellowship with him.

Every "saint" has realized something of the blessedness of abiding in this secret holy place of the divine tabernacle, and with the Psalmist can say, "How amiable are thy tabernacles, O Lord of hosts!" Wherever God is, there is his Tabernacle: wherever there is a loyal consecrated heart, there is a dwelling place of God; and wherever two or three or more such are met together in his name, God is in the midst, and there is his dwelling place. How amiable indeed are thy tabernacles; how blessed to sit together in the heavenly places in Christ Jesus, how sweet the songs of praise, how fervent the prayers, how blessed the communion!

But only those who abide in the secret place know how to appreciate these things. With them there is a longing after more and more of the manifestations of divine favor. The language of their hearts is, "My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God; . . . . for a day in thy courts is better than a thousand [elsewhere]. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."—Psa. 84:1, 2, 10.

Yes, "Blessed are they that dwell in thy house;" blessed are they that dwell in God, and in whom God dwells. They find in him a shadow from the heat, where the heart may rest its burdens and find refreshment, and a refuge from the storms of life (Isa. 4:5, 6), and that the Lord God is a sun and shield, giving grace and glory, and withholding no good thing from them that walk uprightly.

These are some of the blessings of those who abide in the tabernacle of the Lord now, while it is pitched in the wilderness of this present life. But what pen can portray the blessedness of abiding in that glorious tabernacle, that temple of God, which shall be the dwelling place of the overcoming saints to all eternity, after we have passed through this wilderness and beyond the Jordan of death? There we shall see the Lord in his glory, and be like him; there we shall see our Father's face, and worship and adore; there we shall delight in the society of all his holy angels; there we shall be endowed with power to execute the gracious designs of our God toward all his creatures; and life and everlasting joy shall fill his temple, and thence shall flow streams of blessing to all creatures in heaven and in earth.

This is the glorious hope of our high calling to live and reign with Christ: and this will be the joy of abiding forever in the tabernacle of the Lord and dwelling in his holy hill (his holy kingdom). With such a hope before us, and with the conditions of its attainment yet to be fulfilled, how solicitous should be the inquiry of every sincere child of God, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?"

The answer is plain, that those so honored must be lovers of righteousness and haters of iniquity; they must be persons of uncompromising integrity, having no fellowship with the workers of iniquity; and those who, having made a covenant, do not ignore its solemn obligations,—"He that sweareth to his own hurt and changeth not." "He that doeth these things shall never be moved."

These considerations call very forcibly to mind the great importance which the Scriptures attach to the—

COVENANT OBLIGATIONS OF GOD'S PEOPLE

The man that sweareth to his own hurt, or, in other words, who makes a solemn covenant to present himself a living sacrifice to God, is thenceforth bound by that covenant. He cannot, by subsequently changing his mind, be released from the obligations thus incurred; and to endeavor to ignore them is to be caught in a most deceitful

snare of the adversary.—"It is a snare to man to sanctify things hastily, and to make inquiry only after having made vows;" *i. e.*, to make inquiry in the sense of reconsidering the cost and whether or not, in view of the cost, we shall keep it, when already its solemn obligations are upon us and cannot be either repudiated or ignored with impunity. (Prov. 20:25—*Leeser*) Again we read, "When thou vowest a vow unto God [when thou makest a covenant or promise], defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin."—Eccl. 5:4-6.

Again the obligation was expressed to typical fleshly Israel—and if it was applicable to them, the typical people, it applies with at least equal force to the still more highly favored and enlightened antitypes of the Gospel age—thus: "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God *will surely require it of thee*, and it would be sin in thee. That which is gone out of thy lips thou shalt keep and perform, even a free-will offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth."—Deut. 23:21-23.

It is those who thus respect their covenant obligations, and fulfil them, that shall forever abide in the tabernacle of the Lord and dwell in his holy kingdom. It is in view of these solemn obligations that the Lord counsels those who would come to him to "first count the cost" and make sure that they are ready to assume them (Luke 14:28-32), and that on another occasion he said, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." (Luke 9:62) Again we read, "If any man draw back, my soul shall have *no pleasure* in him." And the Apostle Paul shows that some at least will draw back unto perdition—destruction.—Heb. 10:38, 39.

Thus viewed, how imperative are the obligations of our covenants with God. But, on the other side of this great responsibility, are the bountiful encouragements and assurances of divine grace:—"My grace is sufficient for thee;" "My strength is made perfect in [your] weakness;" "I will teach thee and guide thee in the way which thou shalt go." Yes, the blessed promises stand out on every page of the sacred Word; and the spirit of God is ever ready to seal them upon the hearts of his consecrated children who continue to look to him for the supplies of grace, and who make diligent use of them.

Thus the Lord is able to carry on to completion the good work which he has begun in us; and he will do it in all who continue loyal and true to their covenant and zealous for the cause of truth and righteousness. "He that doeth these things shall never be moved."

MRS. M. F. RUSSELL.

BIRTH OF "THE MAN CHRIST JESUS"

[Reprinted in issue of December 1, 1907, which please see.]

CHRIST'S ASCENSION

JAN. 3.—Acts 1:1-14.

"While he blessed them, he was parted from them, and carried up into heaven."—Luke 24:51.

The writer, Luke the evangelist, here introduces the Book of Acts and associates it with the Gospel of Luke.

(2, 3) These two verses cover briefly the forty days of our Lord's presence with the disciples after his resurrection, prior to his ascension. An important part of our Lord's mission during those forty days was to give the disciples instruction respecting the spiritual character of the kingdom to be established, and the necessity for his sufferings as a prelude to the glory to follow. His words of explanation, as for instance to the disciples on the way to Emmaus, constituted only a part of this instruction; another and, we may judge, a still more important instruction was conveyed to them through observation of his conduct. He would prove to them two things: (1) that he whom they had seen crucified and buried had come to life, had arisen from the dead; (2) that, although alive and the same person, with the same individuality, yet now his *conditions* were entirely altered;—that he was no longer "the *man* Christ Jesus, who gave himself a ransom," but that, having finished that work for the performance of which he took the form and nature of a servant, he was made alive again on the higher, the spiritual plane, which he left more than thirty-three years previously in order to redeem mankind.

Since the apostles were still natural men, not having as yet received the gift of the holy Spirit, they were still unable to appreciate spiritual things (John 3:12); and hence it was necessary to give the proofs of a spiritual matter (namely, that Christ had risen from the dead a spirit being) along lines which the unilluminated could appreciate. It would not have availed the accomplishment of his purpose, it would not have given the disciples satisfactory evidence of his resurrection, had he appeared to them as he did subsequently to Saul of Tarsus in the glory of a spirit being "above the brightness of the sun at noonday." That was a valuable lesson to the Apostle Paul and to all the apostles; but it needed the connecting links associating the risen and glorified Jesus with the *man* Jesus, and these links of association were provided during the forty days before the ascension. It was to this end that our Lord appeared to the disciples in bodies of flesh, and on two occasions in bodies resembling the one which they had seen crucified, bearing also the nail and spear marks. He thus associated in their minds the crucified man-Jesus and the risen spirit-Jesus.

The second step in the lesson was in the fact that these appearances were infrequent: in all the forty days the records would not indicate that he appeared to them at the very outside more than ten times, and his interviews with them would appear to have been very brief, so that we are certainly safe in concluding that out of the forty days he was not visibly manifest to the disciples more than four hours—quite probably not more than one-half hour at each of the five to ten interviews recorded. Where was he the remainder of the time? would naturally come to them as a question. Why not with them continually as before his crucifixion? they probably asked. And this was part of the lesson—to induce reasoning and reflection on their part, and to cause them to understand that a great "change" had taken place in the interim between his crucifixion and his first appearance to them on the morning of his resurrection. We can fancy their study of the subject during those forty days, and discussions pro and con, their wonders when the next appearance would take place, and what would be the outcome of the whole matter.

The third feature of their lesson in observation was in respect to the manner and variety of his appearances; once as the gardener to Mary, who saw no nail prints in his hands or feet, although she embraced his feet; again as a sojourner and guest at Emmaus in another form, so that the disciples did not know him and did not remark anything peculiar about his hands or his feet, although he was with them at the table. It was in his asking of a blessing upon the food that they recognized him. Again at the seashore where he evidently appeared in still another form to Peter, James and John who recognized him by the miracle, and concerning whom the evangelist says, None of them durst ask him who he was knowing that it was the Lord—not by the marks of the crown of thorns, not by the nail prints, but by his manner and the miraculous draught of great fishes following their unprofitable night of toil. And on two occasions he appeared in a body of flesh like to that crucified, with nail prints and spear marks; once when doubting Thomas was absent, and once when he was present. These various appearances under various conditions in various places, wholly unlike his previous conduct with them, were calculated to teach them the lesson that he was "changed"—that he was no longer a flesh being, "the man Christ Jesus," "made flesh" and limited to fleshly conditions in locomotion and visibility, etc.; but that now he was alive, though so changed that he could appear or disappear, assume one kind of body or another kind, assume one kind of clothing or another kind at pleasure.

The fourth lesson along the lines of observation was taught by the fact that he appeared and disappeared miraculously, suddenly, unaccountably. Coming from they knew not whither, the Lord had joined the two going to Emmaus; and then, after he had given them as much of a lesson as they could digest, he "vanished out of their sight." The same evening in another city he suddenly appeared to the ten, the doors being shut for fear of the Jews, and, we may suppose, securely barred: he needed not to undo the bolts nor to open the door as the "man Christ Jesus" would have needed to do; the spirit-born Jesus could do and did do just what he had previously explained to Nicodemus in the hearing of the disciples

as recorded by the Apostle John (3:5). He came and went like the wind; they could not tell whence he came; and when he went he vanished out of their sight again, and they could not tell whither he went: *So* is every one that is *born of the spirit.* No wonder the disciples were astonished and affrighted at the first, and needed that our Lord should convince them that they were not looking at a spirit, but at plain, ordinary flesh and bones, of which they need have no fear. Of this he assured them saying, you do not see a spirit, "a spirit hath not flesh and bones as ye see me have." Similarly he appeared in a body of flesh and bones to Father Abraham and ate and drank with him (Gen. 18:1, 2); and similarly angels in the past upon certain missions have appeared to men. We are to draw a great distinction between the power of a spirit being to appear *in* a body of flesh and the great humiliation which our Lord accomplished on our behalf, when he entirely left his glory and exchanged his nature as a spirit being for human nature and was "made flesh." In the one case the spirit nature was maintained with unrestricted power and merely used a human form as a means of communication, creating the human body as well as the human clothing in an instant, and as quickly dissolving both. This was evidently what our Lord did, when he appeared in the room, the doors being shut, and when he vanished, the doors still being shut. The power thus manifested is so far beyond human power as to be incomprehensible to us, as the turning of water into wine or as the resurrection itself. It can only be received by faith based upon the evidences of reliable witnesses and supported on every hand by our knowledge of the divine power.

That the apostles got this thought is evident from the peculiar manner in which they refer to the Lord's manifestations after his resurrection. They say, "he appeared," "he showed himself." These are not ordinary expressions nor do they mark ordinary circumstances. Ordinarily, people are *seen* if present without any necessity of *showing* themselves or *appearing.* The disciples learned and noted also the fact that these showings and appearings were only to the believers and never to the world; which agrees with our Lord's testimony before his death,—"Yet a little while and the world seeth me no more." Nor will the world ever see the man Christ Jesus. While he still bears the title of Son of Man as a mark of his great obedience to the Father, and the purchase of the human race, and his title to the glories of the divine nature which he now possesses as a reward of his obedience even unto death, even the death of the cross, God has now highly exalted him and given him a name which is above every name, that at the name of Jesus every knee should bow and every tongue confess.

Many confuse themselves greatly by failing to clearly distinguish between spirit-beings and human-beings and their distinct powers. Very many suppose that a spirit body must be *made out of* a human body, and must still contain certain human elements. They overlook the fact that the resurrection body is *not* the body buried, as the Apostle so forcibly proves (1 Cor. 15:37, 38); nor will those have "flesh and blood" bodies who shall inherit the kingdom. (1 Cor. 15:50; John 3:3, 5, 8) Some, in an effort to harmonize a false theory with the Scriptures, claim that a spirit body is one in which the blood gives place to spirit. (Do they mean wind?) They fail to see that this would not harmonize with the conditions noted foregoing. A body of flesh and bones with wind in the veins instead of blood could no more come into a room when the doors were shut than could a body of flesh and bones and blood: nor could it vanish from sight—nor could its clothing come in and then vanish out of a closed room. The only solution is that which recognizes the truth of our Lord's words,—"A spirit hath not flesh and bones;" although spirit beings in harmony with God have in the past been permitted to assume flesh and bones and clothing for approved purposes.

(4, 5) Here our attention is called again to the fact that the gift of the holy Spirit to the Gospel church is something unique—wholly different from any previous gift of the holy Spirit except upon our Lord Jesus himself. They were to wait for it, and did wait ten days from the time of our Lord's ascension, until the spirit power came upon them. They waited while he as the great High Priest went into heaven itself and there appeared in the presence of God and presented to God on our behalf the merits of his sacrifice at Calvary.

(6-8) They were perplexed with the new order of things since Christ's resurrection. Their previous ideas, common to the Jews, had been of an earthly kingdom, and Christ and themselves, the apostles, associated in a human or fleshly glory and kingdom power. Now however they perceived their Master wonderfully changed, and he spoke to them again of going away and said nothing about the kingdom for which they in common with all recognized as the twelve tribes of Israel waited. (Acts 26:7) So they asked him concerning the time for its establishment. In his answer he does not deny that there will be a kingdom, but the reverse, merely telling them that it is not for them to know the time. When they asked him a similar question before his crucifixion he answered that he did not know. (Mark 13:32) But he does not so answer on this occasion. We must suppose, on the contrary, that he did know, because he was now born of the spirit, and he himself testified "All power in heaven and in earth is given unto me." This must therefore have included the power of knowledge; but he withheld the knowledge from the disciples in their interest and instead told them of the coming power of the spirit, and of the intermediate mission appointed for them and all his church, of witnessing to the world before the establishment of his kingdom.

(9-11) The account of the ascension is very simply given and yet, strange to say, many stumble over the statement of the angels "this same Jesus" "shall so come in like manner as ye have seen him go." Many think of this as though it read *that* same Jesus, "the *man* Christ Jesus," shall come again. But it was *this* Jesus, the resurrected Jesus, the Jesus whom none of the world saw; the Jesus who was seen by the disciples only a few times during that forty days; the Jesus who was seen by them only when "he appeared" or "showed himself;" the Jesus who could come into their midst, the doors being shut, and who could and did "vanish out of their sight;" "*this* same Jesus" is the one who will "come again."

Again, many get a wrong impression from the word "manner." They think of manner as meaning *flesh;* but manner means *manner.* He ascended in a quiet manner, without display or commotion or noise, in a secret manner, so far as the world was concerned, in a manner known only to the disciples. Hence, when he comes again in like *manner,* it will be likewise unknown and invisibly to the world, without noise or demonstration, and recognized only by believers.

CAN YOU DO MORE TO SERVE THE TRUTH?

We hope that each TOWER reader will ask himself this question; and then act according to his answer. Furthermore, we want to assist whoever will accept our assistance.

The past three years of financial depression have greatly hindered what we esteem to be the chief branch of the work—the colporteuring of MILLENNIAL DAWN—and the circulation, instead of increasing yearly, has been decreasing, because many of the colporteurs, unable to make expenses, have been obliged to go into other employment.

It occurs to us that if this fact were realized by the friends of the truth it would lead them each and all to say, "In that event I must step into the breach; I must be that much more active in the service; I must devote that much more time in letting the light shine out upon others." And to such we proffer cooperation as follows:—

(1) We cannot make any concession on tracts, for they are already supplied by the Tract Fund *free,* in any quantity, post free, to any TOWER reader. Avail yourself of this arrangement. No other tracts were ever offered so cheaply. The poorest, who desires to serve the Lord and his cause thus, has no excuse.

(2) The price of the paper-bound DAWNS, when sold by Colporteurs will hereafter be 25 cents instead of 35 cents, which will enable a larger number to purchase.

(3) We will hereafter supply the paper-bound edition of MILLENNIAL DAWNS (any language or any assortment) in packages of ten volumes to *one address,* post paid for one dollar; "larger orders at the same rate. Five or more volumes, to *various addresses,* at 15 cents per volume.

(4) The DAWNS bound in leatherette, embossed (English only), 35 cents per vol., we will supply in packs of six for one dollar, post free; or by freight, at colporteurs' charges, 12½ cents per volume.

(5) Where a town has been thoroughly canvassed for DAWN we advise a canvass for *"Tabernacle Shadows"* and *"Reply to Robt. Ingersoll,"* leatherette, embossed, 10 cents, or for *What Say the Scriptures About Hell?*

Those who use one hour or one afternoon a week may by these terms be enabled to devote two hours or two half-days per week. Those who loan the DAWNS may increase their work. (One sister in Allegheny has eighty copies constantly loaned out—changing them, about every three weeks.)